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ORIGINAL SANSKRIT TEXTS.

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ORIGINAL SANSKRIT TEXTS

ON THE
ORIGIN AND HISTORY
OF
THE PEOPLE OF INDIA,
THEIR RELIGION AND INSTITUTIONS.

COLLECTED, TRANSLATED, AND ILLUSTRATED

BY
J. MUIR, D.C.L., LL.D., PH.D.

VOLUME FIFTH.

CONTRIBUTIONS TO A KNOWLEDGE OF THE COSMOGONY, MYTHOLOGY, RELIGIOUS
IDEAS, LIFE AND MANNERS, OF THE INDIANS IN THE VEDIC AGE.



LONDON:
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1872.

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Οὐ γὰρ οὐδὲ διψυχον ἀνθρώποις ὁ θεὸς ὑπαχείριον ἀπὸ τούτων δὲ τοὺς χρωμένους αὐτοῖς καὶ θεωρούμενους ἡμῖν καὶ παρέχοντας ἀένναα καὶ διαρκῆ θεοὺς ἐνομίσαμεν, οὐχ ἑτέρους παρ' ἑτέροις οὐδὲ βαρβάρους καὶ Ἑλληνας οὐδὲ νοτίους καὶ βορείους· ἀλλ' ὥσπερ ἥλιος καὶ σελήνη καὶ οὐρανὸς καὶ γῆ καὶ θάλασσα κοινὰ πᾶσιν, νομιμάζεται δὲ ἅλλως ὑπ' ἄλλων, οὕτως ἐνὸς λόγου τοῦ τᾶντα κοσμοῦντος καὶ μίως προνοίας ἐπιτροπευούσης, καὶ δυνάμεων ἐπουργῶν ἐπὶ πάντα τεταγμένων, ἔτεροι παρ' ἑτέροις κατὰ νόμους γιγνόμεσι τιμαὶ καὶ προσηγορίαι καὶ συμβόλοις χρῶνται, καθισώμεναι μὲν ἀνδροῖς, οἱ δὲ τραυωτέροις, ἐπὶ τὰ θεῖα τὴν νόησιν ὀβηγοῦντες οὐκ ἀκινδύνως. Ἔνιοι γὰρ ἀποσφαλίοντες παντάπασιν εἰς δεισιδαιμονίαν ὤλισθον· οἱ δὲ φεύγοντες ὥσπερ ἴλος τὴν δεισιδαιμονίαν, ἔλαθον α.θις ὥσπερ εἰς κρημνὸν ἐμπιπτόντες τὴν ἀθεότητα.—Pintarch, de Iside et Osiride, section 67.

[In opposition to those who represented Dionysos, the wine-god, as meaning merely wine, Hephaistos fire, Demeter corn, etc., Pintarch argues]:—

"For the god is not a lifeless thing, subject to human handling and control. But from the fact that they dispose of, and bestow upon us, these objects, and preserve them to us perpetual and constant, we have considered them to be gods. And these gods are not different among different peoples, they are not Barbarian, or Hellenic, not southern or northern; but just as the sun, and the moon, and the heaven, and the earth, and the sea are common to all—though they receive different names from different races—so too, while there is but one reason that orders, and one providence that superintends, this universe, and administrative powers are set over all, different honours and appellations have been assigned to these divine beings by the laws of different nations. And symbols too are employed, some of an obscure character, by initiated persons, and others of a plainer description by others, with the view of guiding men's conceptions of divine things. But this practice is not free from danger; for some persons, deviating from the truth, have slipped into superstition, while others, seeking to avoid the marsh of superstition, have fallen into atheism as over a precipice."

HERTFORD:

PRINTED BY SIRPHEN AULTIN AND SONS.

P R E F A C E.

IN the present volume I have reprinted, with the addition of some new materials, subsequently collected, and of the texts on which they are founded, a series of papers on the theogony, mythology, and religious ideas of the Vedic poets, and other subjects, which originally appeared in the *Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1864, and the two following years: and I have appended a new section, on life and manners during the Vedic age.

I have not thought it necessary to translate all the texts to which I have referred in proof of the representations I have made. To have done so would have extended the work to an unnecessary length, as numerous verses are cited for the sake of a single epithet. Some of the texts are rendered in full; but in many, perhaps most, cases I have contented myself with giving the substance of several passages of similar or identical purport.

Nor have I considered it necessary to supply here any summary of the contents of the volume, such as was given in the prefaces to the third and fourth volumes, and in that to the second edition of the first volume. The summary given in the Table of Contents seems sufficiently ample to afford the reader the means of readily

ascertaining what he may expect to find in the body of the work.

I have tried to exhibit, in a metrical form, the substance of the ideas regarding Indra and some other deities, which are more fully illustrated in the prose sections.

I should also further remark that in this volume I have attempted nothing more than to exhibit the most prominent features of the gods,—such as display themselves on the surface. It must remain for some more profound and critical scholar, after maturer investigation, to penetrate more deeply into the nature and essence of the Vedic mythology, to estimate and represent it in a more philosophical spirit, to investigate the age of the different hymns, and to determine how far it may be possible to trace in them a development of the mythology, from a simpler to a more complex state, or any other modification of its character or elements, even before it began to show any tendency towards monotheism.

Meanwhile, and until the subject shall have been treated in a manner more befitting its importance, the materials which I have brought together, arranged, and interpreted, will enable those students of mythology who are themselves unable to consult the originals, to form, I trust, a not inaccurate, and a tolerably complete, conception of the character and attributes of the Indian deities in the earliest form in which they are represented to us by written records.

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ERRATA ET CORRIGENDA.

Page 22 In the page-headings from here to p. 96, for "The Indian gods generally" substitute the headings of the several subsections.

- „ 36, line 4, for "*stānāḥ*" read "*sthānāḥ*."
- „ 46, „ 19, for "*Varuṇauta*" read "*Varuṇa uta*."
- „ 63, „ 10, after "foolish" insert "vii. 61, 5."
- „ 85, „ 3 from bottom, after "Indra" insert "vi. 21, 4."
- „ 93, „ 9 from bottom, for "*jaghrusho*" read "*jaghnusho*."
- „ 134, „ 6 from bottom, for "dare" read "brave."
- „ 350, „ 21, after "quoted" insert "above, p. 50, and."



ORIGINAL SANSKRIT TEXTS.

VOLUME FIFTH.

INTRODUCTION.

IN the Fourth Volume of this work I have collected the principal passages of the Vedic Hymns which refer to the origin of the universe, and to the characters of the gods Hiraṇyagarbha, Viśvakarman, Viṣṇu, Rudra, and the goddess Ambikā; and have compared the representations there given of these deities with the later stories and speculations on the same subjects which are to be found in the Brāhmaṇas, and in the mythological poems of a more modern date. In the course of these researches, I have also introduced occasional notices of some of the other Vedic deities, such as Aditi, Indra, Varuṇa, etc.

In the present volume I propose to give a further account of the cosmogony, mythology, and religious ideas exhibited in the hymns of the Rīg-veda,¹ and to compare these occasionally with the corresponding conceptions of the early Greeks.

¹ This subject has been already treated by Professor Roth in his dissertations on "The Legend of Jemshid" and on "The Highest Gods of the Arian Races," in the Journal of the German Oriental Society, iv. 417 ff. and vi. 67 ff.; by the same writer, and by Professor Whitney, in the Journal of the American Oriental Society, iii. 291 ff., and 331 ff.; by Professor Roth in the Journal of the German Oriental Society, vii. 607 ff.; by Professor Max Müller in the Oxford Essays for 1856 (reprinted in Chips from a German Workshop, vol. ii. pp. 1 ff.), and in his History of Ane. Sansk. Lit., pp. 531 ff.; by Professor Wilson in the Prefaces to the three vols. of his translation of the Rīg-veda; by M. Langlois in the notes to his French translation of the Rīg-

(1) *Affinities of the Indian and Grecian mythologies.*

In the Second Volume of this work I have stated the reasons, drawn from history and from comparative philology, which exist for concluding that the Brahmanical Indians belong to the same race as the Greek, the Latin, the Teutonic, and other nations of Europe. If this conclusion be well-founded, it is evident that at the time when the several branches of the great Indo-European family separated to commence their migrations in the direction of their future homes, they must have possessed in common a large stock of religious and mythological conceptions. This common mythology would, in the natural course of events, and from the action of various causes, undergo a gradual modification analogous to that undergone by the common language which had originally been spoken by all these tribes during the period of their union; and, in the one case as in the other, this modification would assume in the different races a varying character, corresponding to the diversity of the influences to which they were severally subjected. We shall not, therefore, be surprised to find that even the oldest existing mythology of the Indians differs widely from the oldest known mythology of the Greeks, any more than we are to find that the Sanskrit in its earliest surviving forms is a very different language from the earliest extant Greek, since the Vedic hymns, the most primitive remains of Sanskrit poetry, date from a period when the two kindred races had been separated for perhaps above a thousand years, and the most ancient monuments of Greek literature are still more recent. Yet, notwithstanding this long separation, we might reasonably anticipate that some fragments of the primitive Indo-European mythology should have remained common to both the eastern and the western branches of the family; while, at the same time, we should, of course, expect that such traces of common religious conceptions would be more distinctly perceptible in the older than in the more recent literary productions of the several peoples. And such, in point of fact, turns out to be the case. The mythology of the Veda

veda; by Professor Weber, and by Drs. Kuhn and Bühler, etc. etc. The substance of some of the following sections is repeated or condensed in a paper which I read before the Royal Society of Edinburgh in 1864. See the Transactions of that Society, vol. xxiii. part iii. pp. 647 ff.

does exhibit in some points a certain similarity to that of Homer and Hesiod, and the mutual resemblance between the religious ideas of those ancient works is, upon the whole, greater than that existing between the later Indian and the Greek pantheons. I say that, upon the whole, the older Indian mythology coincides more nearly with the Greek than the later Indian mythology does. But, on the other hand, the later Indian system presents some points of resemblance with the Greek which the Vedic system does not exhibit. I allude to the fact that we find in the Indian epic poems and Purāṇas a god of the sea, a god of war, and a goddess of love, who (the last two, at least,) are unknown to the oldest parts of the Veda, and yet correspond in a general way to the Poseidon, the Ares, and the Aphrodite of the Greeks. Personifications of this sort may, however, be either the product of an early instinct which leads men to create divine representatives and superintendents of every department of nature, as well as of human life and action; or they may arise in part from a later process of imagination or reflection which conducs to the same result, and from a love of systematic completeness which impels a people to fill up any blanks in their earlier mythology, and to be always adding to and modifying it. Resemblances of this last description, though they are by no means accidental, are not necessarily anything more than the results of similar processes going on in nations possessing the same general tendencies and characteristics. But the older points of coincidence between the religious ideas of the Greeks and the Indians, to which reference was first made, are of a different character, and are the undoubted remains of an original mythology which was common to the ancestors of both races. This is shown by the fact that, in the cases to which I allude, it is not only the functions, but the names, of the gods which correspond in both literatures.

(2) *Antiquity and peculiarity of the Vedic mythology.*

But the value of the Vedic mythology to the general scholar does not consist merely in the circumstance that a few religious conceptions, and the names of two or three deities, are common to it with the Greek. It is even more important to observe that the earliest monuments of Indian poetry, consisting, as they do, almost exclusively of

hymns in praise of the national deities, and being the productions of an age far anterior to that of Homer and Hesiod, represent a more ancient period of religious development than we discover in the Greek poets, and disclose to us, in the earliest stages of formation, a variety of myths which a few centuries later had assumed a fixed and recognised form.² It is also to be noticed that, from the copiousness of the materials they supply, the hymns of the Rig-veda furnish us with far more minute illustrations of the natural workings of the human mind, in the period of its infancy, upon matters of religion than we can find in any other literature whatever. From their higher antiquity, these Indian hymns are also fitted to throw light on the meaning of a few points of the Greek system which were before obscure. Thus, as we shall see, the Indian Dyaus (sky, or heaven) explains the original meaning of the Greek Zeus, and the Sanskrit Varuṇa gives a clue to the proper signification of Ouranos.

As in the first volume of this work, 2nd edition, pp. 2-4,³ I have stated the grounds on which the Vedic hymns are assumed to have been composed at a period considerably more than a thousand years before our era, I shall here take their great antiquity for granted, and proceed to give some account of their cosmogony and mythology.

(3) *Origin of cosmogonic and mythological speculation.*

To a simple mind reflecting, in the early ages of the world, on the origin of all things, various solutions of the mystery might naturally present themselves. Sometimes the production of the existing universe would be ascribed to physical, and at other times to spiritual, powers. On the one hand, the various processes of growth and change which are constantly visible in all the departments of nature might have suggested the notion of the world having gradually arisen out of nothing, or out of a pre-existing undeveloped substance. Such an idea of the spontaneous evolution of all things out of a primeval principle, or out of indeterminate matter, called Prakṛiti, became at a later period the foundation of the Sāṅkhya philosophy. Or, again, perceiving light and form and colour

² See Professor Max Müller's essay on "Comparative Mythology," in the Oxford Essays for 1856, p. 47, and the reprint in Chips from a German Workshop, p. 75 f.

³ See also Vol. II, pp. 206 ff. and Vol. III, 2nd ed. 217 f. and 224.

and beauty emerge slowly every morning out of a gloom in which all objects had before appeared to be confounded, the early speculator might conceive that in like manner the brightness and order of the world around him had sprung necessarily out an antecedent night in which the elements of all things had existed together in indistinguishable chaos. And, in fact, this idea of the universe having arisen out of darkness and chaos is the doctrine of one of the later hymns of the R.V. (x. 129). Or, on the other hand, contemplating the results effected by human design and energy, and arguing from the less to the greater, or rather impelled by an irresistible instinct to create other beings after his own likeness,⁴ but endowed with higher powers, the ancient thinker might feel that the well-ordered frame of nature could not possibly have sprung into being from any blind necessity, but must have been the work of a conscious and intelligent will. In this stage of thought, however, before the mind had risen to the conception of one supreme creator and governor of all things, the various departments of nature were apportioned between different gods, each of whom was imagined to preside over his own especial domain. But these domains were imperfectly defined. One blended with another, and might thus be subject, in part, to the rule of more than one deity. Or, according to the various relations under which they were regarded, these several provinces of the creation might be subdivided among a plurality of divinities, or varying forms of the same divinity. These remarks might be illustrated by numerous instances drawn from the Vedic mythology. In considering the literary productions of this same period, we further find that as yet the difference between mind and matter was but imperfectly conceived, and that, although, in some cases, the distinction between some particular province of nature and the deity who was supposed to preside over it was clearly discerned, yet in other instances the two things were confounded, and the same visible object was at different times regarded diversely, as being either a portion of the inanimate universe, or an animated being, and a cos-

⁴ Arist. Pol. i. 2, 7. *Καὶ τοὺς θεοὺς δὲ διὰ τοῦτο πάντες φασὶ βασιλεύεσθαι, ὅτι καὶ αὐτοὶ οἱ μὲν ἔτι καὶ νῦν, οἱ δὲ τὸ ἀρχαῖον ἐβασίλευον· ὥστερ δὲ καὶ τὰ εἶδη αὐτοῖς ἀφομοιοῦσιν οἱ ἄνθρωποι, ὅντω καὶ τοὺς βίους τῶν θεῶν.* "And all men represent the gods as being ruled by a king, because they themselves, either now, or formerly, were so governed. And just as men regard the forms, so also they consider the lives, of the gods, to be similar to their own."

mical power. Thus, in the Vedic hymns, the sun, the sky, and the earth, are severally considered, sometimes as natural objects governed by particular gods, and sometimes as themselves gods who generate and control other beings.

(4) *Variety in the conceptions of the Vedic poets.*

The varieties and discrepancies which are in this way incident to all nature-worship, are, in the case of the Vedic mythology, augmented by the number of the poets by whom it was moulded, and the length of time during which it continued in process of formation.

The Rig-veda consists of more than a thousand hymns, composed by successive generations of poets during a period of many centuries. In these songs the authors gave expression not only to the notions of the supernatural world which they had inherited from their ancestors, but also to their own new conceptions. In that early age the imaginations of men were peculiarly open to impressions from without; and in a country like India, where the phenomena of nature are often of the most striking description, such spectators could not fail to be overpowered by their influence. The creative faculties of the poets were thus stimulated to the highest pitch. In the starry sky, in the dawn, in the morning sun scaling the heavens, in the bright clouds floating across the air and assuming all manner of magnificent or fantastic shapes, in the waters, in the rain, in the storm, in the thunder and lightning, they beheld the presence and agency of different divine powers, propitious or angry, whose characters corresponded with those of the physical operations or appearances in which they were manifested. In the hymns composed under the influence of any grand phenomena, the authors would naturally ascribe a peculiar or exclusive importance to the deities by whose action these appeared to have been produced, and would celebrate their greatness with proportionate fervour. Other poets might attribute the same natural appearances to the agency of other deities, whose greatness they would in like manner extol; while others again would devote themselves in preference to the service of some other god whose working they seemed to witness in some other department of creation. In this way, while the same traditional divinities were acknowledged by all, the power, dignity, and functions

of each particular god might be differently estimated by different poets, or perhaps by the same poet, according to the external influences by which he was awed or inspired on each occasion. And it might even happen that some deity who had formerly remained obscure, would, by the genius of a new poet devoted to his worship, be brought out into greater prominence. In such circumstances it need not surprise us if we find one particular power or deity in one place put above, and in another place subordinated to, some other god; sometimes regarded as the creator, and sometimes as the created. This is very prominently illustrated in the case of the Vedic divinities, *Dyaus* and *Prithivī*, Heaven and Earth, to which the second Section shall be devoted, and by other instances which will be brought to light in the following pages.

SECTION I.

THE INDIAN GODS GENERALLY, AS REPRESENTED IN THE
RIG-VEDA.

Before proceeding to offer some description of the powers, functions, characters, and mutual relations of the several deities celebrated in the Rig-veda, I shall give some account of the general conceptions entertained by the Vedic poets and some later Indian writers, regarding their classes, numbers, origin, and duration.

(1) *Yāska's classification of the gods.*

The following classification of the Vedic gods is adduced by Yāska* in his Nirukta (vii. 5), as being that given by the ancient expositors who preceded him: *Tīraṣ eva devatāḥ iti Nairuktāḥ Agniḥ prithivīsthāno Vāyur vā Indro vā antariksha-sthānaḥ Sūryo dyu-sthānaḥ | tāsam mākābhāgyād ekaikasyāḥ api bahūni nāmadheyāni bhavanti api vā karma-prithaktvād yathā hotā adhvaryur brahmā udgātā ity apy ekasya sataḥ | api vā prithag eva syuḥ | prithag hi stutayo bhavanti tathā abhīdhānāni* | "There are three deities according to the expounders of the Veda (*Nairuktāḥ*), viz. Agni, whose place is on the earth; Vāyu, or Indra, whose place is in the air; and Sūrya (the sun), whose place is in the sky." These deities receive severally many appellations, in consequence of their greatness, or of the diversity of their functions, as the names of *hotṛi*, *adhvaryu*, *brahman*, and *ud-*

* For some account of Yāska's work see the second vol. of this work, pp. 162 and 173, and my article "On the Interpretation of the Veda" in the Journ. R. A. S. for 1866, pp. 319 ff.

* Compare R.V. x. 158, 1. *Sūryo no dīves pātu Vāto antarikṣāt | Agnir naḥ pṛthivībhāyaḥ* | "May the Sun preserve us from the sky, Vāyu from the air, and Agni from things on earth."

gātrī, are applied to one and the same person, [according to the particular sacrificial office which he happens to be fulfilling]. Or these gods may all be distinct, for the praises addressed to them, and also their appellations, are distinct.” Pursuing the triple classification here indicated, Yāska proceeds in the latter part of his work to divide the different deities, or forms of the same deities, specified in the fifth chapter of the *Naighaṇṭuka* or Vocabulary, which is prefixed to his work, into the three orders of terrestrial (*Nirukta* vii. 14-ix. 43), intermediate or aerial (x. 1-xi. 50), and celestial (xii. 1-46). I shall not reproduce these lists, which could not in some places be thoroughly understood without explanation, as they include several deities whose precise character and identification with other divinities are disputed, and embrace a number of objects which are not gods at all, but are constructively regarded as such from their being addressed in the hymns.*

(2) *Their number.*

The gods are spoken of in various texts of the *Rig-veda* as being thirty-three in number. Thus it is said in *R.V.* i. 34, 11: “Come

* This passage is quoted more at length in the 4th vol. of this work, pp. 133 ff.

† The following is the manner in which Yāska classifies the hymns. I quote the classification as interesting, though unconnected with my present subject:—He divides (*Nir.* vii. 1) the hymns, or portions of hymns, devoted to the praise of the gods into three classes, viz. (1) those in which the gods are addressed in the third person as absent, as “*Indra rules over heaven and earth*” (x. 89, 10), etc.; (2) those which address them in the second person as present, such as “*O Indra, slay thou our enemies*” (v. 152, 4), etc.; and (3) those in which the author speaks in the first person, and about himself. Of those the first two classes are the most numerous. Again some of the hymns are merely laudatory, as, “*I declare thy valorous deeds of Indra,*” *R.V.* i. 32, 1; others contain prayers, not praises, as, “*may I see clearly with my eyes, be radiant in my face, and hear distinctly with my ears.*” Again, there are imprecations, as, “*may I die to-day, if I am a Yātudhāna*” (vii. 104, 15), etc. Again, a particular state of things is described, as, “*there was then neither death nor immortality*” (x. 129, 2). Again, a lamentation is uttered, as, “*the bright god will fly away and never return*” (x. 95, 15). Or, praise and blame are expressed, as, “*he who eats alone, is alone in his guilt*” (x. 117, 6), and “*the house of the liberal man is like a pond where lotuses grow*” (x. 107, 10); and in the same way, in the hymn to *Dice*, gambling is reprehended, and agriculture praised (x. 34, 13). “*Thus the views with which the rishis beheld the hymns were very various.*” The original text of most of this passage will be found in the 3rd vol. of this work, p. 211.

hither, Nāsatyas, Aśvins, together with the thrice eleven gods,⁹ to drink our nectar" (*ā nāsatyā tribhīr ekādaśair iha devebhir yātam madhupeyam Aśvinā*).

Again, in i. 45, 2: "Agni, the wise gods lend an ear to their worshipper. God with the ruddy steeds, who lovest praise, bring hither those three and thirty" (*śruṣhṣivāno hi dāsushe devāḥ Agne vichetasāḥ | tān rohidaśva girvaṇas trayastrimśatam ā vaha*).

i. 139, 11 (=Taitt. S. i. 4, 10, 1). "Ye gods, who are eleven in the sky, who are eleven on earth, and who in your glory" are eleven dwellers in the (atmospheric) waters, do ye welcome this our offering" (*ye devāso divi ekādaśa stha prithivyām adhi ekādaśa stha | apuṣkṣhito mahinā ekādaśa stha te devāso yajnam imam jushadhvam*).

iii. 6. 9. "Agni bring hither according to thy wont and gladden the three and thirty gods with their wives" (*patnīvatas trimśatam trimś cha devān anushvadham āvaha mādayasva*).

viii. 28, 1. "May the three over thirty gods who have visited our sacrificial grass, recognize us, and give us double"¹⁰ (*ye trimśati trayas paro devāso barhīr āsadan | vidann aha devitā 'sanan*).

viii. 30, 2. "Ye who are the three and thirty gods worshipped by Manu (or man), when thus praised, may ye become the destroyers of our foes" (*iti stulāso asatha riśādaso ye stha trayas cha trimśach cha | manor devāḥ yajniyāsaḥ*).

viii. 35, 3. "Aśvins, associated with all the thrice eleven gods, with the Waters, the Maruts, the Bhṛigus, and united with the Dawn and the Sun, drink the soma" (*viśvair devais tribhīr ekādaśair iha adbhīr marudbhīr Bhṛigubhīḥ sachābhuvā | sajoṣasā Uśasā Sūryeṇa cha somam pibata Aśvinā*).

⁹ That is, as Sāyana explains, those included in the three classes, consisting each of eleven gods, specified in the verse (i. 139, 11), "Ye eleven gods who exist in the sky," etc.

¹⁰ On this Sāyana remarks, "Although, according to the text, 'There are only three gods,' (Nirukta, vii. 5), the deities who represent the earth, etc., are but three, still through their greatness, i.e. their respective varied manifestations, they amount to thirty-three, according to the saying, 'other manifestations of Him exist in different places.'" Compare S'p. Br. xi. 6, 3, 4 ff. The Atharva-veda (x. 9, 12) divides the gods into dwellers in the sky, air, and earth (*ye devāḥ diviśhādo antarikṣha-sadai cha ye ye cha ime bhūmyām adhi*). And the same Veda i. 30, 3, speaks of the gods who dwell in the sky, on earth, in the air, in plants, animals, and waters (*ye devāḥ divi stha ye prithivyām ye antarikṣhe ośadhīṣhu paśuṣhu apu antaḥ*).

¹¹ Roth says that *devitā* does not mean double, but assuredly, especially.

ix. 92, 4. "O pure Soma, all these gods, thrice eleven in number, are in thy secret," etc.¹² (*tava te, Soma paramāna ninye viśve devās trayāḥ ekādaśa*).

This number of thirty-three gods is in the Śatapatha Brāhmaṇa (iv. 5, 7, 2) explained as made up of 8 Vasus, 11 Rndras, and 12 Ādityas, together with Dyaus and Prithivī (Heaven and Earth), while Prajāpati makes a thirty-fourth (*aṣṭau Vasavaḥ ekādaśa Rudrāḥ dvādaśa Ādityāḥ ime eva dyāvā-prithivī trayastriṁśyau | trayastriṁśad vai devāḥ | Prajāpatiś chatustriṁśaḥ*). Or, according to another passage (xi. 6, 3, 5), the thirty-three are made up in the same manner with the exception of Indra and Prajāpati, who are substituted for Heaven and Earth (*te ekatriṁśad Indras chaiva Prajāpatiś cha trayastriṁśau*).¹³

This enumeration could scarcely have been the one contemplated in the hymns, as we have seen that one of the texts above quoted (R.V. i. 139, 11) assigns eleven deities, who must probably have been all of the same class, to each of the three spheres, sky, air, and earth.¹⁴ It is

¹² This number of thirty-three gods is referred to in a hymn to the sun in the Mahābhārata iii. 171, as joining in the worship of that deity: *Trayas triṁśach cha vai devāḥ*. See also v. 14019 and 15465 of the same third book; book iv. 1769, and book xiii. 7102. According to the Rāmāyaṇa, Aranyakāṇḍa 14, 14 f. (Bombay ed.) Aditi was the mother of thirty-three gods, Ādityas, Vasus, and Rudras, and of the two Āsvins (*Ādityūṁ jānūre devās trayastriṁśad arindama | Ādityūḥ Vasavo Rudrāḥ Āsvinau cha parantapa*). In Gorresio's edit. the verse occurs in 20, 15. See also the Sp. Br. xii. 8, 3, 29. The Taittirīya Saṁhitā, ii. 3, 5, 1, says that Prajāpati had thirty-three daughters, whom he gave in marriage to Soma. The A.V. xi. 3, 52, says that Prajāpati made thirty-three worlds out of the odans oblation. See also R.V. viii. 39, 9, Vāṅkhyā, 9, 2. The Aitareya Brāhmaṇa, ii. 18, says: *trayastriṁśad vai devāḥ somapās trayastriṁśad asomapāḥ | aṣṭau Vasavaḥ ekādaśa Rudrāḥ dvādaśa Ādityāḥ Prajāpatiś cha Vashaṭkūras cha ete devāḥ somapāḥ | ekādaśa prayājūḥ ekādaśa anuyājūḥ ekādaśa upayājūḥ ete asomapāḥ paśu-bhūjanāḥ | somena somapūn prīṇāti paśuṇā asomapūn* | "Thirty-three gods are drinkers of Soma, and thirty-three are not. The eight Vasus, the eleven Rudras, the twelve Ādityas, Prajāpati and Vashaṭkūra are the soma-drinkers. The eleven Prayājas, the eleven Anuyājas, and the eleven Upayājas are those who do not drink it, but receive animal sacrifices. He (the sacrificer) satiates the soma-drinkers with soma, and those who do not drink it with animal-sacrifices." For an explanation of the terms *prayāja*, *anuyāja*, and *upayāja* see Professor Haug's translation of the Ait. Br. ii. 110, notes.

¹³ Compare Taitt. Br. ii. 7, 2, 4. In the sequel of the above passage (Śatap. Br. xi. 6, 3, 6) Dyaus, Prithivī, and Āditya are said to be included among the Vasus. So that it is clear there is no consistency in these accounts.

¹⁴ On this division of the universe into three domains, see the remarks of Professor Roth in his dissertation on "The Highest Gods of the Arian Races." Jour. Germ. Or. Society, 1852, p. 68.

also clear that this number of thirty-three gods could not have embraced the whole of the Vedic deities, as in some of the preceding texts Agni, the Āsvins, and the Maruts are separately specified, as if distinct from the thirty-three. Further, Indra could not have been, in the opinion of the author of the Brāhmaṇa, at least as expressed in this passage, xi. 6, 3, 5, one of the twelve Ādityas (as he was regarded at a later period), since he is separately specified as making up the number of thirty-three gods.

In the R.V. iii. 9, 9 (= R.V. x. 52, 6 and Vāj. S. 33, 7) the gods are mentioned as being much more numerous: "Three hundred, three thousand, thirty and nine gods have worshipped Agni,"¹⁵ etc. (*trīṅśatā tri sahasrāṅi Agniṃ trīṃśach cha devāḥ nava cha asaparyan*).

In another passage (i. 27, 13) the gods are spoken of as divided into great and small, young and old: "Reverence to the great, reverence to the small: reverence to the young, reverence to the old. Let us worship the gods if we are able; may I not, o gods, neglect the praise of the greatest" (*namo mahadbhyo namo arbhakebhyo namo yuvabhyo namaḥ āśinebhyah | yajāma devān yadi śaknavāma na jyāyasaḥ śamsam ā srikshi devāḥ* |).

I am not aware, however, that this latter classification of the gods is alluded to in any other of the hymns. In fact this distinction among the deities is denied in another passage, viii. 30, 1: *na hi vo asti arbhako devāso na kumārakaḥ | viśve satomahāntaḥ it* | ("None of you, o gods, is small or young: you are all great").

(3) *Their origin and immortality.*

In the Rig-veda the gods are spoken of as immortal¹⁶ (as in i. 24, 1; i. 72, 2, 10; i. 189, 3; iii. 4, 11; iii. 21, 1; iv. 42, 1; vii. 11, 1; vii. 17, 4; x. 13, 1; x. 65, 15; x. 69, 9; x. 72, 5; but they are not regarded in

¹⁵ The commentator remarks here that the number of the gods is declared in the Brihad Āranyaka Upanishad. See pp. 642 ff. of the text of this Upanishad, printed in the Bibl. Ind.; and pp. 205 ff. of the English translation in the same series. The same passage occurs in nearly the same words in the Śatapatha Brāhmaṇa, xi. 6, 3, 4 ff. On the numbers of the gods, see a note of Professor Harg in his Aitareya Brāhmaṇa, ii. 212, note, and the remarks by Dr. Kuhn in his notice of this paper in his Zeitschrift, p. 223.

¹⁶ In the Atharva-veda i. 31, 1, four immortals are spoken of as the guardians of the four quarters of the sky (*āsūnām āśūpātēbhyas̄ chaturōbhyo amṛtēbhyas̄*).

general as unbeginning or self-existent beings.¹⁷ There are, as we shall see in the next section, many passages in which they are described as being the offspring of Heaven and Earth. In i. 113, 19, Ushas, the Dawn, is characterized as the mother of the gods (*devānām mātā*); in ii. 26, 3, Brahmanaspati is called their father (*devānām pitaram*); in ix. 87, 2, Soma is said to be the father and skilful generator of the gods (*pitā devānām janitā sudakṣaḥ*; see also ix. 42, 4; ix. 86, 10; and ix. 109, 4); in ix. 96, 5, the same deity is described as the generator of Heaven, Earth, Agni, Sūrya, Indra, and Vishṇu (*janitā divo janitā prithivyāḥ | janitā Agner janitā Sūryasya janitā Indrasya janitola Vishnoḥ*); in x. 72, 5, the gods are declared to have been born after Aditi (*tām devāḥ anv ajāyanta*); in x. 97, 1, certain plants appear to be described as produced three ages (yugas) before the gods (*yāḥ oṣadhīḥ pūrvāḥ jātāḥ devebhyas triyugam purā*); whilst in x. 129, 6, the gods are said to have been born subsequently to the creation of the universe, so that in consequence no one can declare its origin (*arvāḥ devās tasya visarjanena atha ko veda yataḥ ā babhūva*).¹⁸ Varuṇa, Mitra, Aryaman, Bhaga, Dakṣa, and Aśva are designated, in R. V. ii. 27, 1, and some of them elsewhere, as Ādityas, or sons of Aditi. The birth of Indra is mentioned in various texts, and his father and mother alluded to, though not generally named¹⁹ (iv. 17, 4, 12; iv. 18, 5, 12; viii. 45, 4; viii. 66, 1; x. 134, 1 ff.). In vi. 59, 1, Indra and Agni are ad-

¹⁷ This is not, however, admitted by Professor Max Müller, who says (Chips from a German Workshop, i. 33) "passages in which the birth of certain gods is mentioned have a physical meaning: they refer to the birth of the day, the rising of the sun, the return of the year."

¹⁸ In the Atharva-veda xi. 7, 23, all the gods are said to have been born from *Uchchishṭa* or the remains of the oblation (*Uchchishṭāj jānīre sarve divi devūḥ divitritāḥ*); and in verse 27 the same assertion is repeated regarding them in conjunction with the fathers, men, Gandharvas, and Apsaras (*devūḥ pitaro manushyāḥ Gandharvāpsarasāś cha ye | uchchishṭāj jānīre sarve divi devūḥ divitritāḥ*). Compare Taitt. Br. iii. 12, 3, 2, 3. In the Śatapatha Brāhmaṇa xiv. 2, 2, 2, it is said: *Ayaṁ rci samudro yo 'yam pavate | etasmād vai samudrāt sarve devūḥ sarvāṇi bhūtāni samuddhāvanti* | "This which is purified is the ocean (*samudra*). From this ocean all the gods, all creatures issue forth" (*samuddhāvanti*). The gods are said to have been born in pairs according to a passage of the Taittirīya Saṁhitā (vi. 5, 6), referred to by Śāyana on R. V. viii. 72, 8.

¹⁹ In R. V. x. 101, 12, a goddess called *Nishṭigṛī* is mentioned, apparently as the mother of Indra: *Nishṭigṛyāḥ putram ā chāvaya ūtaye Indram* | "draw hither Indra the son of Nishṭigṛī to aid us," etc. Śāyana on this passage identifies her with Aditi, viz.: "She who swallows up her rival wife *Nishṭi*, i.e. Diti." Indra is in fact

dressed in these words: *Haṭāso vām pitaro devasātravaḥ Indrāgni jīvathe yuvām* | "Your fathers, who had the gods for foes, have been slain, o Indra and Agni; but you survive." But in the next verse both gods are said to have had one generator and to be twin-brothers (*samāno vām janitā bhrātārā yuvām yamāu ihehamatārā*). The A.V. i. 30, 2, speaks of some of the gods as being fathers and others as being sons (*ye ro devāḥ pitaro ye cha putrāḥ sachetaṣo me śṛigṛta idam uktam*). See also R.V. x. 63, 2, which will be quoted in the Section on Aditi.

In iv. 54, 2 (=Vāj. S. 33, 54) it is said that Savitṛi bestows immortality, an excellent lot, on the gods (*devēbhyo hi prathamam yajniyebhyo amṛitatvaṁ svasi bhāgam uttamam*).²⁰ Agni is also said, vi. 7, 4, by his power or skill, to confer immortality on the gods, who worship him when he is born like an infant and shines forth from out of his parents (*tvaṁ viśe amṛita jāyamānam śiśuṁ na devāḥ abhi saṁ navanto* | *tava kratubhir amṛitatvam āyan vaiśvānara yat pitror adideḥ*). In ix. 106, 8 the gods are said to drink Soma to obtain immortality (*tvaṁ devāso amṛitāya kam papuḥ* | compare ix. 109, 2, 3).²¹ In x. 53, 10 some means are alluded to (it is not clear what) by which the gods attained immortality (*yena devāso amṛitatvam ānānuḥ*). In x. 167, 1 Indra is said to have conquered heaven by austere fervour (*tvaṁ tapah paritapyā ajayaḥ vrah*); and in x. 159, 4 he is said to have become glorious and exalted by the offering of some oblation (*yenendro haviṣā kṛitvā abhavad dyumnī uttamah*).

In the A.V. iv. 23, 6 Agni is said to have been the author of the immortality of the gods (*yena devūḥ amṛitam anuvindan*); in the same

addressed as an Āditya along with Varuṇa in vii. 85, 4. He is not, however, as we have seen above, considered as such in the Sp. Br. xi. 6, 3, 5, where he is mentioned as distinct from the twelve Ādityas.

²⁰ Śāyana interprets this by saying that he gives them soma and other means of attaining immortality (*amṛitateṣā tat-sādhanaṁ uttamam utkṛishṭatamam bhāgam somādi-lakṣhaṇam svasi anuvānūsi*). The same deity is said i. 110, 3, to have conferred immortality on the Ribhus (*tat Savitā vo amṛitatvam āvusat*).

²¹ See Śatapatha Brāhmaṇa ix. 6, 1, 1-8, where it is said that immortality departed from the gods (*devēbhyo ā va vai amṛitatvam apachakrūma*), when they set themselves to recover it by religious observances. They poured out soma into Agni and thus infused immortality into him, and by so doing acquired it themselves, as he is the soul of all the gods. Soma is the principle of immortality (*abhihṛutya agnāu ajuhvuh* | *tad agnāu amṛitam adadhuh* | *sarveśhām u ā eva devānām ātmā yad agniḥ* | *tad yad agnāu amṛitam adadhuh tad ātmann amṛitam adadhata* | *tato devūḥ amṛitāḥ abhavan* | *tad yat tad amṛitāṁ Somaḥ sah*).

Veda, xi. 5, 19, the gods are said to have overcome death by continence and austere fervour (*brahmacharyeṇa tapasā devāḥ mṛityum apāghnata*); and, *ibid.* xiii. 1, 7, to have acquired immortality through Rohita (*yeṇa devāḥ amṛitam anuvindan*). Compare the same Veda iii. 22, 3; iv. 11, 6; iv. 14, 1; Satap. Br. i. 7, 3, 1; Ait. Br. vi. 20; Taitt. Sanh. i. 7, 1, 3, and vi. 5, 3, 1; and the Mahābhārata xiv. 1444: *Tathaiṣa tapasā devāḥ mahāmāyāḥ divaṁ gatāḥ* |.

I have elsewhere quoted a number of passages from the Śatapatha Brāhmaṇa, in which it is related how the gods became immortal; and how, though of the same parentage, and originally on a footing of equality, with the Asuras, they became superior to them.²² (See the 4th vol. of this work, pp. 47-53; and the Journal of the Royal Asiatic Society, vol. xx. pp. 41-45.)

According to the Taittirīya Brāhmaṇa the gods obtained their divine rank by austerity (*tapasā devāḥ devatām agre āyan* | iii. 12, 3, 1).

In other places some of the gods, as Indra (iii. 46, 1; v. 42, 6), are spoken of as undecaying; and in vi. 24, 7 it is said of that god that neither autumns nor months wear him out, nor do days cause him to decay (*na yaṁ jaranti śarado na māśāḥ na dyāvāḥ Indram avakarṣayanti*). Whether or not the Vedic poets had any conception of an

²² In Śatapatha Brāhmaṇa ii. 4, 2, 1, it is said that all creatures came to Prajāpati, and asked that they might live. To the gods he said, "Sacrifice is your food, your immortality is your support, the sun is your light," etc. (*yajno vo 'nnam amṛitātvaṁ vaḥ ūrg vaḥ sūryo vo jyotiḥ* | To the passages of the S. P. Br. regarding the manner in which the gods acquired immortality, above referred to, I may add one as yet unpublished from the India Office MS. of the Taittirīya Sanhitā vii. 4, 2, 1: *Yathā vai manushyāḥ evaṁ devāḥ agre āsan | te 'kāmāyantiśvarttim pāpmānam mṛityum apahatya daivīm saṁsadaṁ gachhema iti | te etaṁ chaturvīṁśatirūtram apaśyāma tam āharaṁśa tena ayojanta tato vai te 'varttim pāpmānam mṛityum apahatya daivīm saṁsadaṁ agachchan* | "The gods were formerly just like men. They desired to overcome want, misery, death, and to go to the divine assembly. They saw, took, and sacrificed with, this Chaturvīṁśatirūtra, and in consequence overcame want, misery, and death, and reached the divine assembly." In the Taitt. Sanh. v. p. 43a (of India Office MS.) we are told that "the gods and Asuras contended together; and that the former were less numerous than the latter, when they took some bricks which they saw, and placing them in the proper position to receive the sacrificial fire, with the formula 'Thou art a multiplier,' they became numerous" (*Devāsarūḥ saṁnyattāḥ āsan | kanīyāṁśo devāḥ āsan bhūyāṁśo 'surāḥ | te devāḥ etāḥ śakṣākāḥ apaśyan | tāḥ upādadaṁśa "bhūyaskṛid asi" ity eva bhūyāṁśo 'bhavan*). In the Mahābhārata, Śāntip. 1184, it is said that in the battle which they had with each other "the Asuras were the elder brothers and the gods the younger" (*idāṁ tu śrīyate pāṛtha yuddhe devāṁśo purā | asurāḥ bhrūṭaro jyeṣṭhāḥ devāḥ chāpi yavīyasaḥ*).

absolute future eternity of the gods, does not appear. But, as we have seen, the authors of the Brāhmanas did not regard them as naturally and essentially immortal; and it is at all events evident that in later times their immortality was regarded as only relative, as according to the Puranic representation the gods are only a portion of the existing system of the universe, and are therefore subject, as regards their corporeal part, to the same law of dissolution as other beings. See the 1st vol. of this work, 2nd ed. p. 49, and Professor Wilson's Sāṅkhya Kārikā, p. 14. Thus, in a verse quoted in the commentary of that work (p. 3 of the Sanskrit), it is said: "Many thousands of Indras and of other gods have, through time, passed away in every mundane age; for time is hard to overcome" (*bahūnindra-sahasraṇi devānāṃ cha yuge yuge | kālena samatītāni kālo hi duratikramaḥ*). And in the Sāṅkhya Aphorisms, iii. 53, it is said that "the suffering arising from decay and death is common to all" (*samānam jarā-maraṇādi-jaṃ duḥkham*); which the commentator interprets to mean that such suffering is "the common lot of all beings, both those who go upwards and those who go downwards, from Brahmā to things without motion" (*ūrdhvādho-gatānām Brahmādi-asthāvarāntānām sarveṣhām eva jarā-maraṇādi-jaṃ duḥkham sādharmaṇam*).²² The souls which have animated the gods, however, like those which animate all other corporeal beings, being eternal and imperishable, must of course survive all such dissolutions, to be either born again in other forms, or become absorbed in the supreme Brahma. See Wilson's Vishṇu Pur. p. 632, note 7; and the 3rd vol. of this work, 2nd ed. p. 99, where it is shewn, on the authority of the Brahma Sūtras or of Sankara their commentator, that the gods both desire and are capable of final emancipation.

(4) *Different generations of gods and their mutual relations.*

Two of the passages above quoted (in p. 14), R. V. vi. 59, 1, and A. V. i. 30, 2, imply that the existing gods were successors of others who had previously existed. The former verse is perhaps illustrated (as Prof. Aufrecht has suggested to me) by R. V. iv. 18, 12: *Kas te mātaram vidhavām achakrat sayam kas tvām ajighāmsat charantam | kas te devo adhi māṛḍike āsīd yat 'prākshināḥ pitaram pādagrihya* | "Who (o

²² Compare Ritter's History of Philosophy, Engl. transl. vol. 3, p. 538.

Indra) made thy mother a widow? Who sought to kill thee lying or moving? What god was present in the fray, when thou didst slay thy father, seizing him by the foot?"²⁴ In vii. 21, 7, mention is made of earlier gods: "Even the former gods²⁵ admitted their powers to be inferior to thy divine prowess" (*devās chit te asuryāya pūrve anu kshat-trāya mamire sukāṁsi*). Earlier gods are also mentioned in x. 109, 4, though in conjunction with (unless we are to understand them as identified with) the seven rishis: "In regard to her the former gods said, the seven rishis who sat down to practise austerity," etc. (*devāḥ etasyām avadanta pūrve saptarishayas tapase ye nisheduḥ*). An earlier age of the gods is mentioned in x. 72, 2 f.: "In the former age of the gods, the existent sprang from the non-existent. In the first age of the gods the existent sprang from the non-existent" (*devānām pūrve yuge asataḥ sad ajāyata | 3. Devānām yuge prathamā asataḥ sad ajāyata*). And in R.V. i. 164, 50 we have the following verse, which is repeated in x. 90, 16 (the Purusha Sūkta): *yajnena yajnam ayajanta devās tāni dharmāni prathamāni āsan | te ha nākam mahimānaḥ sachanta yatra pūrve sādhyāḥ santi devāḥ |* "With sacrifice the gods worshipped the sacrifice: these were the earliest rites. These great powers sought after the sky, where are the early Sādhyas, gods."²⁶

²⁴ In explanation of this legend Sāyana refers to the Taittirīya Sanhitā vi. 1, 3, 6. The following is the passage referred to, which I quote to show how little light it throws on the text of the R.V.: *Yajno dakṣiṇām abhyadhāt | tām samabhavat | tad Indra 'chāyat | so 'manyata "yo vai ito janishyate sa idam bhavishyati" iti | tām prāvīsat | tasyā Indra evājāyata | so 'manyata "yo vai mad ito 'paro janishyate sa idam bhavishyati" iti | tasyā anumṛśīya yonim ōchhinat | sū sūtarasā 'bharat | tat sūtarasāyai janma | tām haate nyaveshtayata | tām mṛgeṣu nyadadhāt | sū kṛishṇa-vishṇu 'bharat | "Indrasya yonir asī mā mā hīmsir" iti |* "Yajna (sacrifice) desired Dakṣiṇā (largess). He consorted with her. Indra was apprehensive of this. He reflected: 'whoever is born of her will be this.' He entered into her. Indra himself was born of her. He reflected: 'whoever is born of her besides me will be this.' Having considered, he cut open her womb. She produced a cow," etc. No mention is here made of his killing his father.

²⁵ Sāyana in loco says this means Asuras.

²⁶ I quote here part of a note from my article On the Interpretation of the Veda, Jour. R.A.S. for 1866, p. 395: Yaska tells us (Nirukta xii. 41) that the Nairuktas understood the Sādhyas to be "the gods whose locality is the sky," *dyusthāno devaganah*, whilst, according to a legend (*ākhyāna*) the term denoted a former age of the gods." Professor Wilson translates the word Sādhyāḥ in R.V. i. 164, 50 by "who are to be propitiated," a sense not assigned by Sāyana, who proposes, first, that of *sādhanā yajna-dādhana-vantaḥ karmadevāḥ*, "performers, performers of sacrifices, etc., work-gods." These words are rendered by Prof. Wilson in his note on i. 164, 50, "divinities presiding

The gods do not seem to have lived always on a friendly footing with each other. It appears to me that the two following verses, R.V. iv. 30, 3, 5, though otherwise rendered by Professor Wilson (after Sāyaṇa) are to be understood of Indra fighting against the gods, and not with the gods against the Asuras: 3. *Viśve chana id anā tvā devāsaḥ Indra yuyudhuḥ | yad aha naktam ātiraḥ |* 5. *Yatra devān riḡhāyato viśvān ayudhyaḥ ekaḥ it | tvam Indra vanūn ahan |* 3. "Even all the gods assailed thee Indra, when thou didst prolong(?) day and night. 5. When thou didst fight alone against all the furious gods, thou didst slay the destructive." This interpretation is favoured by the tenor of verses 4, 6, 8-11 of the same hymn."

(5) *Their powers and prerogatives.*

The gods can do whatever they will; no mortal, however hostile his disposition, can thwart their designs (R.V. viii. 28, 4. *Yathā vaśanti devās tad id asat tad eśhām nakir ā minat | arāvā chana marttyaḥ*). The same is said of the Maruts viii. 20, 17; and of Indra viii. 50, 4; viii. 55, 4. It is similarly declared in iii. 56, 1, that no one, however skilful

over or giving effect to religious acts." This does not, however, appear to be the real sense, as Mahidhara on Vāj. S. 31, 17, tells us that "there are two kinds of gods," *karmadevāḥ*, "work-gods," and *ājñadevāḥ*, "gods by birth," the first being those who had attained to the condition of deities by their eminent works, and the second those who were produced at the beginning of the creation. The second class is superior to the first, and, according to the Brihadāraṇyaka, a hundred enjoyments of the latter (the work-gods), "are only equal to one single enjoyment of the former." See all this and more declared in the Brihadāraṇyaka Upanishad, pp. 817 ff. (p. 230 f. of translation), and S'atapatha Brāhmaṇa, p. 1087. A second sense proposed for *sādhyāḥ* by Sāyaṇa on R.V. i. 164, 50, is that of the "deities presiding over metres," *ekhando 'bhimūninaḥ*, who were Adityas and Angirases, and, according to a Brāhmaṇa, by worshipping Agni were exalted to heaven. Prof. Wilson remarks in his note: "It would seem that in Sāyaṇa's day the purport of the designation *Sādhyas* had become uncertain." Mahidhara on Vāj. S. 31, 16, renders the term *virāḍ-upādhi-sādhakāḥ*, "producers of the condition of Virāj."

"I should observe that the Brāhmaṇas constantly speak of the gods and Asuras as being both the offspring of Prajāpati: as contending together (S'atap. Br. v. 1, 1, 1; vi. 6, 2, 11; vi. 6, 3, 2); and even as being originally equal or alike (4th vol. of this work, p. 52). And to prove that even malignant spirits may be called "gods," Prof. Roth, *s.v. deva*, quotes from the Taitt. Saṁh. iii. 5, 4, 1, a verse to the effect: "May Agni preserve me from the gods (*devāḥ*), destroyers of sacrifices, stealers of sacrifices, who inhabit the earth;" and a second text from the A.V. iii. 15, 5: "Agni, do thou through the oblation repel the gods who are destroyers of happiness" (*ṛ sāteḡhnaḥ*).

and wise, can impede the first and firm decrees of the gods (*na id minanti māyino na dātṛāḥ vrata devānām prathamā dhruvāni*). They have dominion over all creatures (x. 65, 15. *Devān Vasishṭho amṛitān varande yo vitāḥ bhuvanā abhi pratasthuḥ*). They are supplicated in viii. 30, 3, not to lead the worshippers far away from the paths of their ancestor Manu (*mā naḥ pathaḥ pitryād mānavād adhi dūraṁ naiḥṣa pārdvataḥ*). In one passage (R. V. x. 33, 8 f.) a grateful priest exclaims that if he were lord of the immortals and of mortals, his royal patron's life should be prolonged; but, he adds, no one, even though he attain the age of a hundred years, can live beyond the time the gods appoint; such has been the perpetual course of things (8. *Yad ītiya amṛitānām uta vā martyānām | jīved id maghavā mama | 9. Na devānām ati vralam śatātma chana jīvati | tathā yujā vi vacṛite*). In another place, x. 117, 1, an encomiast of liberality expresses his assurance that the gods had not ordained him (or others) to die of hunger, as even the full-fed are overtaken by various forms of death (*Na vai u devāḥ kahudham id vadham dadur uta āsitam upa gachhanti mṛityavaḥ*). Another poet cries (x. 64, 2) that there is no other helper than the gods, on whom the fulfilment of all his wishes depends (*na mardita vidyate anyah ebhyo deveshu me adhi kāmāḥ ayaṁsata*). They live in enjoyment in the region where Vishnu took his three strides (viii. 29, 7. *Triṇi ekaḥ urugāyo'vi chakrame yatra devāso madanti | comp. i. 154, 4*). In iii. 54, 5, the rishi asks "who knows, who now can declare, what road leads to the gods? Their lower abodes are indeed perceived, but there are higher and mysterious manifestations, or regions, beyond (*ko addhā veda kaḥ iha pra vochaḥ devān achha pathyā kā sameti | dadṛiṛe eśhām avamā sadāṁsi pareśhu yā guhyeshu vrateshu*²⁰).

On the other hand the drinker of Soma attains to the privilege of immortality and of knowing the gods (viii. 48, 3. *Apāma somam amṛitāḥ abhūma aganma jyotir avidūma devān | Comp. x. 31, 3. navedaso amṛitānām abhūma |*).

²⁰ The construction and sense of the last four words is obscure. They occur again in a different connection in x. 114, 2 (where however *yūḥ* is feminine: *tāsām nī chikyuḥ kavayo nidānam pareśhu yūḥ guhyeshu vrateshu |* "The wise perceive the nature of these, who [exist] in high and mysterious forms, [or realms].") The sense of enclosure or realm is assigned to the word *vrata* by Müller, Trans. of R. V. i. 226, who renders this last line thus: "The poets discovered their (the Nirṛitī's) origin, who are in the far hidden chambers."

The gods reward their pious worshippers and punish those who neglect their service: viii. 2, 18. *Ichhanti devāḥ suneantam na scap-nāya spriḥayanti* | "The gods desire a man who pours out libations: they do not love sleep."

viii. 31, 15. *Makṣhu devavato rathāḥ kuro vā prītu kām ehit* | *devā-nām yaḥ id mano yajamānaḥ iyakīhati abhīd ayajāno bhurat* | 16. *Na yajamāna riṣhyasi na sunevāna na devayo* | "15. Impetuous is the chariot of the godly man, and he is a hero in every battle. The sacrificer who seeks to please the gods overcomes the man who does not sacrifice. 16. Thou dost not perish, o sacrificer, nor thou who offerest libations, nor thou, o godly man."

vii. 39, 2. *Na devāsaḥ kavānave* | "The gods are not for (i.e. they are not the portion of) the illiberal (or sluggish)." Have the words *na rite śrāntasya sakhyāya devāḥ*, in iv. 33, 11, a similar meaning: "The gods are not friendly to him who is tired of the sacred rite"? See a collection of texts to the same effect as regards the individual deities in my article "On the relations of the priests to the other classes of society in the Vedic age," Journ. R. A. S. for 1866, pp. 286 ff.; and a selection from them in the 1st vol. of this work, 2nd ed. pp. 259 ff.

According to the Satapatha Brāhmaṇa, i. 1, 1, 7, "the gods know the intentions of a man. They are aware that he contemplates the performance of this rite, and will make his offering in the morning; and consequently they all come to his house and abide there" (*Mano ha vai devāḥ manushyasya ājānanti* | *te enam etad vratam upayantaṁ viduḥ prātā no yakṣyate iti* | *te asya viśve devāḥ grīhān āgachhanti te asya grīheṣu upavasanti*).

I have here endeavoured to collect such characteristics and attributes as are in the Veda ascribed to the gods collectively. In the sections treating of the several deities, the qualities and functions attributed to each will be brought forward in detail.

SECTION II.

DYAUS²⁹ AND PRITHIVĪ.

I begin with Dyaus and Prithivī (Heaven and Earth), who seem to have been very ancient Aryan divinities, and are in many passages of the Rig-veda described as the parents of the other gods.

In addition to numerous detached verses in which these deities are introduced among other objects of adoration, are invited to attend religious rites, and supplicated for different blessings, there are several hymns³⁰ (i. 159; i. 160; i. 185; iv. 56; vi. 70; and vii. 53), which are specially devoted to their honour. As a specimen of the way in which they are addressed, I subjoin a translation (very imperfect, I fear,) of some parts of the 159th and 160th hymns of the first book:

i. 159, 1. *Pra dyāvā yajnaiḥ prithivī pitāṣṛidhā mahi stushe vidatsheshu prachetasā | devabhir yo devaputro sudāmśasā itthā dhiyā cāryāṇi prabhūshataḥ |* 2. *Uta manye pitur adruho mano mātur mahi svalavas tad havīmabhiḥ | suretasā pitarā bhūma chakratur uru prajāyāḥ amṛitam varīmabhiḥ |* "1. At the festivals [I worship] with offerings, and celebrate the praises of, Heaven and Earth, the promoters of righteousness, the great, the wise, the energetic, who, having gods for their offspring, thus lavish, with the gods, the choicest blessings, in consequence of our hymn. 2. With my invocations I adore the thought of the beneficent Father, and that mighty inherent power of the Mother. The prolific Parents have made all creatures, and through their favours (have conferred) wide immortality on their offspring."

²⁹ The crude form of this word is Dya. I employ the nominative *Dyaus*, from its closer resemblance to the Greek *Zeus*. The genitive is *Divas*.

³⁰ See also A.V. iv. 26. Prithivī alone is celebrated in R.V. 5, 84, 1 ff. Hymn i. 185, is translated and commented on by M. Ad. Regnier in his *Étude sur l'idiome des Vedas*.

i. 160, 2. *Ururyachasā mahinī asatāchatā pītā mātā cha bhuvandni rakshataḥ* | . . . 3. *Ayam devānām apasām apastamo yo jajūna rodasī vitva-śambhucā* | *vi* yo mame rojasī eukratūyayā ajarebhiḥ skambhanebhiḥ samānriche | 4. *Te no grigāne mahinī mahi bravaḥ kshattraṁ dyāvā-prithivī dhāsatho mahat* | *yenābhi kṛishṭis tatanāma viśvāḥ paṇāyāyām ojaso sam invatam* | "2. Widely expanded, vast, unwearied, the Father and the Mother preserve all creatures. . . . 4. He was the most skilful of the skilful gods who produced these two worlds, which are beneficent to all, who, desiring to create an excellent work, stretched out these regions and sustained them by undecaying supports. 5. When lauded, may the mighty Heaven and earth bestow on us great renown and power. May they impart to us laudable energy whereby we may always control other creatures."

In the hymns Heaven and Earth are characterized by a profusion of epithets, not only such as are suggested by their various physical characteristics, as vastness, breadth, profundity, productivity, unchangeableness (*ururyachasā, mahinī, urvi, bahule, dūreante, gabhīre, ghritavati, madhudughe, bhūritasā, payasvati, ajare*) (i. 160, 2; i. 185, 7; iv. 56, 3; vi. 70, 1, 2); but also by such as are of a moral or spiritual nature, as innocuous or beneficent, wise, promoters of righteousness, (*pītāvrīdhā, pītāvati, prachetasā, adruhā*) (i. 159, 1 f.; i. 160, 1; iv. 56, 2; vi. 70, 6; x. 36, 2).

(1) *Heaven and Earth described as the universal parents.*

The two (Heaven and Earth) together are styled parents, *pītārā* (in i. 159, 2; iii. 3, 11; vii. 53, 2; x. 65, 8), or *mātārā* (in i. 155, 3; ix. 85, 12; x. 1, 7; x. 35, 3;²¹ x. 64, 14), or *janitrī* (*dyāvā-prithivī janitrī* R.V. x. 110, 9). In other passages the Heaven is separately styled father, and the Earth mother (in R.V. i. 89, 4; i. 90, 7; i. 159, 2; i. 160, 2; i. 185, 11; iv. 1, 10; v. 42, 16; v. 43, 2, 15; vi. 51, 5;²² vi. 70, 6; vi. 72, 2; viii. 92, 2; x. 54, 3; x. 88, 15 (= Vāj. Sanh. 19, 47). See also A.V. ii. 28, 4; iii.

²¹ Here they are supplicated to preserve the worshipper sinless. In R.V. vi. 17, 7, they are called *mātārā yajvī rītasya*, "the great parents of sacrifice."

²² The words of the original here are *Dyaush pītāḥ Prithivī mātār adhrug Agne bhṛātār Vasavo mṛijātū naḥ* | "Father Heaven, innoxious mother Earth, brother Agni, Vasus, be gracious to us." A.V. vi. 4, 3 has *Dyaushpitar yajasya dachhmanā yū*.

23, 6; vi. 4, 3; vi. 120, 2; viii. 7, 2; and xii. 1, 10. In the same Veda, xii. 1, 12, the poet says: "The Earth is the mother, and I am the son of the earth: Parjanya is the father; may he nourish us (*Māta bhūmiḥ putro aham prithivyāḥ | Parjanyaḥ pitā sa u naḥ pipartu*). Again in verse 42 of the same hymn he says, "Reverence be paid to the Earth, the wife of Parjanya, to her who draws her richness from showers (*Bhūmyai Parjanya-patnyai namo 'stu varsha-medase*). Here, as it will be noticed, Parjanya takes the place of Dyaus, as the husband of Prithivi.³³

In the Aitareya Brāhmaṇa, iv. 27, we have the following reference to the marriage of Heaven and Earth: *Imau vai lokau saha āstām | tau cyaitām | na avarśhat na samatapat | te panchajānāḥ na samajānata | tau devāḥ samanayan | tau saṁnyantāc etaṁ deva-vicāhaṁ vyavahetām | asau vai lokaḥ imau lokam abhi paryāvarttata | tato vai dyāvāprithivī abhavatām | na dyāvā antarikṣhād na antarikṣhād bhūmiḥ |* which is translated as follows by Professor Haug (vol. ii. 308): "These two worlds (heaven and earth) were once joined. (Subsequently) they separated. (After their separation) there fell neither rain, nor was there sunshine. The five classes of beings (gods, men, etc.) then did not keep peace with one another. (Thereupon) the gods brought about a reconciliation of both these worlds. Both contracted with one another a marriage according to the rites observed by the gods." The end of the section I render: "That world approached this world: thence were produced heaven and earth: neither the heaven nor the earth was produced from the air."

Heaven and Earth are regarded as the parents not only of men, but of the gods also, as appears from the various texts where they are designated by the epithet *devaputre*, "having gods for their children" (viz. in i. 106, 3; i. 159, 1; i. 185, 4;³⁴ iv. 56, 2; vi. 17, 7; vii. 53, 1; x. 11, 9). In like manner it is said (in vii. 97, 8) that "the divine worlds (i.e. Heaven and Earth), the parents of the god, have augmented Brihaspati by their power"³⁵ (*devi devasya rodasi janitri Brihaspatim*

³³ The Taittiriya Āraṇyaka says, p. 73: *Jyā bhūmīr patir vyoma | mīthunau tā ityādī |* "The Earth is the wife, the Sky is the husband; they are a pair." Manu says, ii. 225: *Mātā prithivyāḥ mūrtiḥ |* "A mother is an image of the Earth."

³⁴ In verse 6 of this hymn they are called *janitṛī*, "the parents."

³⁵ In iii. 53, 7, and iv. 2, 16, the Angirases are said to be *dēvaputrāḥ*, sons of Dyaus. See also x. 62, 6, and 3.

rāpridhatur mahitrā); and (in x. 2, 7) they are described as having, in conjunction with the waters, and with Tvashtṛi, begotten Agni (*yañ tvā dyāvā-prithivī yañ tv āpas Tvashtā yañ tvā sujanimā jajāna*). And in various passages they are said to have made (*pitāṛā bhāma chakratuḥ*), and to sustain (*pitā mātā cha bhuvanāni rakṣataḥ | viśvaṃ tmanā bibhritho yaś ha nāma*) all creatures (in i. 159, 2; i. 160, 2; i. 185, 1).²⁶

In the next Section we shall find that according to R.V. x. 63, 2, a threefold origin is ascribed to the gods, some of them having been produced from Aditi, others from the aerial waters, and others again from the earth.

(2) *Passages to the same effect from the classical authors.*

But it is not in ancient Indian mythology alone that Heaven and Earth are regarded as being the universal parents. It is observed by a recent French author that "the marriage of Heaven and Earth forms the foundation of a hundred mythologies."²⁷ According to the Theogony of Hesiod (116 ff.) the first thing that arose out of Chaos was "the broad-bosomed Earth, the firm abode of all things"

Ἦτοι μὲν πρότιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖα εὐρύβοστρος, πάντων ἰδοῖ ἀσφαλὲς αἰὲλ.

She in her turn "produced the starry Heaven, co-extensive with herself, to envelope her on every part."²⁸ From the union of these two powers sprang Oceanos, Kronos, the Cyclopes, Rheia, etc. (132 ff.); and from Kronos and Rheia again were produced Zeus, Here, and other deities (453 ff.). In his "Works and Days" (561) Hesiod speaks of the Earth as *ῥῆ πάντων μήτηρ*, the earth the mother of all things.²⁹

Among the Homeric hymns there is one of 19 lines addressed to "the mother of all things" which begins thus:

Γαῖαν ταμμήτειραν ἀέλομαι, ἡδυμεθλον,
Πρεσβίστην, ἣ φέρβει ἐπὶ χθονὶ πάνθ' ἐπὶ δότ' ἐστίν, κ.τ.λ.

²⁶ In one place (vi. 60, 7), the waters are spoken of as mothers (*janitrīḥ*) of all things moveable and immovable. Compare the passages from the Śatapatha Brāhmaṇa, in the 4th vol. of this work, pp. 15 f.; 21 f.; and the texts given in the 1st vol. 2nd ed. p. 31 f. 62 f.; and R.V. x. 121, 7; x. 29, 3. In the A.V. xix. 64, 1, the waters themselves are said to have sprung from time (*kālād āpaḥ samādhaven*).

²⁷ M. Albert Réville, *Essais de Critique Religieuse*, p. 383. "Cent mythologies sont fondées sur le mariage du ciel et de la terre." See also pp. 292 and 298.

²⁸ The original verses will be found at the close of the section on Varuṇa.

²⁹ The line in which these words occur is however supposed to be spurious.

"I will sing of the Earth, the universal mother, the firmly based, the most venerable, who feeds all creatures that are on the ground," etc. In v. 6, it is said that it depends on her to give life to mortals, and to take it away :

πότνια, σεῦ δ' ἔχεται δοῦναι βίαν ἢ δ' ἀφελίσθαι
θνητοῖς ἀνθρώποισιν.

In verse 16 she is addressed as a venerable goddess, *σεμνή θεά*, and in v. 17 as "the mother of the gods, and the spouse of the starry Ouranos :

χαῖρε θεῶν μήτηρ, ἔλαχ' Οὐρανοῦ ἀστερόεντος.

Æschylus, in his *Prometheus Vinculus*, 88 ff., makes Prometheus exclaim "O divine æther, and ye many-winged blasts, ye fountains of the rivers, thou multitudinous laugh of Ocean, and thou Earth, the Universal Mother;—and the all-beholding circle of the Sun I invoke:"

ὦ Δίος αἰθέρ καὶ ταχύπτεροι πνοαὶ
ποταμῶν τε πηγῶν ποταμῶν τε κυμάτων
ἀνέριθμον γέλασμα, παμμήτορ τε γῆ,
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ.

In the *Seven against Thebes*, 16, Eteocles speaks of "Mother Earth, the most beloved nurse" :

Γῆ τε μητρί, φιλότῃ τροφῇ.

At the beginning of the *Eumenides* of the same poet the Earth is worshipped as the first prophetess :

Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύς θεῶν
τὴν πρωτόμαντιν Γαῖαν.

And in the 41st fragment of Æschylus (from the *Danaides*) Aphrodite is introduced as saying :

ἰρᾷ μὲν ἄγνός οὐρανὸς τρώσσει χθόνα,
ἔρωι δὲ γαῖαν λαμβάνει γάμον τυχεῖν
ἔμβρος δ' ἀπ' εὐνείαντος οὐρανοῦ πεσὼν
ἔκυσσε γαῖαν· ἣ δὲ τίκεται βροτοῖς
μήλων τε βοσκὰς καὶ βίον Δημήτριον
δενδρῶν τε· ἔρα δ' ἐκ νοτίζαντος γάμου
τέλειός ἐστι. τῶν δ' ἐγὼ παραίτιος.

"The pure Heaven loves to inflict on the Earth an amorous blow ; and desire seizes the earth to obtain the nuptial union. Rain falling from the moist Heaven impregnates the Earth, who brings forth for mortals the food of sheep, and the sustenance of Demeter. The verdure of the woods also is perfected by the showers proceeding from this marriage. Of all these things I (Aphrodite) am in part the cause."

Sophocles also, in his *Oedipus Coloneus*, 1490, makes the chorus speak of "Mother Earth:"

Ἰλαος, δὲ δαίμων, Δαος, εἰ τι γῆ
ματέρι τυγχάνεις ἀφεγγῆς φέρων.

And in his *Antigone*, 338, she is characterized as "the highest of the deities, imperishable and unwearied:"

θεῶν τι τὰν ὑπερτάτων, γῆν
ἀφθιτον, ἀκαμάταν ἀποτρέτεται, κ.τ.λ.

In his *Philoctetes*, 391, she is addressed as "the all-nurturing earth, the mother of Zeus himself:"

Ὅριστέρα παμβῶτι Γῆ, μήτηρ αὐτοῦ Διός,
ἃ τὸν μέγαν Πάκτωλόν εὐχρυσαν νίμεις.

Euripides also, in his *Hippolytus*, 601, makes his hero invoke "Mother Earth:"

ὦ γαῖα μήτηρ ἡλίου τ' ἀναπνεύχαι, κ.τ.λ.

So too in the *Helena*, 39:

ὡς ὄχλου βροτῶν
πλήθους τε κουφίσειε μητέρα χθόνα, κ.τ.λ.

And again in the same drama, 613, the heroine speaks of Heaven as the Father:

πατέρ' ἐς οὐρανὸν
ἔπειμι.

In his *Bacchæ*, 274, the same poet makes Teiresias thus identify Earth with the goddess Demeter:

δύο γάρ, ὦ νεαρία,
τὰ πρῶτ' ἐν ἀνθρώποισι, Δημήτηρ θεία.
Γῆ δ' ἐστίν ὄνομα δ' ἐπότερον βούλει καλεῖ,
αὕτη μὲν ἐν ζηροῖσιν ἐκτρέφει βροτούς.

"Two things, o youth, are the first among men, the goddess Demeter, and she is the Earth. Call her by either name as you please. She nourishes mortals with dry sustenance."⁴⁰ The second deity is Dionysus who gives them the juice of the grape.

⁴⁰ In describing the Egyptian cosmogony Diodorus Siculus i. 12 also thus connects the Earth with Demeter: Τὴν δὲ γῆν ὡς περ ἀγγεῖον τι τῶν φυσικῶν ὑπολαμβάνοντας μητέρα προσαγορεύουσιν καὶ τοὺς Ἕλληνας δὲ ταύτην παρακλησίως Δημήτραν καλεῖν, βραχὺ μεταθεσίσης τῆς λέξεως: τὸ γὰρ παλαιὸν ὀνομάζεσθαι γῆν μητέρα, καθάπερ καὶ τὸν Ὀρφεά προμαρτυρεῖν λέγοντα "γῆ μήτηρ πάντων, Δημήτηρ πλουτοδότειρα." "And they say that, conceiving the Earth as a sort of receptacle of the things which were produced, they called her mother; and that the Greeks in like manner call her Demeter, with a slight alteration of the letters (i.e. Dēmētēr for Gēmētēr): for of old she was called 'Earth Mother' (Gēmētēr), as Orpheus too testifies when he speaks of 'the Earth the mother of all things, Demeter, the giver of wealth.'"

And in the 6th fragment from the Chrysippus of the same dramatist we find the following passage:

Γαῖα μέγιστη καὶ Διὸς αἰθήρ,
ὁ μὲν ἀνθρώπων καὶ θεῶν γενέτωρ,
ἡ δ' ὕγροβόλους σταγόναι νοτίους
παραδειξαμένη τίσκει θνατούς,
τίσκει δὲ βορὰν, φύλλα τε θηρῶν,
δοῦν οὐκ ἀδίκως
μήτηρ πάντων νομόμισται.

"The mighty Earth, and Jove's Æther,—of these the one is the generator of men and gods, and the other, receiving the drops of moisture, produces mortals, produces food, and the tribes of animals;—whence she is not unjustly regarded as the mother of all."⁴¹

The earth also appears to be regarded by Pindar (Nem. 6, 1 ff.) as the common parent, or sustainer, of both gods and men:

*Εν ἀνθρώων, ἐν θεῶν γένος· ἐκ μιᾶς δὲ πνέομεν
ματρὸς ἀμφότεροι·

"There is one race of men, and one of gods; but we both draw our breath from the same mother."

In the following passage of Dionysius of Halicarnassus, vol. v. p. 355 (Diod. Sic. i. 7; ⁴² Euseb. P. E. i. p. 20⁴³), and in the fragment of Euripides,

⁴⁴ See also Plato, Repub. iii. 20: 'Ἐπειδὴ δὲ παντελῶς ἐξεργασμένοι ἦσαν καὶ ἡ γῆ αὐτοὺς μήτηρ οὐσα ἀνῆκε, κ.τ.λ. "But when they were perfectly fashioned, and the earth, their mother, sent them forth," etc. See also the Menexenus, Sect. 7: from which I extract the following: ὁ δὲ καὶ ἡ ἡμετέρα γῆ τε καὶ μήτηρ ἱκανὸν τεκμήριον παρέχεται ὡς ἀνθρώπους γεννησαμένην . . . ὅν γὰρ γῆ γυναῖκα μεμυμένη κηύσει καὶ γεννήσει ἄλλα γυνὴ γῆν. "Whereby our own land and mother (Attica) gives sufficient proof that she has produced men," etc. And: "For the earth does not imitate woman in becoming pregnant, and bearing offspring, but woman the earth."

⁴⁵ Diodorus begins the passage i. 7, in which he introduces these lines from Euripides, as follows: He tells us that in the opinion of some speculators "heaven and earth had, according to the original constitution of things, but one form, the natural properties of the two being blended; but that afterwards, when the body of the one had become separated from that of the other, the world assumed that regular arrangement which we now witness," etc. (κατὰ γὰρ τὴν ἐξ ἀρχῆς τῶν ὅλων σύστασιν μίαν ἔχειν ἰδέαν οὐρανὸν τε καὶ γῆν, μεμυμένης αὐτῶν τῆς φύσεως· μετὰ δὲ ταῦτα διαστάτων τῶν σμμάτων ἀπ' ἀλλήλων τὸν μὲν κόσμον περιλαβεῖν ἄσασαν τὴν θρωπίτην ἐν αὐτῇ σύνταξιν, κ.τ.λ.). After giving the details of this development, he concludes: "And in regard to the nature of the universe, Euripides, who was a disciple of Anaxagoras, the physical philosopher, does not appear to have differed from the views which have been stated" (ἔοικε δὲ περὶ τῆς τῶν ὅλων φύσεως οὐδ' Εὐριπίδης διαφανεῖν τοῖς προειρημένοις, μαθητῆς ὢν Ἀναξαγόρου τοῦ φυσικοῦ). He then quotes the lines given in the text.

⁴⁶ See W. Dindorf's Euripides, vol. ii. p. 915, ed. Oxford, 1833.

pides, which is there preserved, we find that a doctrine, partly similar to that of the Aitareya Brāhmaṇa adduced above, regarding heaven and earth, is ascribed to the philosopher Anaxagoras, and was expressed by his disciple the poet :

Ἀναξαγόρῃ προσεφείτησεν Εὐριπίδης. Ἀναξαγόρου δὲ λόγος ἐστὶν ὅτι πάντα ἐν πᾶσιν, εἴτα ὕστερον διεκρίθη. μετὰ ταῦτα ἐμίλησε καὶ Σωκράτει, καὶ ἐπὶ τὸ ἀνορέτερον ἤγαγε τὸν λόγον. ὁμολογεῖ σὺν τῇ διδασκαλίᾳ τὴν ἀρχαίαν δὲ τῇ Μελανίππῃ·

Κούκ ἐμὸς δ' μῦθος, ἀλλ' ἐμῆς μητρὸς πάρος,
ὡς οὐρανὸς τε γαῖα τ' ἦν μορφὴ μία·
ἐπεὶ δ' ἐχωρίσθησαν ἀλλήλων δίχῃα,
τίκτουσι πάντα κἀνέβηκαν εἰς φῶς
ζῶνδρα, πετεινὰ, θῆρας, οὗτ' ἄλμυ τρέφει,
γένοις τε θνητῶν.

“Euripides frequented the lectures of Anaxagoras. Now it was the theory of that philosopher that all things were confounded (*lit.* all things were in all things), but afterwards became separated. Euripides afterwards associated with Socrates, and became doubtful regarding the theory. He accordingly admits the ancient doctrine by the mouth of Melanippe: ‘The saying is not mine but came from my mother, that formerly the Heaven and Earth formed one substance: but when they were separated from each other, they gave birth to all things, and brought them forth into the light, trees, birds, beasts, fishes, and the race of mortals.’ ”

The appellation of mother is naturally applied to the earth, as the source from which all vegetable products spring, as well as the home of all living creatures. This is remarked by Lucretius, “De Rerum Natura,” in these lines, v. 793 ff. :

“Nam neque de cælo cecidisse animalia possunt,
Nec terrestria de salsis exisse lacunis:
Liquitur ut merito maternum nomen adepta
Terra sit, e terra quoniam sunt cuncta creata,” &c.

And again, v. 821 :

“Quare etiam atque etiam maternum nomen adepta
Terra tenet merito, quoniam genus ipsa creavit
Humanum atque animal prope certo tempore fudit,” &c.

And in illustration of the idea that Heaven is the father of all things, I may quote his words, ii. 991 :

“Denique celesti sumus omnes semine oriundi :
Omnibus ille idem pater est, unde alma liquentis

Umoris guttas mater cum terra recepit,⁴⁴
 Peta parit nitidas fruges arbustaque laeta
 Et genus humanum," etc.

And ii. 998 :

"Qua propter merito maternum nomen adepta est.
 Cedit idem retro de terra quod fuit ante,
 In terras, et quod missumst ex ætheris oris
 Id rursum cœli rellatum templa receptant."

See also v. 799 :

"Quo minus est mirum, si tum sunt plura coorta
 Et majora, novâ tellure atque æthere adulta," etc.

My attention was drawn to these passages by finding them referred to in Professor Sellar's "Roman Poets of the Republic," pp. 236, 247, and 276. See also Lucretius i. 250 :

Postremo pereunt imbres, ubi eos pater æther
 In gremium matris terræ præcipitavit ;

And v. 318 :

Denique jam tuere hoc, circum supraque quod omnem,
 Continet amplexu terram :

See also Pacuvius 86, quoted by Mr. Munro in his Notes on Lucretius v. 318, and Virgil, Georgics ii. 325, cited in his note on Lucr. i. 250 :

Tum pater omnipotens fecundis imbribus æther
 Conjgis in gremium lætæ descendit et omnis
 Magnus alit magno commixtus corpore fetus.

Mr. Munro there remarks: "From the Vedas to the Pervigilium Veneris poets and philosophers love to celebrate this union of ether and earth, ether as father descending in showers into the lap of mother earth." See the same author's notes on Lucr. ii. 991.⁴⁵ Tacitus, too, informs us in his Germania, 40: Nec quidquam notabile in singulis nisi quod in commune Ertham, it ed Terram matrem, colunt, eamque intervenire rebus hominum, invehi populis arbitrantur.⁴⁶ "Nor is there anything in regard to particular points which deserves remark except that they all together worship Ertha, i.e. Mother Earth, and think that she intervenes in the affairs of men, and moves round among the nations."

⁴⁴ Compare A.V. xii. 1, 12, 42, quoted above, p. 23.

⁴⁵ See also Professor Max Müller's Lectures on Language, ii. 459, and Mr. C. Bruce's paper "On the Vedic Conception of the Earth," Journ. R. A. S. xix. 330 ff.

⁴⁶ Ed. F. Ritter (Cambridge and London, 1848) who substitutes Ertham for the common reading Northam. See his Notes in loco, and on Section 9.

(3) *Heaven and earth elsewhere spoken of as created.*

On the other hand, Heaven and Earth are spoken of in other places as themselves created. Thus it is said (i. 160, 4; iv. 56, 3), that he who produced heaven and earth must have been the most skilful artizan of all the gods⁴⁷ (*ayaṁ devānām apasām apastamo yo jajāna rodasī vīśvasāmbhuvā: sa it evapā bhuvaneṣu āsa yaḥ ime dyāvā-prithivī jajāna*). Again, Indra is described as their creator (*janitā divo janitā prithivyāḥ*) (vi. 30, 5; viii. 36, 4);⁴⁸ as having beautifully fashioned them by his power and skill (x. 29, 6, *mātre nu te sumite Indra pārvi dyaur majmanā prithivī kṛyena*); as having generated from his own body the father and the mother (by which heaven and earth are clearly intended (x. 54, 3. *Kaḥ u nu te mahimanaḥ samasya asmat pārve riṣayo antam āpuḥ | yan mātaraṁ cha pitaraṁ cha sākam ajanayathās tanvaḥ svāyāḥ*); as having bestowed them on his worshippers (iii. 34, 8. *Sasāna yaḥ prithivīm dyām utemām*); as sustaining and upholding them (*dadhāra yaḥ prithivīm dyām utemām*) (iii. 32, 8; iii. 44, 3; vi. 17, 7; x. 55, 1);⁴⁹ as grasping them in his hand (iii. 30, 5. *Ime chid Indra rodasī apāre yat saṁgrībhvāḥ maghavan kāsir it te*); as stretching them out like a hide (viii. 6, 5. *Ojas tad asya titiṣhe ubhe yat samavarttayāt | Indras charmera rodasī*). The same deity is elsewhere (vi. 30, 1) said to transcend heaven and earth, which are equal to only a half of the god⁵⁰ (*Pra*

⁴⁷ This phrase is, perhaps, primarily meant as an eulogy of the heaven and earth, by expressing that he must have been a most glorious being who was the author of so grand a production as heaven and earth (see Sāyana on R.V. i. 160, 4, who says, "that having in the previous verse magnified the heaven and earth by lauding their son the sun, the poet now magnifies them by exalting their maker"). But it also appears to intimate that, in the idea of the writer, the heaven and earth were, after all, produced by some greater being. In iv. 17, 4, it is similarly said that "the maker of Indra was a most skilful artist."

⁴⁸ The A.V. xii. 1, 10, says: "May our mother the earth whom Indra, the lord of power, made, friendly to himself, give milk to me her son (*Indro yām chakre ātmane anamitrām śachīpatiḥ | sū no dhūmir vīrijatām mātā putrāya me payāḥ*).

⁴⁹ Who are the sons or children of Indra's brother (*bhrātṛḥ putrān*) mentioned in this verse, and who is the brother?

⁵⁰ In viii. 59, 5, it is said: "If, Indra, a hundred heavens and a hundred earths were thine, a thousand suns could not equal thee, thunderer, nor anything born, nor both worlds" (*yad dyāvāḥ Indra te śataṁ śatam dhūmir uta syuḥ | na tvā vajrin sahaśraṁ sūryāḥ anu na jātam aśvaḥ rodasī*).

viriche divaḥ Indrāḥ prithivyāḥ arddham id asya prati rodasī ubhe); and they are further represented as following him as a chariot wheel a horse (viii. 6, 38. *Anu tvā rodasī ubhe chakraṁ na varṭti etatam*); as bowing down before him (i. 131, 1. *Indrāya hi Dyaur asuro anamnata Indrāya mahi prithivī varimabhiḥ*);⁴¹ as trembling from fear of him (iv. 17, 2. *Tava tvisho janiman rejata Dyauḥ rejad bhūmir bhiyāsā svasya manyoḥ*);⁴² See also iv. 22, 3 f.; vi. 17, 9; viii. 86, 14); as being disturbed by his greatness (vii. 23, 3. *Vi bādhiṣṭa rodasī mahitvā Indrāḥ*); as subject to his dominion (x. 89, 10. *Indro divaḥ Indrāḥ ite prithivyāḥ*); and as doing homage to his power (viii. 82, 12. *Adha te apratishkultāṁ devī śuśhmaṁ saparyataḥ | ubhe eusipra rodasī*). The creation of heaven and earth is also ascribed to other deities, as to Soma and Pūshan (ii. 40, 1. *Somāpūshanā jananā rayināṁ jananā divo janānā prithivyāḥ*); to Soma (ix. 98, 9. *Sa vām yajneshu Mānavi Indur janishṭa rodasī | devo devī ityādi*);⁴³ See also ix. 90, 1; ix. 96, 5); to Dhātṛi (x. 190, 3. *Sūrya-chandramasau Dhātā yathāpūrvam*⁴⁴ *akalpayaḥ | divaṁ cha prithivīm cha antarikṣham atho evaḥ*); to Hiranyagarbha (x. 121, 9. *Mā no hiṁsīj janitā yaḥ prithivyāḥ yo vā divaṁ satyadharmā jajāna* | Comp. v. 5); they are declared to have received their shape and variety of forms, from Tvashṭṛi, though themselves parents (x. 110, 9. *Yaḥ ime dyāvāprithivī janitri rūpāir apīmśad bhuvanāni viśvā*); to have sprung respectively from the head and the feet of Puruṣa (x. 90, 14. *Nābhyāḥ asya antarikṣham śīraḥṇo dyauḥ samavarttata | padbhyāṁ bhūmih*); and to be sustained or supported by Mitra (iii. 59, 1), by Savitṛi (iv. 53, 2; x. 149, 1. *Savitā yantraīḥ pri-*

⁴¹ Heaven (Dyaus) is here styled *asuraḥ*, "the divine," as also in iii. 53, 7.

⁴² It might at first sight appear as if, according to the fourth verse of this hymn (iv. 17, 4), the Heaven, *Dyaus*, was the father of Indra (see Professor Wilson's translation, vol. iii. p. 151). But the meaning seems to be: "The Heaven esteemed that thy father was a stalwart hero: he was a most skilful artist who made Indra, who produced the celestial thunderer, unshaken, as the world (cannot be shaken) from its place." This is confirmed by verse 1, which says that the Heaven acknowledged Indra's power; and by verse 2, which represents it as trembling at his birth. See also vi. 72, 3.

⁴³ The two worlds, *rodasī*, are here styled *devī*, "divine," and *mānavī*, "human," or "connected with men," or "friendly to men."

⁴⁴ It is remarkable that here Dhātṛi is said to have formed the sun, moon, sky, earth, air, and heaven, as before; as if, agreeably to the Puranic conception, they had previously existed, and been destroyed. See the 1st vol. of this work, 2nd ed. pp. 51, 66, 76.

thivim aramṇād askambhane Savitā dyām adṛimhat), by Varuṇa (vi. 70, 1; vii. 86, 1; viii. 42, 1), by Indra and Soma (vi. 72, 2), by Soma (ix. 87, 2), and by Hiranyagarbha (x. 121, 5).

(4) *Speculations about their origin.*

In other passages we encounter various speculations about their origin. In i. 185, 1, the perplexed poet enquires, "Which of these two was the first,⁵⁵ and which the last? How have they been produced? Sages, who knows?" (*Katarā pūrā katarā aparā ayoh kathā jāte karayoh ko vi veda*).⁵⁶ In vii. 34, 2, the waters are said to know the birth-place of heaven and earth (*viduḥ prithivyāḥ divo janitram brīṇvanti āpo adha kharantiḥ*). In x. 31, 7, the Rishi asks: "What was the forest, what was the tree, from which they fashioned the heaven and the earth, which abide undecaying and perpetual, (whilst) the days and many dawns have disappeared?" (*kiṁ svid vanam kaḥ u sa ṛikṣaḥ āsa yato dyāv-prithivī nishṭatakaḥ | samāstāhane ajare itāṁl ahāni pūrva ushaso jaranta*). This question is repeated in x. 81, 4;⁵⁷ and in the same hymn (verses 2 and 3) the creation of heaven and earth is ascribed to the sole agency of the god Viśvakarman:⁵⁸ 2. "What was the support, what and how was the basis from which by his might the all-seeing Viśvakarman produced the earth, and spread out the sky? 3. The one god who has on every side eyes, faces, arms, and feet, blows with his arms and his wings, when producing the heaven and earth" (2. *Kiṁ svid āsit adhiṣṭhānam ārambhanam kalamat svid kathā āsit | yato bhūmim janayan Viśvakarmā vi dyām aurnod mahinā viśvachakṣaḥ | 3. Viśvataśchakṣhur uta viśvato-mukho viśvatoḍāhur uta viśvataspat | sam bāhubhyaṁ dhamati sam pata-*

⁵⁵ S'atap. Br. xiv. 1, 2, 10, *Jyam prithivī bhūtasya prathama-jā*, "This earth is the firstborn of created things."

⁵⁶ Compare Professor Müller's Lectures on Language, ii. 488, and Nirukta iii. 22.

⁵⁷ See also the Taitt. Br. ii. 8, 9, 6, where the answer is given, "Brahma was the forest, Brahma was that tree from which they fashioned heaven and earth" (*Brahma vanam Brahma sa ṛikṣaḥ āsit yato dyāvopṛithivī nishṭatakaḥ*). In A.V. xii. 1, 60, Viśvakarman is said to have sought the earth with an oblation when she had entered into the fluid atmosphere (*yām anvaichhad Viśvakarmā antar argave rejasī pravishām*). Compare the accounts in the Brāhmanas and Purāṇas of the earth being sunk beneath the waters at the creation, 1st vol. of this work, 2nd ed. pp. 50-55, 76.

⁵⁸ See the 4th vol. of this work, pp. 4 ff., and Haug's Aitareya Brāhmana, ii. 299.

trair dyārd-bhāmī janayam devaḥ ekaḥ). In x. 72, which will be quoted in the next section, a different account is given of the origin of heaven and earth. In R.V. x. 129, 1, it is said that originally there was "nothing either non-existent or existent, no atmosphere or sky beyond" (*na asad āsīd no sad āsīt tadānīm na āsīd rajo no vyoma paro yat*); and in Taitt. Br. ii. 2, 9, 1 ff., it is declared, that "formerly nothing existed, neither heaven, nor earth, nor atmosphere," and their formation is described: "That, being non-existent, resolved, 'Let me become,' etc. (*idaṁ vai agre naiva kinchana āsīt | na dyaur āsīt | na prithivī | na antarikṣham | tad asad eva san mano 'kuruta "syām" iti* | The passage is quoted at length in the 3rd vol. of this work, pp. 27 ff.)

It is, as we have already seen (p. 24), a conception of the Greek, as well as of the oldest Indian, mythology, that the gods sprang from Heaven and earth (in the former case Ouranos and Gaia). The Indian god who is represented in the Veda as the consort of the Earth and the progenitor of the gods, does not, however, as we have seen, bear the same name as the corresponding divinity among the Greeks, but is called *Dyaus*, or *Dyaush pitar*. But this latter name is in its origin identical with Zeus, or Zeus pater, and Jupiter, or Diespiter, the appellations given to the supreme god of the Greeks and Romans,⁵⁹ whom Hesiod represents as the grandson of Ouranos. On the other hand, the name of Ouranos corresponds to that of the Indian deity Varnaṇa, who, though he is not regarded as the progenitor of the gods, yet, as we shall see more fully in a future section, is considered to coincide with Ouranos in representing the sky.

The word *Prithivī*, on the other hand, which in most parts of the Rig-veda is used for Earth, has no connection with any Greek word of the same meaning. It seems, however, originally to have been merely an epithet, meaning "broad;"⁶⁰ and may have supplanted the older

⁵⁹ For the proof of the identity of *Dyaus* and Zeus, see Prof. Müller's *Lectures on Language*, i. 11; ii. 425-434; Prof. M. Bréal, "*Hercule et Cacus*," 102; Hartung, "*Religion und Mythologie der Griechen*," ii. 5 f.; iii. 1 ff. See also iii. pp. 45 f., and and 76 f. of the last-named work, where Hera, the consort of Zeus, is described as a representative of the earth, and where Uranos and Gaia, Kronos and Rhea, Zeus and Hera, though described in the Greek mythology as successive pairs of deities, are yet asserted to be essentially the same couples, with altered names.

⁶⁰ Compare in the first volume of this work, pp. 52, 53, two passages from the *Taittirīya Saṁhitā* and *Brāhmaṇa*, in which the formation of the earth is described,

word *Go*, which (with *Gmā* and *Jmā*) stands at the head of the earliest Indian vocabulary, the Nighaṇṭu, as one of the synonyms of *Ṁrithivī* (earth), and which closely resembles the Greek *Γαῖα* or *Γῆ*. In this way *Gaur mātar* may possibly have once corresponded to the *Γῆ μήτηρ* or *Δαμῆτηρ* of the Greeks.

Professor Benfey (*Orient und Occident*, i. 48, note 275, which the German reader may consult), and M. Michel Bréal (*Hercule et Cacus*, p. 101) are of opinion that the functions which in the older Indian mythology were assigned to *Dyaus*, were at a later period transferred to *Indra*, whose characteristics will form the subject of a later section.

and in which it is said to have derived the name of *Ṁrithivī* from its being extended (*apṛathate*). See also R.V. ii. 15, 2, *sa dhārayat prithivīm paprathat cha* | "He upheld the earth (*prithivī*), and spread it out" (*paprathat*).

SECTION III.

ADITI.⁴¹

I proceed to Aditi, who is, in idea at least, if not chronologically, one of the older Indian deities, and who is the only goddess, except Nishṭigri⁴² and Ushas, whom I have noticed as specified by name in the R. V. as the mother of any of the gods.

(1) *The epithets by which she is characterized.*

Though not the subject of any separate hymn, Aditi is an object of frequent celebration in the Rig-veda, where she is supplicated for blessings on children and cattle (as in i. 43, 2. *yathā no Aditiḥ karat pāve nṛbhyo yathā gavo | yathā tokāya rudriyam*), for protection and for forgiveness. She is represented, as we have already seen (p. 13), as the mother of Varuṇa and some of the other deities. In the Nighaṇṭu, or ancient vocabulary prefixed to the Nirukta, the word Aditi is given a synonym (1) of *prithivī*, the earth; (2) of *vāc*, voice; (3) of *go*, cow;⁴³ and (4) in the dual, of *dyāvā-prithivya*, heaven and earth (Nigh. i. 1, 11; 2, 11; 3, 30). In the Nirukta (iv. 22) she is defined as the mighty mother of the gods (*adīnā deva-mātā*).⁴⁴ In another part

⁴¹ Before commencing the revision of this section, I had received the first vol. of Prof. Müller's translation of the Rig-veda, which contains, pp. 230-251, an able dissertation on Aditi. See the same author's Lectures on Language, ii. 500.

⁴² See note in p. 13.

⁴³ Compare R. V. viii. 90, 15, *gām anāgām aditim*; and Vāj. Sanh. xiii. 43, where Agni is supplicated not to injure her (*gām mā himsīr Aditiṁ virājam*), and 49 (*ghṛtām duhānām aditīm janāya*).

⁴⁴ In R. V. i. 113, 19, Ushas (the dawn) is styled "the mother of the gods, and the manifestation of Aditi" (*mātā devānām Aditer anikam*); or, as Sāyana explains, the rival of Aditi, from her appearing to call all the gods into existence when they are worshipped in the morning, as Aditi really gave them birth. Compare i. 115, 1. Müller, Transl. of R. V. i. 231, renders *Aditer anikam*, "the face of Aditi."

(xi. 22) of the same work (where the different gods are taken up in the order in which they are found in the list in the Nighaṇṭu, chap. 5) she is placed at the head of the female divinities of the intermediate region (*atha ato madhya-stānāḥ striyaḥ | tāsām Aditiḥ prathamāgāminiḥ bhavati*). In numerous texts of the R.V. Aditi is styled the "goddess," or the "divine" (*devī*) (as in iv. 55, 3, 7; v. 51, 11; vi. 50, 1; vii. 38, 4; vii. 40, 2; viii. 25, 10; viii. 27, 5; viii. 56, 10), the "irresistible goddess" (*devī Aditir anarvā*, ii. 40, 6; vii. 40, 4; x. 92, 14), "the luminous," the supporter of creatures, the celestial" (*jyotiḥ-matim Aditiḥ dhārayat-kṣitīm* " *ecarvatim*, i. 136, 3), the "widely expanded" (*uru-vyachāḥ*, v. 46, 6), the friend of all men" (*viśra-janyām*, vii. 10, 4). In v. 69, 3, the rishi exclaims: "In the morning I continually invoke the divine Aditi, at mid-day, at the setting" of the sun" (*prātar devīm Aditiḥ johaṣāmi madhyandine uditā sūryasya*.) In i. 185, 3, her gifts—pure, unassailable, celestial, imperishable, and inspiring veneration,—are supplicated (*aneho dātām Aditer anarvām huc evarvā avadhām namaśvat*); and in another place (i. 166, 12) the large blessings conferred by the Maruts are compared to the beneficent deeds of Aditi (*dirghāṁ vo dātām Aditer iva vratam*).⁶² In iv. 55, 3, she is styled Pastyā, which Professor Roth understands to mean a household goddess (comp. Müller, p. 248). In the Vāj. S. she is thus celebrated, 21, 5 (=A.V. vii. 6, 2): "Let us invoke to aid us the great mother of the devout, the mistress of the ceremonial, the strong in might, the undecaying, the widely-extended, the protecting, the skilfully guiding Aditi" (*māhīm ā śhu mātaram evratānām ṛitasya patnīm avase hucema | tvikṣatrām ajarantīm urūchīm sūarmāṇam Aditiḥ supraṇītim*).

⁶² See Roth in Journ. Germ. Or. Society, vi. 69; and compare R.V. vii. 82, 10:

"We celebrate the beneficent light of Aditi," etc. (*avadhraṇ jyotiḥ*).

⁶³ The same epithet, *dhārayat-kṣitī*, is, in R.V. x. 132, 2, applied to Mitra and Varuṇa, the sons of Aditi.

⁶⁴ Compare Taitt. Br. ii. 4, 2, 7: *Senā ha nāma prithivī dhananjayā vīsvavyachāḥ Aditiḥ sūryatvak*.

⁶⁵ The word *uditi* here is understood both by Roth (s.v.), by Kuhn (in his review of this essay), and Müller (Transl. R.V. i. 231, 232), to signify the setting of the sun.

⁶⁶ Müller, p. 199, translates this: "your bounty extends as far as the sway of Aditi." See his note on the different senses of *vratā*, pp. 225 ff.

(2) *Origin of the conception of Aditi according to Professors Roth and Müller.*

In the Lexicon of Böhtlingk and Roth the word *aditi* is taken (in addition to other senses which are also assigned) to signify "infinity, especially the boundlessness of heaven in opposition to the finiteness of the earth, and its spaces;" and this signification is considered to be personified in the goddess Aditi. In his *Illustrations of the Nirukta*, pp. 150 f. Professor Roth had understood the word to mean "inviolability," "imperishableness;" and when personified as a goddess, to denote eternity, her sons the *Ādityas* being the sons of eternity, and the solar and luminous gods Varuna, Mitra, Aryaman, Bhaga, etc., being pre-eminently the eternal deities, as light was regarded as the immaterial and eternal principle. In his essay on the highest gods of the Arian nations (*Journ. of the Gorman Or. Society*, vi. 68 f.) the same writer says: "Aditi, eternity, or the eternal, is the element which sustains, and is sustained by, the *Ādityas*. This conception, owing to the character of what it embraces, had not in the Vedas been carried out into a definite personification, though the beginnings of such are not wanting. . . . This eternal and inviolable principle, in which the *Ādityas* live, and which constitutes their essence, is the celestial light."

In a note on R.V. i. 166, 12 (*Trans. of the Rig-veda*, i. 230), Professor Müller says that "Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, visible by the naked eye, the endless expanse, beyond the earth, beyond the clouds, beyond the sky." And in the next page he goes on to remark that "if we keep this original conception (the conception which he has explained in these two pages) of Aditi clearly before us, the various forms which Aditi assumes, even in the hymns of the Veda, will not seem incoherent."

(3) *Aditi as the mother of the Adityas.*

I proceed to adduce some of the other texts in which Aditi is described and characterized, and begin with those in which she is represented as the mother of Varuna and the other kindred gods:

viii. 25, 3. *Tā mātā vīśvavedasā asuryāya pramahasā | mahī jajāna Aditir pitāvarī* | "The mother, the great, the holy Aditi, brought forth these twain (Mitra and Varuṇa), the mighty lords of all wealth, that they might exercise divine power."

viii. 47, 9. *Aditir naḥ uruśhyatu Aditir śarma yachhatu | mātā Mitrasya revato Aryamaṇo Varuṇasya cha anekasaḥ* | "May Aditi defend us, may Aditi grant us protection, she who is the mother of the opulent Mitra, of Aryaman, and of the sinless Varuṇa. See also x. 36, 3, and x. 132, 6; and A.V. v. 1, 9.

In R.V. ii. 27, 7, she is styled *rāja-putrā*,²⁰ "the mother of kings;" in iii. 4, 11, *su-putrā*, "the mother of excellent sons;" in viii. 56, 11, as *ugra-putrā*, "the mother of powerful sons;" and in Atharva-veda, iii. 8, 2; xi. 1, 11, "the divine Aditi, mother of heroes" (*śūra-putrā*). All these epithets have obviously reference to Varuṇa and the other Ādityas as her offspring. In A.V. viii. 9, 21, she is called Aditi, who had an eight-fold parturition, who had eight sons" (*aṣṭa-yonir Aditir aṣṭaputrā*). In viii. 90, 15, (referred to by Professor Müller in his Lectures ii. 501, and in his Trans. of the R.V. i. p. 237), Aditi appears to be described as the daughter of the Vasu, the sister of the Ādityas, and the mother of Rudras (*mātā rudrāṇāṃ duhitā vasūnāṃ svasā "dītyānām amṛitasya nābhīḥ | pra nu vochaṃ chikitusho janāya mā gām anā-gām Aditiṃ vadhiṣṭā*).

In the Sāma-veda (=A.V. vi. 4, 1) the brothers as well as the sons of Aditi appear to be mentioned, i. 299: "May Trashtṛi, Parjanya, and Brahmanaspati [preserve] our divine utterance. May Aditi with (her) sons and brothers preserve our invincible and protecting utterance"²¹ (*Trashtā no daivyaṃ vachāḥ Parjanyaḥ Brahmanaspatiḥ | putrair bhrātṛibhir Aditir nu pātu no duṣkṛtāṃ trāmagaṃ vachāḥ*). Who her brothers may be, does not appear.

(4) Is Aditi ever identified with the sky?

In another passage of the R.V. x. 63, 2, Aditi is thus mentioned, along with the waters, and the earth, as one of the sources from which

²⁰ In ii. 27, 1, the epithet *rājāsyaḥ*, "kings," is applied to all the six Ādityas there named.

²¹ Benfey, however, understands the sons and brothers to be those of the worshipper. For *trāmagaṃ vachāḥ* the A.V. reads *trūyamāṇaṃ sakaḥ*, "delivering force."

the gods had been generated: "All your names, ye gods, are to be revered, adored, and worshipped; ye who were born from Aditi," from the waters, ye who are born from the earth, listen here to my invocation" (*Viśva hi vo namasyāni vandyā nāmāni devāḥ uta yajniyāni vaḥ | ye stha jātaḥ Aditer adbhyaḥ pari ye prithivyās te me iha śruta havam |*). In this passage we appear to find the same triple classification of gods as celestial, intermediate, and terrestrial (comp. A.V. x. 9, 12), which we have already met with in R.V. i. 139, 11,¹² and in the Nirukta. The gods mentioned in the verse before us as sprung from Aditi, might thus correspond to the celestial gods, among whom the Ādityas are specified by Yāska as the first class, or to the Ādityas alone.¹³

The hymn before us proceeds in the next verse (x. 63, 3): "Gladden, in order to promote our well-being, those Ādityas, who are invigorated by hymns, the bringers of vigour, the energetic, to whom their mother the sky, Aditi, (or the infinite sky)," towering to the empyrean,

¹² Roth, in his Lexicon, understands the word Aditi in this passage to mean "infinity," the boundlessness of heaven as opposed to the limitation of earth.

¹³ The same threefold origin of the gods, together with the use of the word "waters," to denote the intermediate region, is found also in x. 49, 2, where it is said: *mām dāur Indram nūma devatūḥ divaś cha gmasī cha apām cha jantavaḥ |* "The gods, both those who are the offspring of the sky, of the earth, and of the [aerial] waters, have assigned to me the name of Indra;" and in x. 65, 9, the poet says: *Parjanya-Vātā vṛṣabhā pṛiṣhīṇā Indra-Vāyū Varuṇo Mitro Aryamā | devān Ādityān Aditīm havāmahe ye pṛithivīṣo divyāso apsu ye |* "Parjanya, Vāta, vigorous and shedders of moisture, Indra, Vāyū, Varuṇa, Mitra, Aryaman: We invoke the divine Ādityas, Aditi, those (gods) who are terrestrial, celestial, who (exist) in the aerial waters." The word "waters" seems to be used in the sense of air, in ii. 38, 11, and x. 45, 1. Compare also vii. 35, 11, where the gods are classed as *divya*, *pārthiva*, and *apya* (celestial, earthly, and aerial, *apsu antarikṣhe bhavūḥ*: Sāyana), v. 14 of the same hymn where they are divided into *divya*, *pārthiva*, (celestial, earthly), and *goṣṭa*; and vi. 50, 11, where they are distinguished as *divya*, *pārthiva*, *goṣṭa*, and *apya* (celestial, earthly, *goṣṭa*, and aerial. Sāyana on R.V. vii. 35, 14, explains *goṣṭa* as *Prīṣṇer jātūḥ* "born of Prīṣṇi." On vi. 50, 11, he characterizes Prīṣṇi as *mādhyaṃikā vāk*, "the Vāch of the middle region." In the former of these two passages, if the threefold division of gods is maintained *goṣṭa* ought to be = *apya*: but in the latter passage we have a fourfold division, and as the *apya* gods are one of the four classes, *goṣṭa* ought to designate a different class. Roth so explains the last word as meaning the gods of the starry heaven.

¹⁴ Nirukta xii. 35: *Āthāto dyuṣṭhānāḥ devagaṇāḥ | tesām Ādityāḥ prathamā-gāminā bhavanti |*

¹⁵ The word for "sky" here is *Dyaus*, which, if my rendering is correct, must in this passage be regarded as feminine, though, as we have seen, it is generally masculine, and designated as *father*. In v. 59, 8, the words *dyaus* and *aditi* are similarly

supplies the sweet ambrosial fluid" (*Yebhyo mātā madhumat pincate payaḥ ptyūṣhaṁ dyaur aditir adri-barhūh | uktha-buṣhmān vṛishabharān svapnasas tām Ādityān anu mada svastaye*). This verse, in which it may seem that Aditi is either identified with, or regarded as an epithet of, the sky, appears rather to confirm the view I have taken of the one which precedes. The tenor of R.V. x. 65, 9, quoted in a preceding foot-note (⁷³), seems, however, opposed to this identification of Aditi with the sky, as she and her sons the Ādityas are there mentioned separately from the other gods who are the inhabitants of the three different spheres; though possibly the last named classification may be meant to sum up all the gods before enumerated, and so to comprehend the Ādityas also.

(5) *Aditi seems to be distinguished from the Earth.*

But even if we suppose that in the preceding passages it is intended to identify Aditi with the sky, this identification is very far from being consistently maintained in the hymns. And it is equally difficult to take the word as a constant synonym of the Earth. For although, as we have seen, Aditi is given in the Nighaṇṭu as one of the names of the Earth, and in the dual as equivalent to Heaven and Earth, and though in the obscure verse R.V. i. 72, 9, and in Atharva-veda, xiii. 1, 38, she may appear to be identified with the Earth,⁷⁴ we find her in many passages of the Rig-veda mentioned separately, and as if she were distinct from both the one and the other. Thus, in iii. 54, 19, 20, it is said: "*Sṛiṇotu naḥ prithivī dyaur utāpaḥ sūryo nakṣatṛair uru antarikṣham | 20 . . . Adityair no Aditiḥ śṛiṇotu |*" "May the Earth and the Heaven hear us, the Water, the Sun with the stars, the wide Atmosphere . . . 20 May Aditi with the Ādityas hear us;"

united: *minātu dyaur aditī*, etc. Professor Müller takes *aditi* in x. 63, 3, as well as in v. 59, 8, for an adjective, and renders the first half of the former verse thus: "The gods to whom their mother yields the sweet milk, and the unbounded sky, as firm as a rock, their food" (pp. 243 and 249). But we should thus have to take Aditi in different senses in two adjoining verses. In v. 2 of this hymn Prof. Müller himself takes Aditi as signifying the goddess (p. 240). For *adri-barhas* see Ro'h, s.v., and under *barhas*.

⁷⁴ R.V. i. 72, 9. *Mahnū mahadbhiḥ Prithivī vi tashe mātā putṛair Aditir dhāyase ecā |* "The earth, the mother, Aditi stood in power with her mighty sons for the support of the bird." The word *prithivī* may, however, as Professor Müller supposes, p. 243, be here an epithet. A.V. xiii. 1. 38: *Yasūḥ prithivīr Adityā upasthe*, etc.

in v. 46, 3: *Indrāgni Mitrāvaruṇa Aditiṁ svah prithivīm dyām Marutaḥ pareatān apaḥ | huve |* "I invoke Indra, Agni, Mitra, Varuṇa, Aditi, Heaven, Earth, Sky, etc.; in vi. 51, 5: *Dyausḥ pitaḥ Prithivī mātā adhruḥ Agne bhrātā Vasavo mṛilata naḥ | visve Adityāḥ Adite sajoṣhā asmabhyāṁ śarma bahulaṁ viyanta |* "Father Heaven, beneficent mother Earth, brother Agni, Vasus, be gracious to us; all ye Ādityas, Aditi, united, grant us mighty protection;" in ix. 97, 58: *Tan no Mitro Varuṇo māmahantām Aditiḥ Sindhuḥ Prithivī uta Dyausḥ |* "May Mitra, Varuṇa, Aditi, Ocean, Earth, and Heaven gladden us;" in x. 36, 2: *Dyausḥ cha naḥ Prithivī cha prachetasā pītāvari rakṣatām aṁhaso riṣaḥ | . . . 3. Viśvasmān no Aditiḥ pātu aṁhaso mātā mitrasya Varuṇasya revataḥ |* 2. "Heaven and Earth, the wise and holy, protect us," etc.; . . . 3: "May Aditi, the mother of Mitra and the opulent Varuṇa, preserve us from every calamity." See also x. 92, 11. Perhaps the most distinct text of all, however, is x. 63, 10: *Sutrā-mānam Prithivīm Dyām aneḥasaṁ sūśarmānam Aditiṁ supranṭīm | daivīm nāvām svaritrām anāgasam asravanīm ā ruhema svastaye |* 10: "(We invoke) the excellent protectress the Earth, the faultless Heaven, the sheltering and guiding Aditi: let us ascend for our well-being the divine bark, well rowed, free from imperfection, which never leaks." Vāj. S. xviii. 22: "May Earth, and Aditi, and Diti, and Heaven, etc., etc., satisfy me through my sacrifice," etc. (. . . *prithivī cha me Aditiḥ cha me Ditiḥ cha me Dyausḥ cha me . . . yajnena kalpantām*).

In A.V. vi. 120, 2: the Earth seems to be distinguished from Aditi: *Bhūmīr mātā Aditir no janitram bhrātā 'ntarikṣham ityādi |* "The Earth our Mother, Aditi the place of our production, the air our brother, etc.

In the Satapatha Brāhmaṇa, indeed, it is said (ii. 2, 1, 19): "Aditi is this earth; she is this supporter," (*iyam vai Prithivī Aditiḥ sā iyam pratishṭhā*), etc.; and in another passage (v. 3, 1, 4): "Aditi is this earth; she is the wife of the gods," (*iyam vai Prithivī Aditiḥ sā iyam devānām patnī*). (See also viii. 2, 1, 10; xi. 1, 3, 3). But these identifications of the Brāhmaṇas are very arbitrary and frequently fanciful.

I have already mentioned that Aditi is placed by Yāska at the head

¹⁷ This verse occurs also in the Vāj. S. xxi. 6; and Ath. V. vii. 6, 3. See Müller, p. 238.

of the goddesses of the intermediate region. If, however, the same ancient writer has done rightly in placing the Ādityas among the deities of the celestial sphere (Nir. xii. 35), Aditi their mother ought surely to have found her place in the same class, as it is scarcely conceivable that the composers of the hymns should have thought of thus separating the parent from her offspring. But Yāska is here merely following the order of the list of words (for it can hardly be called a classification) which he found in the fifth chapter of the Nighaṇṭu; and in following this list (to which he no doubt attached a certain authority) he has had to specify Varuṇa, who is twice named in it, not only among the celestial gods (xii. 21), among whom as an Āditya he was properly ranked, but also among the gods of the intermediate region⁷⁸ (x. 3).

(6) *Aditi and Diti.*

In the following verse Aditi is named along with another goddess or personification, Diti, who, from the formation of her name, appears to be intended as an antithesis, or as a complement, to Aditi (v. 62, 8. *Hiranyarūpam uśhaso vyushṣāv ayaḥ-sthūṇam uditā sūryasya | ārohathe Varuṇa Mitra garttam atas chakshāthe Aditiṁ Ditiṁ cha* | "Ye, Mitra and Varuṇa, ascend your car, of golden form at the break of dawn, (your car) with iron supports at the setting⁷⁹ of the sun, and thence ye behold Aditi and Diti."⁸⁰ Sāyaṇa here understands Aditi of the earth as an invisible whole, and Diti as representing the separate creatures on its surface (*Aditiṁ akhaṇḍanīyām bhūmim Ditiṁ khaṇḍitām pra-*

⁷⁸ Roth, in his remarks on Nir. x. 4, offers the following explanation of this circumstance: "Varuṇa who, of all the gods, ought to have been assigned to the highest sphere, appears here in the middle rank, because among his creative and regulative functions, the direction of the waters in the heavens is one."

⁷⁹ I here follow Roth, who, in the Journ. Germ. Or. Society, vi. 71, and in his Lexicon, renders the word *uditā sūryasya* here by "setting of the sun." Sāyaṇa goes the length of explaining this phrase by *aparāhṇa* "afternoon," in his note on v. 76, 3, though not in the passage before us.

⁸⁰ These two words, *aditi* and *diti*, occur also in a passage of the Vājasaneyi Samhitā (x. 16), which is partly the same as the present. The concluding clause (*tataś chakshātām aditiṁ ditiṁ cha*) is thus explained by the commentator there as signifying in the *adhidaiva* sense: "Thence behold [o Varuṇa and Mitra] the man who is not poor (*aditi = adīna*), i.e. who observes the prescribed ordinances (*cihṛitānushṭhātāram*), and him who is poor (*diti = dīna*), who follows the practices of the atheists (*nāstika-śrīttam*)."

jadikām). In his essay on "The Highest Gods of the Arian Races" (Journ. Germ. Or. Society, vi. 71), Professor Roth translates these two words by "the eternal," and "the perishable." In his Lexicon, however, the same author (*s.v.*) describes Diti "as a goddess associated with Aditi, without any distinct conception, and merely, as it appears, as a contrast to her." Aditi may, however, here represent the sky, and Diti the earth; or, if we are right in understanding the verse before us to describe two distinct appearances of Mitra and Varuna, one at the rising and the other at the setting of the sun, Aditi might possibly stand for the whole of nature as seen by day, and Diti for the creation as seen by night. At all events the two together appear to be put by the poet for the entire aggregate of visible nature.⁸¹ Diti occurs again as a goddess, but without Aditi, in another place (vii. 15, 12, *Team Agne viravad yaso devas cha Savitā Bhagaḥ | Ditiś cha dāti vāryam* | "You, Agni, and the divine Savitṛ and Bhaga, (bestow) renown with descendants; and Diti confers what is desirable." Sāyana here explains Diti as meaning a particular goddess (*Ditir api devi*). Roth (*s.v.*) considers her to be a personification of liberality or opulence. Professor Müller, Trans. i. 244, considers that the original reading in this passage was Aditi, and that Diti has been substituted by later reciters. Diti is also named along with Aditi as a goddess, A.V. xv. 6, 7, and xv. 18, 4; Vāj. S. xviii. 22; and in A.V. vii. 7. 1, her sons are mentioned. These sons, the Daityas, as is well known, were regarded in later Indian mythology as the enemies of the gods.

(7) *Aditi may be a personification of Universal Nature.*

Perhaps Aditi may best be regarded as a personification of universal, all-embracing Nature, or Being, with which she is in fact identified in the following remarkable verse. She is the source and substance of all things celestial and intermediate, divine and human, present and future (i.89, 10): "Aditi is the sky; Aditi is the air (or intermediate firmament); Aditi is the mother, and father, and son; Aditi is all the gods, and the five tribes; ⁸² Aditi is whatever has been

⁸¹ The words *aditi* and *diti* occur together in another passage, iv. 2, 11 (*ditiṁ cha rāvaṁ aditīm uruśhya*), where Sāyana takes *diti* for "the liberal man," and *aditi* for the "illiberal," and translates "grant us a liberal giver, and preserve us from the illiberal," while Roth renders them by "wealth" and "penury" respectively.

⁸² In another place, vi. 51, 11, Aditi is invoked, along with Indra, the earth, the

born; Aditi is whatever shall be born"⁵³ (*Aditir dyaur Aditir antariksham Aditir mātā sa pitā sa putrah | visve devāḥ Aditiḥ panchajanāḥ Aditir jātām Aditir janitām |*).

Sāyana states that here Aditi is either the earth, or the mother of the gods, and that she is lauded under the character of universal nature⁵⁴ (*Aditir ādinā akhaṇḍanīyā vā prithivī devamātā vā | . . . evaṁ sakala-jagad-ātmanā Aditiḥ stūyate*). Yāska says (Nir. iv. 22 f.), that Aditi means "not poor, the mother of the gods" (*Aditir ādinā devamātā*), and that the variety of her manifestations is set forth in this verse, or that the objects which are there characterized as *aditi* are *adina*, the reverse of *dina*, "poor" (*ity Aditer vibhūtim āchakṣhe | enāny adināni vā*). This text occurs at the end of a hymn addressed to all the gods, and does not appear to have any connexion with the verses which precede, from which it derives no elucidation."⁵⁵

Compare with it Taitt. Br. iii. 12, 3, 1, where it is similarly said "that the self-existent Brahma, who is the highest anstere-fervour, is son, father, and mother (*Ṣvayambhu Brahma paramaṁ tapo yat | sa eva putrah sa pitā sa mātā*).

With this may be compared Æschylus, Fragment 443:

Zeús dattw alôhp, Zeúsδὲ γῆ, Zeús δ' οὐρανός·

Zeús voi τὰ πάντα χεῖ τι τῶν δ' ἐκέπρεπον.

ground (*śakāma*), Pūshan, Bhaga, and the five tribes (*pañchajanāḥ*), to bestow blessings. Are the "five tribes" to be understood here, with some old commentators (see Nir. iii. 8) of the Gandharvas, Pitris, Devas, Asuras, and Rākshasas; or with the Aitareya Brāhmaṇa quoted by Sāyana on i. 89, 10, of gods, men, Gandharvas, Apsaras, serpents, and Pitris (the Gandharvas and Apsaras being taken as one class)? Perhaps we should rather understand the term, as in x. 53, 4, 5 (*pañchajanāḥ mama hotraṁ jushadhvam*, "ye five tribes, welcome my offering"), as denoting the whole pantheon, or a particular portion of it. In R.V. x. 55, 3, *pañcha devāḥ*, the five gods, or classes of gods, are mentioned, and in x. 60, 4, "the five tribes in the sky" (*divīna pañcha kṛishṇayāḥ*). See the 1st vol. of this work, p. 177.

⁵³ In a note on this verse (Orient und Occident, ii. p. 263) Professor Benfey remarks "The conception of this goddess is still dark."

⁵⁴ M. Ad. Regnier, Etude sur l'idiome des Vedas, p. 28, remarks: Aditi is the name of a divinity, a personification of the *All*, the mother of the gods."

⁵⁵ There is a hymn (x. 100)—addressed to different gods, and where they are invoked in succession—in which the words *ā sareatātim aditiṁ erinīmahe* form the conclusion of all the verses except the last. The precise meaning of these words was not very clear to me, especially as they have no necessary connection with the preceding portions of the different stanzas in which they occur. But Professor Aufrecht suggests that the verb *erinīmahe* governs a double accusative, and that the words

"Zeus is the Æther, Zeus is the Earth, Zeus is the Heaven. Zeus is all things, and whatever is above them." See Müller, Lectures on Language, ii. 441.

The signification, "earth" or "nature," may be that in which the word Aditi is employed in R.V. i. 24, 1: *Kasya nānaṁ katamasya amṛitānām manāmahe chāru devasya nāma | ko no mahyai Aditaye punar dāt pitaraṁ cha dṛiṣeyam mātaraṁ cha |* 2. *Agner vayam prathamasya amṛitānām manāmahe chāru devasya nāma | sa no mahyai Aditaye punar dāt pitaraṁ cha dṛiṣeyam mātaraṁ cha |* "of which god, now, of which all the immortals, shall we invoke the amiable name? who shall give us back to the great Aditi, that I may behold my father and my mother? 2. Let us invoke the amiable name of the divine Agni, the first of the immortals; he shall give us back to the great Aditi, that I may behold my father and my mother." These words are declared in the Aitareya Brāhmaṇa to have been uttered by Sunasśēpa when he was about to be immolated (see Professor Wilson's Essay in the Journal of the Royal Asiatic Society, xiii. 100; Professor Roth's paper in Weber's Indische Studien, i. 46; Müller's Ancient Sanskrit Literature, pp. 408 ff.; Haug's Aitareya Brāhmaṇa, ii. 460 ff., and the First Vol. of this work, pp. 355 ff. In regard to the passage immediately before us, Müller's Lectures on Language, ii. 500, and his Translation of the Rig-veda, i. 243, may also be consulted). Whether this account be correct or not, the words may be understood as spoken by some one in danger of death from sickness or otherwise, who prayed to be permitted again to behold the face of nature. This interpretation is confirmed by the epithet *mahī*, "great," applied in this verse to Aditi, which would not be so suitable if, with Roth (*s.v.*), we should take the word here in the sense of "freedom" or "security." If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven

mean "We ask Aditi for *sarvatāti*," (whatever that may mean). In an ingenious excursus on R.V. i. 94, 15 (Orient und Occident, ii. 519 ff.), Professor Benfey regards the word as coming originally from the same root as the Latin *aditū*, of which he supposes the primitive form to have been *sarvatāt*, and to have the same signification. This sense certainly suits the context of the four passages on which principally he founds it, viz., i. 106, 2; iii. 54, 11; ix. 96, 4; x. 36, 14. In a note to his translation of this paper (Orient und Occident, iii. 470) he explains the words under consideration, "we supplicate Aditi for welfare." In his transl. of R.V. i. 247, Müller similarly renders them: We implore Aditi for health and wealth."

and earth (see above), it would become still more probable that Aditi is to be understood as meaning "nature." Sāyana (in loco) understands the word of the Earth (*prithivya*).

(8) *Aditi as a forgiver of sin.*

Benfey in his translation of the hymn just referred to i. 24 (Orient und Occident, i. 33), treats Aditi as a proper name, and explains it as denoting "sinlessness." Whatever may be thought of this interpretation, the goddess Aditi is undoubtedly in many other texts connected with the idea of deliverance from sin. Thus at the end of this same hymn (i. 24, 15), it is said: *Ud uttamañ Varuṇa pāsam aśmad ava adhamāñ vi madhyamañ śrathaya | atha vayam Āditya vrata⁶⁶ tava anāgasañ Aditya syāma* | "Varuṇa, loose from us the uppermost, the middle, and the lowest bond. Then may we, o Āditya, by thy ordination, be without sin against Aditi."⁶⁷

The same reference is also found in the following texts:

i. 162, 22. "May Aditi make us sinless" (*anāgastam no Aditiḥ kṛṇotu*).

ii. 27, 14. "Aditi, Mitra, and Varuṇa, be gracious if we have committed any sin against you" (*Adite Mitra Varuṇa ta mṛṣa yad vo vayan chakṛima kach chid āgaḥ*).

iv. 12, 4. "Whatever offence we have, through our folly, committed against thee, after the manner of men, o most youthful god, make us free from sin against Aditi; loosen our sins altogether away, o Agni"

⁶⁶ On the different senses of the word *vrata* see Müller, Trans. of R.V. i. 225 ff. Here he renders "under thy auspices," p. 228.

⁶⁷ The abstract noun *adititva* occurs along with *anāgāstva*, "sinlessness," in the following line (vii. 51, 1): *anāgāstve adititve turāsa imam yaṇnam dadhatu śroṣha-mānāḥ*, "May the mighty gods, listening to us, preserve this ceremony in sinlessness, and prosperity." Though *adititva* is joined with *anāgāstve*, it does not follow that it must have the same sense.—In the Śatapatha Brāhmaṇa x. 6, 5, 5 (= Brihad Āraṇyaka Upanishad, p. 53 ff.,) the name of Aditi is explained from the root *ad*, to eat: "Whatever he created, he began to eat: for Aditi derives her (or his) name from this, that she (or he) eats every thing" (*yad yad eva asṛjāta tad attum adhriyāta | sarvañ vai atti iti tad Aditer adititvam*). Aditi is an epithet of Agni in R.V. iv. 1, 20; vii. 9, 3; and of Aryaman in ix. 81, 5. Yaska tells us that Agni also is called Aditi (*Agnir apy aditir uchyate*, Nir. xi. 23), and quotes in proof of this the 16th verse of a hymn to Agni, R.V. i. 94. In vii. 52, 1, the worshippers ask that they may be *aditayaḥ*, which Sāyana renders by *akhaṇḍanīyāḥ*, "invincible."

(*Yach chid hi te purushatra yavishṭha achitsūbhiḥ chakṛima kaeh chid āgaḥ | kṛidhi su asmān Aditer anāgān vi snāmsi śistratho vishtag Agne*).

v. 82, 6. "May we be free from sin against Aditi through the help of the divine Savitṛi" (*anāgasaḥ Aditaye devasya Savituh ave*).

vii. 87, 7. "May we, fulfilling the ordinances of Aditi, be without sin towards Varuṇa, who is gracious even to him who has committed sin" (*yo mṛīḷayāti chakruḥ chid āgo vayaṁ syāma Varuṇe anāgāḥ | anu vratāni Aditer pīdhanāḥ*).

vii. 93, 7. "Whatever sin we have committed, be thou (Agni) compassionate: may Aryaman and Aditi sever it from us" (*yat sīm āgaḥ chakṛima tat su mṛīḷa tad Aryamā Aditiḥ śistrathantu*).

x. 12, 8. "May Mitra here, may Aditi, may the divine Savitṛi declare us sinless to Varuṇa" (*Mitro no atra Aditir anāgān Savitā devo Varuṇāya vocat*).

A consideration of these passages, where Aditi is supplicated for forgiveness of sin, might lead us to suppose that she was regarded as the great power which wields the forces of the universe, and controls the destinies of men by moral laws; and the idea derives some support from her connection with Varuṇa, whose bonds are so often referred to as afflicting sinners.⁶⁶ But this supposition is weakened by the fact that many others of the gods are in the same way petitioned for pardon, as Savitṛi (iv. 54, 3) and other deities, as the Sun, Dawn, Heaven and Earth (x. 35, 2, 3), Agni (iii. 54, 19).

(9) *Aditi's position sometimes subordinate.*

Though, as we have seen, Aditi is regarded as the mother of some of the principal Vedic deities, she is yet, in other texts, represented as playing a subordinate part.

Thus, in vii. 38, 4, she is mentioned as celebrating the praises of Savitṛi, along with her sons Varuṇa, Mitra, and Aryaman, and welcoming his aid (*abhi yaṁ dev Aditir grīṇāti savaṁ devasya Savitur jushān | abhi snāraḥ Varuṇo grīṇanti abhi Mitraḥ Aryamā sajoḥāḥ*); and in viii. 12, 14, she is declared to have produced a hymn to Indra (*uta svarāḥ Aditiḥ stomam Indrāya jījanat | puruprasastam ūḷaye rita-sya yat*).

⁶⁶ See on this subject Müller's transl. of the R.V. i. 244 ff.

(10) *Creation as described in Rig-veda x. 72; birth of Aditi, Dakṣha, the gods, and the Ādityas.*

In a hymn of the tenth book (the 72nd), supposed from its contents to be of a comparatively late date, the process of creation is described at greater length than in any earlier passage, and the share which Aditi took in it is not very intelligibly set forth :⁸⁹

x. 72, 1. *Devānām nu sayam jānā pra vochāma vipanyayā | uktheshu śasyamāneshu yaḥ paśyād uttare yuge |* 2. *Brahmanaspatir etā saṁ karmārah ivādhamat | devānām pārve yuge asataḥ sad ajāyata |* 3. *Devānām yuge prathame asataḥ sad ajāyata | tad āsāḥ anv ajāyanta tad Uttānapadas pari |* 4. *Bhūr jajne Uttānapado bhuvāḥ āsāḥ ajāyanta | Aditer Dakṣo ajāyata Dakṣād u Aditiḥ pari |* 5. *Aditir hi ajanishṭa Dakṣa yā duhitā tava | tām devāḥ anv ajāyanta bhadrāḥ amṛitabandhavaḥ |* 6. *Yad devāḥ adaḥ salile susamrabdhāḥ atishṭhata | atra vo nrityatām ita tiro reṇur apāyata |* 7. *Yad devāḥ yatayo yathā bhuvanāni apinvata | atra samudre ā gūḥam ā sūryam ajabharttana |* 8. *Aśṭau putrāso Aditer ye jātās tanvas pari | devān upa pra ait saptaḥ parā māt-tāṇdam āyat |* 9. *Saptaḥ putrair Aditiḥ upa prait pārveṣāṁ yugam | praśūyai mṛityave tat punar māt-tāṇdam ābharat |*

"1. Let us, in chaunted hymns, with praise, declare the births of the gods,—any of us who in (this) latter age may behold them. 2. Brahmanaspati blew forth these births like a blacksmith."⁹⁰ In the earliest age of the gods, the existent sprang from the non-existent. 3. In the first age of the gods, the existent sprang from the non-existent: thereafter the regions sprang, thereafter, from Uttānapad. 4. The earth sprang from Uttānapad, from the earth sprang the regions: Dakṣha sprang from Aditi, and Aditi from Dakṣha. 5. For Aditi was produced, she who is thy daughter, o Dakṣha. After her

⁸⁹ I have already given this translation in vol. iv. of this work, pp. 10, 11, but repeat it here, with some variations, for the sake of completeness. Prof. Müller in his transl. of the R.V. pp. 234 f. gives a version of the first four verses. In the first verse, second line, he proposes to read *yaf* for *yaḥ* and to translate "that a man may see them," etc. In the third verse he takes Uttānapadas, where it first occurs, for a nominative, and in the fourth verse for a genitive. Whichever way we take the words, there is a double production of the regions; first, either (a) from Uttānapad, or (b) after the non-existent, but before Uttānapad, to which they gave birth, and, second, from the earth, which itself sprang from Uttānapad.

⁹⁰ Compare R.V. iv. 2, 17; and x. 81, 3.

the gods were born, happy, partakers of immortality. 6. When, gods, ye moved, agitated, upon those waters, then a violent dust²¹ issued from you, as from dancers. 7. When, gods, ye, like strenuous men,²² replenished the worlds, then ye drew forth the sun which was hidden in the (aerial?) ocean. 8. Of the eight sons²³ of Aditi who were born from her body, she approached the gods with seven, and cast out Mārttāṇḍa (the eighth). 9. With seven sons Aditi approached the former generation (of gods): she again produced Mārttāṇḍa for birth as well as for death.²⁴

²¹ Compare R.V. iv. 42, 5. . . . *Indraḥ iyarmi renum abhībhūtyojāḥ*.

²² *Yatayaḥ*.—This word is taken by Böhtlingk and Roth s.v. as the name of an ancient family connected with the Bhrigus, R.V. viii. 3, 9; viii. 6, 18, to whom some connection with the formation of the world is ascribed in x. 72, 7 (the verse before ns). The word also occurs in R.V. vii. 13, 1, where it is applied to Agni (*Paśīvanarāya yataye matinām*). The second of the verses quoted by B. and R. (viii. 6, 18) is as follows: *ye Indra yatayas tvā Bhrigavo ye śha tushṭvānḥ | mama id ugra śrudhī āsavaḥ* | "Indra, the Yatis, and the Bhrigus, who praised thee:—hear, o fiery god, my invocation." Here a family of men may be meant, as also in viii. 3, 9 (*yona yatibhyo Bhrigavo dhane hīta*). In one of the few verses of the Sāma-veda which are not found in the R.V., viz. ii. 304, (but which is not referred to in B. and R.'s Lexicon, although the parallel passage in the A.V. ii. 5, 3, which has some different readings, is cited) the words Yati and Bhrigu both occur: *Indras turūshūṇ Mitro na joghāna Vrittrāṇ Yatir na | bibheda Balam Bhrigur na sasāhe śatrūn made somasya* | "The impetuous Indra slew Vrittra as (did) Mitra, as (did) the Yati; he pierced Bala as (did) Bhrigu; he overcame his enemies in the exhilaration of the soma-juice." The parallel passage of the A.V. (in Roth and Whitney's ed.) reads *yatir na*, the accusative feminine, instead of *yatir na*, the nom. masc. The Lexicon also refers to the Ait. Br. vii. 28 (quoted in the 1st vol. of this work (2nd ed.) pp. 437 f.), where Indra is said to have abandoned the Yatis to wolves; and to other passages in which the same legend is noticed.

²³ Compare A.V. viii. 9, 21: *aśha-yonir Aditir aśha-putrā* | In the Taitt. Aranyaka i. 13, 1, the Earth is said to have had eight births, eight sons, and eight husbands (*aśhayonīm aśhaputrām aśhapatnīm imām mahīm*).

²⁴ The 8th and 9th verses are quoted in the Taittiriya Aranyaka i. 13, 2, 3; where the reading of the last line of verse 9, is as follows: *prajāyai mṛityave tat parā mātṛtāṇḍam ābhavat* | The commentator explains the last verse thus: "Aditi approached her husband preparatory to the procreation of her sons, and with a view to their birth; and she abandoned Mārttāṇḍa that he might die" (*tad-utpādanārtham "pūrvayāṇi yugam" tad utpatti-pūrvā-kālinam pati-saṁyogam "prajāyai" prajāpatty-artham "upoprait" prīti-pūrvakam prāptavati* | . . . *Mārttāṇḍāḥkhyam aśha-tamam putram "parābhavat" pariyuktavati iti yat tat "mṛityave" mṛityu-nimittam* | *Mārttāṇḍo hi mṛityor eva hetur na prajābhieriddheḥ*), and he adds that "Mārttāṇḍa means one in consequence of whose birth the egg has become dead" (*mṛitam andeṇ yadyo-jaṇmanā sa Mārttāṇḍaḥ*); according to the Smṛiti: *mṛita'ṇḍo janyate yasmā Mārttāṇḍaḥ sa udāhṛtaḥ* | "He is called Mārttāṇḍa because he was

Yāska has the following remarks on verse 4 of this hymn in the Nirukta, xi. 23:

Ādityo Dakṣhaḥ ity āhur Āditya-madhyaś cha stutah | Aditir Dākṣa-yaṇī "Aditer Dakṣo ajāyata Dakṣād u Aditiḥ pari" iti cha | tat katham upapadyeta | samāna-janmānau syātām iti | api vā deva-dharmaṇa itaretara-janmānau syātām itaretara-prakṛtiḥ |

"Dakṣa is, they say, an Āditya (or son of Aditi), and is praised among the Ādityas. And Aditi is, on the other hand, the daughter of Dakṣa (according to this text), 'Dakṣa sprang from Aditi, and Aditi from Dakṣa.' How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other, and have derived their substance from each other."²⁵

Another instance of the same reciprocal generation is found in R.V. x. 90, 5: *Tasmād Virāj ajāyata Virājo adhi Puruṣaḥ |* "From him (Puruṣa) sprang Virāj; and from Virāj (sprang) Puruṣa."

born when the egg was dead." See also the 549th line of the Harivaṃśa quoted in the 4th vol. of this work, p. 11, note. The Śatapatha Brāhmaṇa, iii. 1, 3, 3 (already quoted in the 4th vol. of this work, p. 12), has the following explanation of the 8th verse: *Aśṭan ha vai putrūḥ Aditeḥ | yāmaś te tad devāḥ Ādityōḥ ity āchakṣate sopta ha eva te | avikṛitāḥ ha aśṭamoḥ janayōuchakūra Mārttāṇḍam | sandegho ha eva āśa yōvān eva ūrāhas tūvāmsa tīryaṇ puruṣa-sammitaḥ ity u ha eke āhuḥ | 4. Te u ha ete ūchur devāḥ Ādityōḥ "yad asmān anu ajanimū tad amuyā iva bhūd hanta imāḥ vikaravāma" iti taṁ vicakṣur yathā ayam puruṣo vikṛitaḥ | tasya yāni mīmāṃsāni saṅkṛitya sannyōṇus tato haṣṭi samābhavat | . . . Yam u ha tad vicakṣus sa Vivasvān Ādityas tasya imāḥ prajāḥ |* "Aditi had eight sons. But there were only seven (of them) whom men call the Āditya deities. For she bore the eighth, Mārttāṇḍa, undeveloped into any distinctions of shape (without hands, feet, etc.—Comm.), and quite smooth and uniform, as broad as he was long, or of the size of a man, according to some. The Āditya gods said 'If in his nature he does not resemble us, it will be fatal; come let us shape him.' They did so as this man is shaped. The flesh which they cut off him, and threw away, became an elephant. . . . He whom they so shaped was the Āditya Vivasvat, of whom come these creatures." The passage of the Taitt. Saṁh. vi. 5, 6, 1, quoted in the 1st vol. of this work p. 26, also alludes to Aditi's second parturition having resulted in an abortive egg (*vyridhām āṇḍam*).

²⁵ In his Illustrations of the Nirukta (p. 151) Professor Roth thus translates the 4th and 5th verses of this hymn: "Bhū (the world) was born, and from her opened womb sprang the Regions; from Aditi (Eternity) was born Dakṣa (spiritual power), and from Dakṣa again Aditi. 5. Yes, Aditi was born, o Dakṣa, she who is thy daughter; after her sprang forth the gods, the blessed possessors of immortality." He then proceeds: "Dakṣa, (spiritual power) is the male energy, which generates the gods in eternity. As Bhū (the world, or being) and space are the principles of the finite, so both of these are the originators of divine life."

Daksha and Aditi are connected in two other texts:

x. 5, 7. *Asach cha sach cha parama vyoman Dakshasya janmani Aditer upanthe | Agnir nah prathamajāḥ rītasya pārve āyuni vṛishabhaś cha dhenuḥ |* "(A principle) not existing (actually), but existing (potentially) in the highest heaven, in the creative potency of Daksha and in the womb of Aditi,—Agni (became) in a former age the first born of our ritual, and is both a vigorous bull and a cow."⁶⁶

x. 64, 5. *Dakshasya vā Adite janmani vrate rājānā Mitra-varuṇā ā vivāsasi |* "Thou, o Aditi, dost tend the two kings Mitra and Varuṇa after the production and by the will of Daksha."⁶⁷

Though the above passage, x. 72, 4, 5, represents Daksha as at once the father and the son of Aditi, the older Vedic mythology, as we shall see from R.V. ii. 27, 1, in the next section, describes him as one of the Ādityas, and consequently as her son. There are, however, two other passages, vi. 50, 2, and vii. 66, 2, in which the epithet *Daksha-pitri* is applied to the gods, and a third, viii. 25, 5, in which two of the Ādityas are styled *sūnū dakshasya sukrata*. What is the signification of these epithets? The first of the passages, vi. 50, 2, is as follows:

Suyotishah sūrya Daksha-pitṛin anūgante sumaho viki devān | dvijanmāno ye rītaspah satyāḥ svaranto yajātāḥ Agni-jihvāḥ | "O mighty Sūrya, visit in sinlessness the resplendent gods, the sons of Daksha, [or possessors of powers], who have two births, are holy, true, celestial, adorable, and have Agni on their tongues."

vii. 66, 2. *Yā dhārayanta devāḥ sudakṣhā Daksha-pitarā | asuryāya pramaṇasā |* "Which two wise gods (i.e. Mitra and Varuṇa), the mighty sons of Daksha,—[or possessors of powers],—the deities have established to exercise divine rule."

In the Taittirīya Sanhitā, i. 2, 3, 1 (p. 309 in Bibl. Ind.), the same epithet is applied to the gods: *Yo devaḥ manojātāḥ manoyujāḥ sudakṣhāḥ Dakṣapitaras te nah pāntu |* "May those deities who are mind-born, mind-exerting, intelligent, who have Daksha for their father," protect and deliver us," etc.

⁶⁶ See Langlois' version. Müller (Trans. of the R.V. i. 234) renders the first line only, and does not advert to the second.

⁶⁷ See Müller's version in his Trans. of the R.V. i. p. 234. In his Illustrations of the Nirukta, p. 161, Roth translates the line "And thou, o Aditi, who after their production by Daksha, and by his command, servest the two kings Mitra and Varuṇa," etc.

⁶⁸ The commentator explains the word *Daksha-pitarah* as = *Dakṣaḥ prajāpatiḥ utpādako yeshām* i.e. "those of whom the Prajapati Dakṣa is the generator."

Doubt may be thrown on the propriety of taking Daksha in the preceding passages to represent a person, from the fact that in R.V. viii. 25, 5, Mitra and Varuṇa are not only called the "strong sons of Daksha" (*sānā Dakṣasya sukratā*), but also the "grandsons of mighty strength" (*napātā śavaso mahāḥ*). In his interpretation of vi. 50, 2, Śāyana explains *Dakṣa-pitṛin* as *Dakṣaḥ pitāmaha yeshām te* | "they of whom Daksha is the progenitor." In the second passage vii. 66, 2, however, he takes the same compound to signify the preservers, or lords of strength" (*balasya pālakaḥ sraminau vā*). The epithet "son of strength" (*sahasasputra*, *sahasāḥ sānu*) is applied to Agni viii. 49, 2; viii. 60, 11; viii. 64, 3; and *śavasaḥ putra* "son of might" to Indra in viii. 79, 3, and viii. 81, 14. In viii. 58, 4, Indra is called the "son of truth" (*sānuḥ satyasya*); and the gods are called "sons of immortality" in vi. 52, 9 (*sānarah amṛitasya*), and in x. 13, 1 (*amṛitasya putrah*). Professor Roth in his Lexicon assigns to *dakṣapitaraḥ* the sense of "preserving, possessing, bestowing powers;" and supports his view by quoting various other texts of the R.V. This signification is approved by Dr. Kuhn in his review of this article. Professor Müller translates the word by "fathers of strength," Trans. of R.V. i. 235 f.

In the Satapatha Brāhmaṇa, ii. 4, 4, 2, Daksha is identified with Prajāpati, or the creator."²²

The part which he plays in the later mythology, founded, no doubt, on the Vedic texts which I have quoted, may be seen by consulting Professor Wilson's Vishṇu Purāṇa, Dr. Hall's edition, vol. i. pp. 100, 108 ff.; vol. ii. pp. 9-26, and vol. iii. p. 230. According to the first account he is one of Brahmā's mind-born sons (p. 100), and marries Prasūti (p. 108), who bears him twenty-four daughters, among whom Aditi is not specified. In the second account, however (vol. ii. p. 26), Aditi is mentioned as one of his sixty daughters who, along with Diti, Dann, and ten others, is said to have been given in marriage to Kaśyapa, to whom she (Aditi) bore the twelve Adityas (p. 27. See also the M. Bh. Ādi-parva, 3135.) According to the third account (vol. iii. p. 230), Aditi is said to be the daughter of Daksha, and the mother of Vivasvat, the Sun. In a passage in one of the recensions of the Rāmāyaṇa (Schlegel, i. 31, Calc. ed. i. 29), in the Mahābhārata,

²² See the 4th vol. of this work, p. 24. In the sequel of the passage in the S' P. Br., ii. 4, 4, 6, a person named Daksha, the son of Parvata, is mentioned.

and in the Bhāgavata Purāṇa, viii. 16, 1 ff., Aditi is described as the wife of Kaśyapa, and the mother of Viṣṇu in his dwarf incarnation. (See the 4th vol. of this work, p. 116 ff.)

An older authority, however, the Vāj. Sanhitā, gives quite a different account of the relation of Aditi to Viṣṇu, as it (xxix. 60 = Taitt. S. vii. 5, 14, 1) represents her to be his wife (*Adityai Viṣṇu-patnyai charuḥ*).¹⁰⁰ In the following passage of the Taittirīya Sanhitā iv. (p. 34a of the India Office MS.) also she is similarly described: *Viṣṭambho divo dharuṇaḥ prithivyā asyeśānā jagato Viṣṇu-patnī | viśva-vyachāḥ iśhayanti subhūtiḥ śivā no astu Aditir upasthe* | "Supporter of the sky, sustainer of the earth, sovereign of this world, wife of Viṣṇu, may the all-embracing and powerful Aditi, filling us with vigour, be auspicious to us (abiding) in her lap."

¹⁰⁰ In A.V. vii. 46, 3, Siniṣvālī seems to be called the wife of Viṣṇu (*Viṣṇoḥ patnī*). Another goddess is said in Taitt. Br. iii. 1, 2, 6, to be the wife of the same god (*Mahīm devīm Viṣṇupatnīm*).

SECTION IV.

THE ADITYAS.

The sons of Aditi specified in R.V. ii. 27, 1, are these six: Mitra, Aryaman, Bhaga, Varuṇa, Dakṣha, and Amśa (*Imāḥ girāḥ Ādityebhyaḥ ghṛtānūḥ sanād rājabhyo juḥvā juhomi | śṛiṇotu Mītro Aryamā Bhago naḥ tviṣjāto Varuṇo Dakṣho Amśaḥ* |). In ix. 114, 3, the Ādityas are spoken of as seven in number, but their names are not mentioned (*devāḥ ādityāḥ ye sapta tebhiḥ somābhirakṣha naḥ*).¹⁰¹ In x. 72, 8, 9, as we have already seen, it is declared that Aditi had eight sons, of whom she only presented seven to the gods, casting out Mārttāṇḍa, the eighth, though she is said to have afterwards brought him forward. Here, again, the names of the rest are omitted. In A.V. viii. 9, 21, also, as quoted above, p. 38, Aditi is said to have had eight sons. Sūrya is, in a few places, spoken of as an Āditya, viz. in R.V. i. 50, 12 (*ud agād ayam Ādityaḥ*); i. 191, 9 (*ud apaptad asau sūryaḥ . . . Ādityaḥ*); viii. 90, 11;¹⁰² and as an Āditeya (this word equally means 'son of Aditi'), identified with Agni, he is said (x. 88, 11),¹⁰³ to have been placed by the gods in the sky. In viii. 18, 3, Savitṛi is named along with Bhaga, Varuṇa, Mitra, and Aryaman, four of the Ādityas, after that class of deities had been celebrated generally in the preceding verse. Sūrya or Savitṛi therefore appears to have a certain claim to be considered the seventh Āditya (compare A.V. xiii. 2, 9, and 37, where the sun is called the son of Aditi, *Āditeḥ putraḥ* and *Ādityāḥ putram*). We have seen above (pp. 13 f., note 19) that Indra also is in one passage (R.V. vii. 85, 4),

¹⁰¹ See the 4th vol. of this work, pp. 101 ff., where these and many other passages relating to the Ādityas are quoted.

¹⁰² The last-mentioned text is as follows: *Baḥ mahān asi Sūrya baḥ Āditya mahān asi | . . . Baḥ Sūrya īraśasā mahān asi* | "O great art thou, Sūrya! O son of Aditi, thou art great! . . . O Sūrya, in renown thou art great," etc.

¹⁰³ *Yaded enam adadhur gayniyāso divi devāḥ Sūryam Āditeyam*. See Nirukta ii. 13; vii. 29. In x. 37, 1, however, the Sun is called the Son of the Heaven (*divas putrāya sūryāya*); and there as well as elsewhere he is called the eye of Mitra and Varuṇa.

addressed as an Āditya along with Varuṇa.¹⁰⁴ In A.V. viii. 2, 15, the Sun and Moon are called Ādityas (*tatra tvā "dityau rakṣatām sūrya-chandramasāv ubhau*). In A.V. ix. 1, 4, the golden-hued Madhukāśā is said to be the mother of the Ādityas, and the daughter of the Vasus (*Mātā "dityānām duhitā Vasūnām . . . hiraṇya-varṇā Madhukāśā*).

In the Taittirīya Veda (quoted by Sāyaṇa on R.V. ii. 27, 1) the Ādityas are said to be eight in number: Mitra, Varuṇa, Dhātṛi, Aryaman, Aṁśu, (sic) Bhaga, Indra, and Vivasvat. Here five names correspond with those given in R.V. ii. 27, 1, while Dakṣa is omitted, and three names are added, Dhātṛi, Vivasvat (who may be identified with Sūrya), and Indra.

The same names are given in the Taittirīya Brāhmaṇa, i. 1, 9, 1 (a passage already cited in the 1st. vol. of this work, p. 27, but repeated here for facility of reference):

Aditiḥ putrakāmā Sādhyebhyo dēvebhyo brahmaudanam apachat | tasyai uchheshanam adaduḥ | tat prāśnāt | sā reto 'dhatta | tasyai Dhātā cha Aryamā cha ajāyetām | sū dvitīyam apachat | 2. Tasyai uchheshanam adaduḥ | tat prāśnāt | sā reto 'dhatta tasyai Mitras cha Varuṇas cha ajāyetām | sā tṛtīyam apachat | tasyai uchheshanam adaduḥ | tat prāśnāt | sā reto 'dhatta tasyai Aṁśas cha Bhagas cha ajāyetām | sā cha-turtham apachat | tasyai uchheshanam adaduḥ | tat prāśnāt | sā reto 'dhatta | tasyai Indras cha Vivasvāms cha ajāyetām |

"Aditi, being desirous of sons, cooked a brahmaudana oblation for the gods the Sādhyas. They gave her the remains of it, which she ate. She conceived, and Dhātṛi and Aryaman were born to her." The same thing is done a second time, when she brings forth Mitra and Varuṇa, —a third time, when she bears Aṁśa and Bhaga,—and a fourth time, when she gives birth to Indra and Vivasvat. (Comp. the passage from the Taitt. Sanh. vi. 5, 6, 1, quoted in the 1st vol. of this work, pp. 26 f.) In one place (iii. 1, 3, 3), already quoted in p. 50, the Satapatha Brāhmaṇa speaks of the Ādityas as becoming eight by the addition of Martāṇḍa; but in two other passages (vi. 1, 2, 8; xi. 6, 3, 8), quoted in the 4th vol. of this work, p. 102, as being twelve in number. In the first of these two latter texts they are said to have sprung from twelve drops generated by Prajāpati (in which case they could not have been

¹⁰⁴ Although in their Saṁhitā text both Müller and Aufrecht read Ādityā, they both give Ādityā the dual as the reading of the Pada text.

sons of Aditi), and in the second they are identified with the twelve months.¹⁰⁸ In the later Indian literature they are always said to be twelve (see the passages quoted in the 4th vol. of this work, pp. 101-106).

Professor Roth (in the Journ. Germ. Or. Society, vi. 68 f.) has the following observations on the Ādityas: "There (in the highest heaven) dwell and reign those gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity, or the eternal, is the element which sustains them and is sustained by them." See above, (p. 37). Further on he adds: "The eternal and inviolable element in which the Ādityas dwell, and which forms their essence, is the celestial light. The Ādityas, the gods of this light, do not therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena."

In some of the hymns were the Ādityas (under which name Varuṇa, Mitra, and Aryaman seem chiefly, if not exclusively, to be intended), are celebrated (see especially ii. 27), they are characterized by the epithets "bright" (*śuchayaḥ*), "golden" (*hiranyayāḥ*), "pure" (*dhāra-pātāḥ*), "sinless" (*acrijināḥ*), "blameless" (*anavadyāḥ*), "holy," (*ritārā-naḥ*) "strong" (*kṣattriyaḥ*, viii. 56, 1), "kings," "resistless" (*arishṭāḥ*), "vast" (*urataḥ*), "deep" (*gabhirāḥ*), "sleepless" (*asvapnajaḥ*), "unwinking" (*animishāḥ*),¹⁰⁹ "many-eyed" (*bhūryakṣāḥ*, ii. 27, 3), "far-observing" (*dīrghadhiyaḥ*), "fixed in their purpose" (*dhṛitavrataḥ*). Distant things are near to them, ii. 27, 3 (*sarvaṁ rājabyaḥ paramā*

¹⁰⁸ In the S' P. Br. iii. 5, 1, 13, a dispute between the Ādityas and Angirasas regarding a sacrifice is mentioned. (Comp. Twitt. Br. iii. 9, 21, 1). In the same work, (the S'p. Br.) xii. 2, 2, 9, it is said that these two classes of beings (the Ādityas and Angirasas) were both descendants of Prajapati, and that they strove together for the priority in ascending to heaven. In A.V. xii. 3, 43 f., and xix. 39, 5 also they are connected with one another.

¹⁰⁹ This is a characteristic of the gods in general.

chid anti), they uphold and preserve things both moving and stationary (*dhārantayaḥ ādityāḥ jagat sthāḥ devāḥ vīśvasya bhuvanasya gopāḥ* | *ibid.*), they see the good and evil in men's hearts, and distinguish the honest man from the deceitful, ii. 27, 3 (*antaḥ pasyanti vṛjanaḥ uta sādhu* | viii. 18, 15, *pākatrā sthāna devāḥ hrītsu jānītha martyam* | *upa dayuṁ cha adrayuṁ cha*), they are holy and awful, and haters of falsehood and punish sin, ii. 27, 4 (*ritācānāḥ chāyamānāḥ riṇāṇi*), vii. 60, 5 (*ime chetdāro anṛitasya bhāreḥ*), vii. 52, 2; vii. 66, 13, which they are entreated to forgive, ii. 27, 14; ii. 29, 5; averting from the worshipper the consequences of the transgressions of others as well as of his own, vii. 52, 2; viii. 47, 8; or transferring those penalties of sin, whether open or secret, to the head of Trita Āptya, viii. 47, 13 (*yad āvir yad apichyaṁ devāḥ asti duḥkṛitam* | *Trite tad vīśvam Āptye āre asmad dadhātana*);¹⁰⁷ and they spread nooses for their enemies, ii. 27, 16 (*yāḥ vo māyāḥ abhidruho yajatrāḥ pāśāḥ ādityāḥ ripave vicṛittāḥ*). They are supplicated for various boons, for protection, offspring, guidance, light, long life, etc. (see R.V. ii. 27, 5-7, 10, 11, 14; viii. 18, 22. In viii. 47, 2, they are said to know how to remove transgressions, and are besought to extend their protection to their worshipper, as birds spread their wings over their young (*vida devāḥ aghānām ādityāḥ apā-kṛitīm* | *pakṣhā vayo yathā upari vi asme śarma yachhata* | 3. *Vi asme adhi śarma tat pakṣhā vayo na yantana*).¹⁰⁸ Their servants are protected by them as a warrior is when encased in his armour, viii. 47, 8 (*yushme devāḥ api smasi yudhyantaḥ iva varmasu*), and then no shaft, however sharp or heavy, can strike them (*ibid.* 7 : *na taṁ tigmaṁ chana tyajo na drāśad abhi taṁ guru* | *yasmai u śarma arādheam* | See Müller, *Trans.* p. 255).

The Ādityas regarded as a class of gods are not, however, characterized so specifically in the hymns, as two of the individual deities who bear that general designation, I mean Varuṇa and Mitra; and I shall, therefore, proceed to give a fuller account of the two latter, (with whose names that of Aryaman is sometimes associated), omitting any further reference to Bhaga and Aṁśa, who are rarely mentioned; and to Dakṣha, of whom something has been already said. Sūrya and Savitṛi will be treated separately.

¹⁰⁷ Roth, *s.v.* Trita Āptya, says this god is conceived as dwelling in the remote distance, removed from view, and that it is in consequence of this that evil is sought to be transferred to him.

¹⁰⁸ Compare Psalms, xvii. 8; xxxvi. 7; lxi. 4; lxiii. 7; xci. 4.

SECTION V.

MITRA AND VARUNA.

(1) *General idea of these two gods.*

These two deities are very frequently found in conjunction. Varuṇa is also often separately celebrated; Mitra but seldom. Their frequent association is easily explained if the commentators are right in understanding Mitra to represent the day, and Varuṇa the night. Thus Sāyaṇa says on R.V. i. 89, 3: "Mitra is the god who presides over the day, according to the Vedic text, 'the day is Mitra's'" (*aḥar-abhimāninaṁ devam* | "*Maitraṁ vai aḥar*" *iti śruteḥ*); and again, "Varuṇa is derived from the root *crī*, to cover; he envelops the wicked in his snares; and is the god who rules over the night, according to the text, 'the night is Varuṇa's'" (*crīṇoti* | *pāpakṛitāḥ evaktyaiḥ pākair acrīṇoti iti rātry-abhimāni-devo Varuṇaḥ* | *śrāyate cha* "*Vāruṇā rātrir*" [Taitt. Br. i. 7, 10, 1] *iti* |). In the same way the commentator on the Taittiriya Saṁhitā, i. 8, 16, 1 (Bibl. Ind. vol. ii. p. 164), affirms that the "word Mitra denotes the sun" (*Mitra-śabdasya sūrya-vācchitāt*), and that the "word Varuṇa signifies one who envelops like

¹⁰⁰ See also his note on i. 141, 9, where he gives the same explanation regarding Mitra and Varuṇa, and adds that Aryaman is the god who goes between the other two (*Aryamā ubhāyor madhya-vartī devaḥ*). According to his note on i. 90, 1, Aryaman is the sun who makes the division of day and night (*Aryamā aho-rātrivibhāgaḥ kartā sūryaḥ*). Compare also his note on ii. 38, 8, where he says that Varuṇa is represented as giving resting-places to creatures after sunset, because he carries on the affairs of the night (*Yonīm athūnaṁ nimishī nimeshe Savitur astasamaye sati viśramārttham prōṇibhyaḥ prayachhati* | *Varuṇasya rātrir nivṛtāka-teṣāṃ*). In i. 35, 1, Mitra and Varuṇa are invoked along with Agni, Night and Savitṛi: "I invoke first Agni for our welfare; I invoke hither Mitra and Varuṇa to our aid; I invoke Night who gives rest to the world; I invoke the divine Savitṛi to our assistance" (*heṃyāmi Agnim prathamam evastaye heṃyāmi Mitra-varuṇāv ihā-vase* | *heṃyāmi rātriṁ jagato niveśanīm heṃyāmi devam Savitāram ūtaye*).

darkness" (*Varuṇa-śabdasya andhakūra-vad āvaraka-vāchitvāt*), according to the text (above given, in p. 58, of the Taittirīya Brāhmaṇa, i. 7, 10, 1), "the day is Mitra's and the night is Varuṇa's." In another part of the Taittirīya Saṁhitā, vi. 4, 8, we read: *Na vai idaṁ divā na naktam āstā avyakṛitam | te devāḥ Mitrā-varuṇāv abruvan "idaṁ no viśvāsayatam" iti | . . . Mitro 'har ajanayad Varuṇo rātrim |* "This world had neither day nor night, but was (in that respect) undistinguished. The gods said to Mitra and Varuṇa, 'Make a separation.' . . . Mitra produced the day, and Varuṇa the night." (See the same Saṁhitā ii. 1, 7, 4.) In R.V. viii. 41, 3, it is said of Varuṇa, "The conspicuous god has embraced the nights, by his wisdom he has established the days, and everything perfectly" (*sa kṣapapāḥ pariśhasvajō ni uro māyayā dadhe sa viśvam pari darśataḥ |*). In his note on another passage (R.V. vii. 87, 1) Śāyana says that it is the setting sun which is called Varuṇa, who by his departure creates the nights (*Asmāṁ gachhan sūryaḥ eva Varuṇaḥ ity uchyate | sa hi sa-gamanena rātrir janayati |*). The Satapatha Brāhmaṇa, xii. 9, 2, 12, says: "This (terrestrial) world is Mitra; the other (the celestial) world is Varuṇa" (*ayaṁ vai loko Mitraḥ | asau Varuṇaḥ |*)

(2) Their chief characteristics.

The following are some of the principal characteristics of these gods, as represented in the Rig-veda. Varuṇa is, sometimes at least, visible to the mental eye of his worshippers. Thus, in i. 25, 18, the rishi says: *Darśaṁ nu viśva-darśataṁ darśaṁ ratham adhi kṣhami |* "I beheld him who is visible to all; I beheld his chariot upon the ground." In vii. 88, 2, also, the poet exclaims: *Adha nu aśya sandṛiṣaṁ jagannvān Agner antikaṁ Varuṇasya māṁśi |* "When I have obtained a vision of Varuṇa, I have regarded his lustre as resembling that of Agni."¹¹⁰ Mighty and fixed in purpose, he sits in his abode exercising sovereignty (i. 25, 10: *Ni śhasūda dhritavrato Varuṇaḥ pastyāsu ā | samrājyāya sukratuḥ |*). He is arrayed in golden mail,¹¹¹ and surrounded by his messengers or angels (i. 25, 13: *Bibhrād drāpiṁ hiraṇyayaṁ Varuṇo vasta nirṇijam |*

¹¹⁰ See Roth's article on "The highest gods of the Arian races," Journ. Germ. Or. Society, vi. 71.

¹¹¹ Golden mail is also assigned to Savitṛi (iv. 53, 2).

pari spaśo ni śhedire). His house, at which the worshippers are said to have arrived, has a thousand doors (vii. 88, 5: *Bṛīhantam mānaṁ Varuṇa evadhāvaḥ sahasradvāraṁ jagama grīhaṁ te*). Again he is described as occupying, along with Mitra, a stable palace supported by a thousand columns¹¹² (ii. 41, 5: *Rājānā anabhidruḥā dhruve sadasi uttame | sahasrasthūṇa deśe |* v. 62, 6: *Rājānā kṣatratram ahriṇīyamānā sahasrasthūṇam bibhṛithaḥ saha deśau |*). The two deities ascend their chariot, which is drawn by horses, and is golden-coloured at the break of day, and takes the hue of iron at the setting of the sun (v. 62, 8, already quoted in p. 42).¹¹³ Mounted on their car, and soaring in the highest empyrean, they behold all things in heaven and earth (v. 62, 4, 8; v. 63, 1: *Ritasya gopāṁ adhi tiṣṭhato ratham satyadharmānā paramo vyomani*). Varuṇa is said to be farsighted (*uruchakṣas*, i. 25, 5, 16; viii. 90, 2); and thousand-eyed (*saśaracakṣas*, vii. 34, 10). In one place mention is made of his golden-winged messenger (*hiranya-pakṣam Varuṇasya dūtām*, x. 123, 6), and elsewhere the sun is called the eye of Mitra and Varuṇa (*chakṣur Mitrasya Varuṇasya*, vii. 61, 1; vii. 63, 1; x. 37, 1). Along with Aryaman, another of the Ādityas, these two gods are called sun-eyed (*sūrachakṣasas*, vii. 66, 10). They are also denominated *supānī*, the beautiful or skilful-handed. Varuṇa is frequently spoken of as a king (*rāja Varuṇaḥ*, i. 24, 7, 8; iv. 1, 2; v. 40, 7; vii. 64, 1; x. 103, 9; x. 173, 5); as king of all (x. 132, 4); as king of all, both gods and men (ii. 27, 10: *trām viś-veśhām Varuṇa asi rāja yo cha devāḥ asura yo cha marttāḥ |*); as king of the universe (*viśvasya dhruvanasya*, v. 85, 3), and of all that exists (*sato asya*, vii. 87, 6); as an universal monarch (*samrāt*, i. 25, 10; ii. 28, 6; v. 85, 1; vi. 68, 9; viii. 42, 1); as a self-dependent ruler (*svarāt*, ii. 28, 1). The same epithets of king and universal monarch are also applied in other places to Mitra and Varuṇa conjointly (as in i. 71, 9; i. 136, 1, 4; i. 137, 1; v. 62, 6; v. 63, 2, 3, 5; v. 65, 2; v. 68, 2; vii. 64, 2; viii. 23, 30; viii. 25, 4, 7, 8; viii. 90, 2; x. 65, 5).¹¹⁴

¹¹² Compare Ovid. Met. ii. 1 ff. Regia Solis erat sublimibus alta columnis, etc. His golden house is, according to A.V. vii. 83, 1, built in the waters (*apu te rājan Varuṇa grīho hiranyayo mitaḥ*).

¹¹³ I follow Roth here in understanding *udītā sūryasya* not of the rising (as the phrase generally means), but of the setting of the sun. It is thus only that the iron colour of the chariot becomes intelligible.

¹¹⁴ The same deities with Aryaman are called kings in i. 41, 3; and kings of men

Power, martial strength, or sovereign authority, *kshattra*, is also constantly predicated of one or both of these deities; and they as well as the Ādityas generally are denominated the strong, or martial, gods, *kshattriyāḥ* (as in i. 24, 6; i. 25, 5; i. 136, 1; v. 66, 2; v. 67, 1; v. 68, 1, 3; vi. 49, 1; vi. 51, 10;¹¹⁵ vi. 67, 5, 6; vii. 34, 11; vii. 64, 2; viii. 25, 8; viii. 56, 1; viii. 90, 2). They are also designated as *rudrā*, the terrible (v. 70, 2, 3); as *asurā*, the divine (vii. 36, 2; viii. 25, 4; viii. 27, 20); as the divine and lordly deities (*asurā tāv aryā*) among the gods (vii. 65, 2). The epithet *asura*, divine, is frequently applied to Varuṇa in particular (as in i. 24, 14; ii. 27, 10; v. 85, 5, 6; viii. 42, 1), though it is also given to other deities of the Vedic pantheon.

Another word employed to express their divine power, or wisdom, is *māyā*;¹¹⁶ and Varuṇa is sometimes called the *māyin*, the possessor of this attribute (vi. 48, 14; vii. 28, 4; x. 99, 10; x. 147, 5). While in some places (iii. 61, 7; v. 63, 4) this quality (*māyā*) is ascribed to the two deities themselves, in other verses of the last quoted hymn (v. 63, 3, 7) they are said to cause the heaven to rain, and to uphold their ordinances, through the power (*māyayā*) of the divine being (*asurasya*). It might appear as if the word *asura* denoted here some great deity distinct from, and superior to, Mitra and Varuṇa, through whose strength they acted; but in other places, as we have already seen, the term *asura* is distinctly used as an epithet of Varuṇa and the other Ādityas.

(3) Functions and attributes of Varuṇa.

The grandest cosmical functions are ascribed to Varuṇa. Possessed of illimitable resources (or knowledge), this divine being has meted out, (or fashioned), and upholds, heaven and earth; he dwells in all worlds as sovereign ruler (viii. 42, 1: *Astabhūd dyām asuro viśva-vedāḥ amimita varimāṇam prithivyāḥ | āśīdad viśvā bhuvanāni samrād viśvā it tāni Varuṇasya vratāni*), indeed, the three worlds are em-
(*rājānai charehaṇīm*) in x. 26, 6. In vii. 66, 11, it is said: "The kings Mitra, Varuṇa, and Aryaman, who established the year, the month, and the day, etc., enjoy unrivalled dominion (*ye vi dadhuḥ śaradam māsam ād ahar yajnam aktum cha ād richam | anūpyaṁ Varuṇo Mitro Aryamā kshatraṁ rājānaḥ āśata*).

¹¹⁵ In these two last passages Agni shares with Mitra and Varuṇa the epithet of *sukshatra*.

¹¹⁶ It is also ascribed to other deities: see Böhtlingk and Roth, s.v.

braced within him (vii. 87, 5 : *tiero dyāvo nihitāḥ antar asmin tiero bhūmīḥ*); he made the golden and revolving sun to shine in the firmament (ibid. *grīto rājā Varuṇas chakre staṁ divi pren-kham hiraṇyayaṁ śubhe kam* | comp. v. 85, 2). See also vi. 70, 1; vii. 86, 1; vii. 87, 6; viii. 41, 4, 5, 10. The wind which resounds through the atmosphere is his breath (vii. 87, 2 : *ātmā te vāto rajas ā narinet*). He has opened boundless paths for the sun,¹¹⁷ and has hollowed out channels for the rivers, which flow by his command (i. 24, 8 : *Uruṁ hi rājā Varuṇas chakāra sūryāya panthām anu stave u* | ii. 28, 4 : *Pra sim Ādityo asrijad vidhartā pītaṁ sindhavo Varuṇasya yanti* | vii. 87, 1 : *Radat patho Varuṇas sūryāya pra arṇāṁsi samudriyā nadinām*). By his wonderful contrivance the rivers pour their waters into the one ocean, but never fill it¹¹⁸ (v. 85, 6 : *imām u nu kavītam-asya māyām mahīm decasya nakir ādadhārsha* | *ekam yad udnā na priṅ-anti* enīr āvinchantīr avanayaḥ samudram). His ordinances are fixed and unassailable¹¹⁹ (iii. 54, 18 : *Adabdhāni Varuṇasya vratāni*). They rest on him, unshaken, as upon a mountain (ii. 28, 8 : *Tve hi kam par-eate na śritāni aprachyutāni dāḥabha vratāni* | See also i. 25, 6, 10; i. 44, 14; i. 141, 9; ii. 1, 4; viii. 25, 2, where the word *dhṛita-vrata*, "ho whose laws are fixed," is found); through their operation, the moon walks in brightness, and the stars which appear in the nightly sky mysteriously vanish in daylight (i. 24, 10 : *Amṛ ye pīkshāḥ nihitāsaḥ uchchā naktam dadṛśre kuḥa chid divā tṛyāḥ* | *adabdhāni Varuṇasya vratāni śichākaśaḥ chandramā naktam sti*). Neither the birds flying in the air, nor the rivers in their sleepless flow, can attain a knowledge of his power or his wrath (i. 24, 6 : *Na hi te kṣatram na saho na manyuṁ vayas chana amī patayantaḥ āpuḥ* | *na imāḥ āpo anīvīṣam cha-rantīḥ*). His messengers behold both worlds (vii. 87, 3 : *Iuri spaśo Varuṇasya smadishṭāḥ ubhe paśyanti rodasi sumeke* | See also i. 24, 13; vi. 67, 5). He knows the flight of birds in the sky, the path of ships on the ocean, the course of the far-travelling wind, and beholds all the

¹¹⁷ In vii. 60, 4, Mitra, Varuṇa, and Aryaman are said to open out paths for the sun (*yasmai ādityāḥ adheṇo radanti ityādi*).

¹¹⁸ See Roth on "The highest gods of the Arian races," p. 71. Compare Ecclesiastes, i. 7 : "All the rivers run into the sea; yet the sea is not full : unto the place from whence the rivers come, thither they return again."

¹¹⁹ See Roth in the Journ. Amer. Or. Society, iii. 341; and Müller's Anc. Sansk. Lit. p. 534, note 2.

secret things that have been, or shall be done (i. 25, 7: *Veda yo cinān padam antarikshena palatām | veda nāvaḥ samudriyaḥ |* 9. *Veda vātasya varttanīm uror rishasya brikhatāḥ |* 11. *Yo visvāni adbhūtā chikīcān abhi paśyati | kṛitāni yā cha kartvā*). No creature can even wink without him (ii. 28, 6: *Na hi tvad āre nimishas chana īse*). He witnesses men's truth and falsehood (vii. 49, 3: *Yāsām rājā Varuṇo yāts madhye satyānṛite avapaśyan janānām*). He instructs the rishi Vasishtā in mysteries (vii. 87, 4: *Uvācha me Varuṇo medhirāya triḥ sapta nāmā aghnyā bibhartti*). But his secrets and those of Mitra are not to be revealed to the foolish (*na vām ninyāni achite abhūcan*).

In the sixteenth hymn of the fourth book of the Atharva-veda, his power and omniscience are thus celebrated :

1. *Bṛihann eśhām adhiśhṭhātā antikād iva paśyati | yaḥ stāyan manyate charan sarvaṁ devāḥ idam viduḥ |* 2. *Yas tiśhṭhati charati yaś cha vanchati yo nilāyām charati yaḥ pratankam | deau sannishadya yad mantrayete rājā tad veda Varuṇas tritīyaḥ |* 3. *Uteyam bhūmīr Varuṇasya rājnaḥ utāsau dyaur bṛihatī dūre-antā | uto samudrau Varuṇasya kukṣi utāmīn alpe udake nilinaḥ |* 4. *Uta yo dyām atisarpāt parastād na sa muchyātai Varuṇasya rājnaḥ | dirāḥ spaśaḥ pracharantīdam aśya sahaerākṣhāḥ ati paśyanti bhūmim |* 5. *Sarvaṁ tad rājā Varuṇo vi chashṭe yad antarā rodasī yat parastāt | sankhyātāḥ aśya nimisho janānām akshām iva śvaghnī ni minoti tāni |* 6. *Ye te pāsāḥ Varuṇa sapta sapta tredhā tiśhṭhanti viśhitāḥ rushantaḥ | sinantu sarve anṛitām vadan-tām yaḥ satyavādī ati tam śrijantu |*

"1. The great One who rules over these worlds beholds as if he were close at hand. When any man thinks he is doing aught by stealth, the gods know it all; 2. (and they perceive) every one who stands, or walks, or glides along secretly, or withdraws into his house, or into any lurking-place.¹²⁰ Whatever two persons, sitting together, devise, Varuṇa the king knows it, (being present there as) a third.¹²¹ 3. This earth, two, belongs to the king Varuṇa, and that vast sky whose ends are so remote. The two oceans [the aerial and terrestrial]¹²² are Varuṇa's stomachs; he resides in this small pool of water. 4. He

¹²⁰ The general sense is clear; but the meaning of some of the words is uncertain.

¹²¹ In R.V. x. 11, 1, Agni is compared to Varuṇa in omniscience; which seems to show that this is an attribute in which Varuṇa was regarded as pre-eminent. With verses 1 and 2, compare Psalm cxxxix. 1-4, and St. Matthew xviii. 20.

¹²² Compare Genesis, i. 7, and Psalm cxlviii. 4.

who should flee far beyond the sky, would not there escape from Varuna the king.¹²³ His messengers, descending from heaven, traverse this world; thousand-eyed, they look across the whole earth. 5. King Varuna perceives all that exists within heaven and earth and all that is beyond. The winkings of men's eyes are all numbered by him.¹²⁴ He handles¹²⁵ (all) these (things) as a gamester throws his dice. 6. May thy destructive nooses, o Varuna, which are cast seven-fold, and three-fold, ensnare the man who speaks lies, and pass by him who speaks truth."¹²⁶

Varuna is represented as having unlimited control over the destinies of mankind. He is said to have a hundred, a thousand remedies, and is supplicated to shew his wide and deep benevolence, and drive away

¹²³ With this verse compare verses 7-10 of the Psalm cxxxix.

¹²⁴ Compare St. Matthew x. 30.

¹²⁵ Roth, *s.v.* thinks *ni minoti* here may mean "observes." See also his remarks in Jour. Germ. Or. Society, vii. 607, where the sense of superintending is assigned.

¹²⁶ The hymn is concluded by two verses, containing imprecations. After giving a German translation of the whole in his Dissertation on the Atharva-veda, p. 19 f. (Tübingen, 1856) Professor Roth remarks as follows: "There is no hymn in the whole Vedic literature which expresses the divine omniscience in such forcible terms as this; and yet this beautiful description has been degraded into an introduction to an imprecation. But in this, as in many other passages of this Veda, it is natural to conjecture that existing fragments of older hymns have been used to deck out magical formulas. The first five or even six verses of this hymn might be regarded as a fragment of this sort." This hymn has also been translated by Professor Müller, see "Chips," i. 41 f. I have attempted the following paraphrase in English verse:

"The mighty Lord on high, our deeds, as if at hand, spies:
The gods know all men do, though men would fain their deeds disguise,
Whoever stands, whoever moves, or steals from place to place,
Or hides him in his secret cell,—the gods his movements trace.
Wherever two together plot, and deem they are alone,
King Varuna is there, a third, and all their schemes are known.
This earth is his, to him belong those vast and boundless skies;
Both seas within him rest, and yet in that small pool he lies.
Whoever far beyond the sky should think his way to wing,
He could not there elude the grasp of Varuna the king.
His spies descending from the skies glide all this world around,
Their thousand eyes all-scanning sweep to earth's remotest bound.
Whate'er exists in heaven and earth, whate'er beyond the skies,
Before the eyes of Varuna, the king, unfolded lies.
The ceaseless winkings all he counts of every mortal's eyes:
He wields this universal frame, as gamester throws his dice.
Those knotted nooses which thou fling'st, o god, the bad to snare,—
All liars let them overtake, but all the truthful spare."

evil and sin (i. 24, 9 : *sataṁ te rājan dhīshajāḥ sahasraṁ urvī gabhīrā sumatis te astu | bādhaeva dāre nirritim parūchaiḥ kṛitāṁ chid enaḥ pra munugdhi asmat*); to untie, like a rope, and remove sin (ii. 28, 5 : *vi mach śrathaya raśanām iva āgaḥ*; v. 85, 7, 8 : *yat sīm āgaś chakṛima śīśra-thas tat*); he is entreated not to steal away, but to prolong, life (i. 24, 11 : *mā naḥ āyuh pra mośhiḥ* | i. 25, 12 : *pra naḥ āyāṁśhi tūriśat*); and to spare the suppliant who daily transgresses his laws (i. 25, 1 : *yach chid hi te viśo yathā pra deva Varuṇa vratam nūnimasi dyavi dyavi | mā no bādha ya hānave jihilānasya riradhaḥ*). In many places mention is made of the bonds, or nooses, with which he seizes and punishes transgressors (i. 24, 15; i. 25, 21; vi. 74, 4; x. 85, 24, and A.V. iv. 16, 6, as quoted above).¹²⁷ Mitra and Varuṇa conjointly are spoken of in one passage (vii. 65, 3) as being barriers against falsehood, furnished with many nooses, which the hostile mortal cannot surmount (*bhūripāsā anṛitasya setū duratyetā ripave martyāya*); and in another place (vii. 84, 2) Indra and Varuṇa are described as binding with bonds not formed of rope (*setṛibhir arajjubhiḥ sinīthaḥ*). On the other hand Varuṇa is said to be gracious even to him who has committed sin (vii. 87, 7 : *yo mṛīyāti chakrushe chid āgaḥ*). He is the wise guardian of immortality (viii. 42, 2 : *dhīram anṛitasya gopām*), and a hope is held out that he and Yama reigning in blessedness shall be beheld in the next world by the righteous (x. 14, 7 :¹²⁸ *ubhā rājānā evadhya madantā Yamam paśyāsi Varuṇam cha devam*).

¹²⁷ Agni, however, is also prayed to loose his worshipper's bonds R.V. v. 2, 7 (*evāsmād Agne vi munugdhi pāśān*); and in vii. 104, 13, Indra's fetters (*Indrasya prasiṭiḥ*) are mentioned. In A.V. xix. 66, 1, the Asuras, masters of magical arts, who go about with iron nets, iron bonds, and hooks, are referred to (*ayo-jālūḥ Asurāḥ mā-yino ayaṁmayaiḥ pāśair ankino ye charenti*).

¹²⁸ In the Journal of the German Oriental Society for 1855, pp. 237 ff., Professor Weber communicates from the Śatapatha Brāhmaṇa (xi. 6, 1, 1 ff.) a legend regarding Varuṇa and his son Bhṛigu. The latter had esteemed himself superior to his father in wisdom, and was desired by him to visit the four points of the compass, where he witnesses certain visions of retribution in the other world. Prof. Weber accompanies this legend with some very interesting remarks. Among other things, he observes that the legend is shewn to be ancient from the high position which it assigns to Varuṇa, who appears to be conceived as the lord of the universe, seated in the midst of heaven, from which he surveys the places of punishment situated all round him. Varuṇa, he adds, is represented in the Śatapatha Brāhmaṇa xiii. 3, 6, 6, as having the form of a fair, bald, toothless, (with projecting teeth?), and yellow-eyed old man.

The attributes and functions ascribed to Varuṇa impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic deity. This appears not only from the passages to which I have already referred, but also from the two hymns (vii. 86, and vii. 89) translated by Professor Müller in his *Anc. Sansk. Lit.* pp. 540 f., and *Chips*, i. 39 ff.; in which the rishi, who is said to be Vasishṭha, while palliating his sin, implores the god's forgiveness, and entreats that his life may be spared.¹²⁹ I shall quote a part of the first and the whole of the second:

R.V. vii. 86, 3. *Prichhe tad eno Varuṇa didrikshu upo emi chikitsaho viprichham | samānam it me kavayaś chid ahur ayaṁ ha tudyam Varuṇo hr̥ṇite |* 4. *Kim āgaḥ āsa Varuṇa jyeshṭhaṁ yat stotāraṁ jighāṁsari sakṣāyam | pra tad me vocho dāḍabha svadhāro ava teā anenāḥ namasā turaḥ iyām |* 5. *Ava druḡdhāni pitryā srija no ava yā vayaṁ chakṛima tanūbhiḥ | ava rājan paśutripaṁ na tāyuṁ srija vatsaṁ na dāmo Vasishṭham |* 6. *Na sa ivo dakṣho Varuṇa dhṛutiḥ sū surā manyur vibhīdako achittiḥ | asti jyāyān kantiyasaḥ upāre svapnāś chana id anṛitasya prayotā |*

"Seeking to perceive that sin, o Varuṇa, I inquire; I resort to the wise to ask. The sages all tell me the same; it is Varuṇa who is angry with thee. 4. What great sin is it, Varuṇa, for which thou seekest to alay thy worshipper and friend? Tell me, o unassailable and self-dependent god; and, freed from sin, I shall speedily come to thee with adoration. 5. Release us from the sins of our fathers,¹³⁰ and from those which we have committed in our own persons. O king, release Vasishṭha like a robber who has fed upon cattle; release him like a calf from its tether. 6. It was not our will, Varuṇa, but some seduction, which led us astray,—wine,¹³¹ anger, dice, or thoughtlessness. The stronger perverts the weaker. Even sleep occasions sin."

¹²⁹ On the character of Varuṇa as a moral governor, see Roth, *Journ. Germ. Or. Society*, vi. 71 ff.; a paper by the same author in the *Journ. Amer. Or. Society*, in. 340 ff.; and his reply to Weber in the *Journ. Germ. Or. Society*, vii. 607.

¹³⁰ Compare A.V. v. 30, 4, and Taittirīya Brāhmaṇa iii. 7, 12, 3, 4: *yad mayi mātā garbhe sati enaś chakāra yat pitā | Agnir mā tasmād enasaḥ | yadā pīpasha mātāraṁ pitarāṁ putraḥ pramudito dhayan | ahīṁsitaṁ pitarau mayā tat |* "May Agni (free) me from the sin which my mother or father committed, when I was in the womb. If I bruised my mother or father while sucking, delighted, when an infant, may my parents not have been injured thereby."

¹³¹ We see from this that wine was drunk by the Vedic rishis. Compare viii. 2,

vii. 89, 1. *Mo shu Varuṇa mṛigmayāṁ grīhaṁ rājann ahaṁ gamam | mṛiṣa sukshatra mṛiṣaya | 2. Yād emi prasphurann va dṛitir na dhīmāto adriṣaḥ | mṛiṣa ityādi | 3. Krataḥ samaha dīnatā pratīpaṁ jagama śuche | 4. Apām madhye taṣṭhivāṁsam trīṣṇā 'vidāḥ jaritāram | 5. Yat kincha idāṁ Varuṇa daivye jane abhidroham manushyāś charāmasi | achitti tat tava dharmā yuyopima mā naś taśmād enaso deva ririshaḥ |*

"Let me not, o king Varuṇa, go to the house of earth.¹²⁰ Be gracious, o mighty god, be gracious. 2. I go along, o thunderer, quivering like an inflated skin; be gracious, etc. 3. O bright and mighty god, I have transgressed through want of power, be gracious, etc. 4. Thirst has overwhelmed thy worshipper when standing even in the midst of the waters; be gracious, etc. 5. Whatever offence this be, o Varuṇa, that we mortals commit against the people of the sky (the gods): in whatever way we have broken thy laws by thoughtlessness, be gracious, o mighty god, be gracious."

In another place (vii. 88, 4 ff.) the same rishi alludes to his previous friendship with Varuṇa, and to the favours the god had formerly conferred upon him, and enquires why they had now ceased:

4. *Vasishṭhaṁ ha Varuṇo nāvi ādhād rishim chakāra svapāḥ mahobhiḥ | stotāraṁ vipraḥ sudinatra ahnām yād nu dyāvās tatanan yād ushasaḥ | 5. Kea tyāni nau sakhyā baddhūvaḥ sachāvaḥ yād avrikam purā chit | brihantam mānaṁ Varuṇa svadhāvūḥ sahasradvāraṁ jagama grīhaṁ te | 6. Yaḥ āpir nityo Varuṇa priyaḥ san tvām agāmei kṛiṇatav sakha te | mā te enastanto yakṣin bhujema yandhi sma vipraḥ stuvate varātham |*

"Varuṇa placed Vasishṭha on his boat: by his power the wise and mighty deity made him a rishi to offer praise in an auspicious period of his life, that his days and dawns might be prolonged. 5. Where¹²¹ are these friendships of us two? We seek the harmony which (we enjoyed) of old. I have gone, o self-sustaining Varuṇa, to thy vast and spacious house with a thousand gates. 6. He who was thy friend, intimate, thine own, and beloved, has committed offences against thee. Let not us who are guilty reap the fruits of our sin. Do thou, a wise god, grant protection to him who praises thee."

12, and x. 107, 9, where it is said that the liberal man gains for himself, among other desirable things, a draught of wine (*antaḥpreyam surāyāḥ*).

¹²⁰ Compare A.V. v. 30, 14: *mā nu dhūmi-grīho bhuvat*.

¹²¹ Compare Psalms lxxix. 49, and xxv. 6.

(4) *Conjoint functions and attributes of Mitra and Varuṇa.*

The same or nearly the same functions and attributes as are ascribed to Varuṇa are also attributed to him and Mitra conjointly. They uphold and rule over the earth and sky, the shining and the terrestrial regions, and place the sun in the heavens (v. 62, 3; v. 69, 1, 4: *trī rochanā Varuṇa trin uta dyān trīṇi dhārayatho rajāṁsi* | v. 63, 7; vi. 67, 5; vii. 61, 4; x. 132, 2). They are the guardians of the world (*viśvasya bhūvanasya gopā* | *viśvasya gopā* | *yūyaṁ viśvam pari pālha* | ii. 27, 4; v. 62, 9; vii. 51, 2; viii. 25, 1; x. 126, 4). By their ordinance the great sky shines (*yayor dhāma dharmaṇā rochate bṛihat* | x. 65, 5). They discharge the rain (v. 62, 3: *ava eṣiṣṭīm eṣijātām jīradānū* | v. 63, 1-3: *dyāṁ earṣhayatho asurasya māyayā*). Their godhead is beyond the ken of the skies, or of rivers (i. 151, 9: *na cām dyāvo ahabhir nota sindhavo na devatram paṇayo nānakur magham*). They (together with Aryaman) are awful deities, haters and dispellers of falsehood (i. 152, 1; vii. 66, 13: *ṛitavānaḥ ṛitajātāḥ ṛitāṇṛidho ghorāso anṛita-dviṣaḥ*). They carry out their fixed purposes, which are unobstructed even by the immortal gods (v. 63, 7; v. 69, 4: *na cām devāḥ amṛitāḥ ā minanti eratāni Mitrā-varuṇā dhruvāni*). They make the foolish wise (vii. 60, 6, 7: *achetasāṁ chik chitayanti dakṣaiḥ*); they know heaven and earth (vii. 60, 7: *ims divo animiṣā pṛithivyāḥ chikitsāṁsaḥ*). They look down from heaven observing men as if herds of cattle (*adhi yā bṛihato divaḥ abhi yāthera paśyataḥ* | See also verses 9 and 16, and R.V. vii. 60, 3). They are described as righteous, and as promoters of religious rites (or truth or righteousness) *ṛitāṇṛidhā*, *ṛitāvānā*, *ṛitajātā*, *ṛitapṛiṣā*, *ṛitasya gopau* (i. 2, 8; i. 23, 5; i. 136, 4; ii. 27, 4; v. 63, 1; v. 65, 2; v. 67, 4; vii. 64, 2; vii. 66, 13; viii. 23, 30; viii. 25, 8), as the lords of truth and light (*ṛitasya jyotiṣas patī* | i. 23, 5). They, with the other Ādityas, avenge sin and falsehood (*chayamānāḥ ṛiṇāni* | *chetāro anṛitasya bhūreḥ* | ii. 27, 4; vii. 60, 5): the man who neglects their worship is seized with consumption (i. 122, 9: *jano yo Mitrā-varuṇāv abhidhrug apo na cām sunoti akṣṇayādhruk* | *evayāṁ sa yakṣmaṁ hṛidaye ni dhatta*). They are besought along with Aditi to remove the trespasses of their worshippers (ii. 27, 14: *Adite Mitra Varuṇota mṛita yad vo rayāṁ*

chakṛima kach chid āgaḥ); and along with Aryaman to give deliverance from evil (x. 126, *passim*).¹³¹

(5) *Hymn addressed to Mitra only.*

Mitra alone is celebrated in iii. 59. The following are some of the verses :

1. *Mitro janān yālayati bruvāno Mitro dadhāra prithivīm uta dyām | Mitraḥ kṛishṭir animishā 'bhi chashṭe Mitrāya haṇyām ghṛitavej juhota |*
 2. *Pra sa Mitra marto astu prayascvān yas te Āditya śikṣhati vratena | na hanyate na jiyate tvā-ūto nainam aṁho aknoly antito na dūrāt |* 4. *Ayam Mitro namaṣyaḥ susevo rājā suksatro ajanishṭa vedhāḥ | tasya tanyam Mitrasya sumatau syāma |* 5. *Mahān ādityo namaṣā upasadyo yālayajjano grīṇate susevaḥ |* 7. *Abhi yo mahinā divam Mitro babhūva saprathāḥ | abhi śracobhiḥ prithivīm |* 8. *Mitrāya pancha yemire janāḥ abhiṣṭi-śavase sa devān viśvān bibharti |*

"1. Mitra, uttering his voice, calls men to activity.¹³² Mitra sustains the earth and the sky. Mitra with unwinking eye beholds (all) creatures. Offer to Mitra the oblation with butter. 2. Mitra, son of Aditi, may the mortal who worships thee with sacred rites, have food. He who is protected by thee is neither slain nor conquered. Calamity does not reach him from near or from far. 4. This Mitra has been born adorable, blessed, a king, strong, and wise. May we abide in his favour. 5. This great Āditya, who rouses men to exertion (see v. 1), who is favourable to his worshipper, is to be approached with reverence. 7. The vast Mitra who by his greatness transcends the sky, and the earth by his glory. 8. The five classes of men have done homage to Mitra the powerful helper, who sustains all the gods."

(6) *Professor Roth's remarks on Mitra and Varuna.*

In his paper on "The highest gods of the Arian races" (*Journ. of the German Oriental Society*, vi. p. 70 f.), Professor Roth has the fol-

¹³¹ Like other gods, and in particular Indra, they are represented as drinking the soma-juice, i. 136, 4; i. 137, 1 ff.; iv. 41, 3; iv. 42, 6; v. 64, 7; v. 71, 3; v. 72, 1-3; vi. 68, 10.

¹³² With this verse Roth (*Illustrations of Nirukta*, x. 22, p. 140) compares R.V. v. 82, 9, where it is said: "Savitṛi, who causes all creatures to hear his sound, and impels them." Comp. v. 6 of the present hymn; and vii. 36, 2, referred to by Roth in the passage about to be quoted.

lowing ingenious and interesting observations on Mitra and Varuṇa: "Within the circle of the Ādityas there subsists the closest connection between Mitra and Varuṇa, who are invoked more frequently together than Varuṇa is invoked singly. We find only one hymn in which Mitra is invoked by himself (iii. 59). The fact that this dual invocation is preserved in the Zend Avesta, in regard to Ahura and Mithra, though the position of both has become entirely altered, and Mithra is not even reckoned among the Amshaspands,—this fact proves how close the ancient connection of the two was, when it has been maintained even after the reason for it had ceased. . . . The essential character of the two gods, as distinguished from one another, is nowhere distinctly expressed in the hymns, and was in fact originally one which could not be defined with intellectual precision. But the stage of religious culture which lies before us in the Rig-veda, enables us to distinguish this difference as one already existing, viz., that Mitra is the celestial light in its manifestation by day, while Varuṇa, though the lord of light and of all time, yet rules especially over the nightly heaven. A hymn of Vasishṭha (vii. 36, 2) says: 'One of you (Varuṇa) is the lord, and unassailable guide, and he who is called Mitra, (*i.e.* the friend) calls men to activity' (*ino vām anyah padavīr adabdhō janām cha Mitro yataṭi bruvāṇah*). Here so much at least is declared (and the same thing is expressed in nearly the same words in other places), that the light of day, which awakens life, and brings joy and activity into the world, is the narrower sphere of Mitra's power; though, however, Varuṇa is not thereby relegated to the night alone, for he continues to be the lord and the first.

"Though therefore such representations as are expressed in Indian exegesis, (as for instance, when Śāyana says on R.V. vii. 87, 1, that Varuṇa is the setting sun), are far too narrow and one-sided, they still contain some truth; and we may guess by what process they are to be developed. If Varuṇa is, as his name shews, that one among the lucid Ādityas whose seat and sphere of authority is the bright heaven, in whose bosom is embraced all that lives, and therefore also the remotest boundary, beyond which human thought seeks nothing further, then is he also one who can scarcely be attained either by the eye or by the imagination. By day the power of vision cannot discover this remotest limit, the bright heaven presents to it no resting place. But at night

this veil of the world, in which Varuṇa is enthroned, appears to approach nearer, and becomes perceptible, for the eye finds a limit. Varuṇa is closer to men. Besides, the other divine forms which, in the clouds, the atmosphere, the rays of light, filled the space between the earth and yonder immeasurable outermost sphere, have disappeared: no other god now stands between Varuṇa and the mortal who gazes at him."

(7) *The Indian Mitra and the Zoroastrian Mithra.*

Whatever may be the success of the attempts made to identify any other of the Indian and Iranian gods with one another, there can at least be no doubt, from the correspondence of the two names, that the Vedic Mitra and the Mithra of the Zend Avesta were originally the same deity. Accordingly, the late Dr. F. Windischmann, in his Dissertation on the Persian Mithra,¹²⁶ regards it as established that this god was known, and common, to the old Arian race before the separation of its Iranian from its Indian branch, though the conception of his character was subsequently modified by Zoroastrian ideas. That Mithra was worshipped in Persia in and previous to the age of Herodotus, is proved, as Windischmann remarks, by the common use of such names as Mitradates and Mitrobates. Herodotus himself (i. 131) speaks of Mitra, not as a god, but as a goddess (Ἐπιμεθήκασι δὲ καὶ τῇ Οὐρανῇ θένει, παρὰ τε Ἀσσυρίων μαθόντες καὶ Ἀραβίων· καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα, Ἀράβιοι δὲ Ἀλιττα, Πέρσαι δὲ Μίτραν. See Rawlinson's note, in loco, in his translation of Herodotus). But Xenophon (Cyrop. viii. 5, 53; Ec. iv. 24), and Plutarch (Artax. 4, and Alexand. 30) describes the Persians as swearing by the god Mitra. And Plutarch, in his treatise on Isis and Osiris, chap. xlv. tells us that Zoroaster conceived of Mithra as standing intermediate between the deities Oromazes, the representative of light, and Areimanius, the representative of darkness and ignorance.¹²⁷ It is unnecessary to say anything further here of the Persian Mithra, the eventual introduction of whose worship into the West is matter of history.

¹²⁶ Mithra, ein Beitrag zur Mythengeschichte des Orients, in the Abhandlungen für die Kunde des Morgenlandes, Leipzig, 1857. See pp. 54 ff.

¹²⁷ Ibid, p. 56. This passage is also quoted in the 2nd vol. of this work, p. 471.

(8) *Is there any historical connection between Varuṇa and Ahura Mazda?*

Varuṇa also, in the opinion of certain writers, is connected, at least indirectly, with the Ahura Mazda of the old Persian mythology; and in support of this it may be alleged,—(1) that the name of Asura, the divine being, is frequently applied to Varuṇa, as an epithet; (2) that the class of Indian gods called Ādityas, of whom Varuṇa is the most distinguished, bears a certain analogy to the Amshaspands of the Zend mythology, of whom Ahura Mazda is the highest; and (3) that a close connection exists between Varuṇa and Mitra, just as, according to Professor Roth (see above), Ahura and Mithra are frequently associated in the Zendavesta, though the position of the two has otherwise become altered, and Mithra is not even reckoned among the Amshaspands. Other scholars, however, think that there is not sufficient proof of Varuṇa and Ahura Mazda being connected with one another.

I shall state the opinion of Professor Roth in regard to the connection of Varuṇa with Ahura Mazda more fully in the next Section, where reference will be made to the same writer's views regarding the relation of Indra to Varuṇa.

(9) *Varuṇa connected with the element of water even in the Rig-veda.*

Though Varuṇa is not generally regarded in the Rig-veda as the god of the ocean, he is yet in the following passages connected with the element of water, both in the atmosphere and on the earth, in such a way as may have led to the conception of his character and functions which is fully established in the later mythology.

i. 161, 14. *Divā yānti Maruto bhūmyā Agnir ayaṁ Vāto antarikṣheṇa yāti | adbhīr vāti Varuṇaḥ samudrair yushmān ichhantaḥ śvasaṇḥ napātaḥ |* "Desiring you, ye sons of strength, the Maruts proceed through the sky, Agni along the earth, this Vāta (wind) through the atmosphere, and Varuṇa along the waters, the ocean" (*adbhīḥ samudraiḥ*).¹²⁸

vii. 49, 2. *Yāḥ apo divyāḥ uta vā sravanti kṣanitrimāḥ uta vā yāḥ svayaṁjāḥ | samudrārthāḥ yāḥ śuchayaḥ pāvakaś tāḥ apo devīr iha mām avantu |* 3. *Yāsāṁ rājā Varuṇo yati madhye satyānṛite avapaśyan*

¹²⁸ See Bollenhagen in *Or. and Occid.* 2, 467.

janānām | madhuśchutaḥ śuchayaḥ— 4. *Yāsu rājā Varuṇo yāsu Somo viśve devāḥ yāsu ōjam madanti | Vaiśvānaro yāsu Agniḥ pravishṭas tāḥ āpaḥ—*¹²⁹ "May the waters which are celestial, and those which flow, those for which channels are dug, and those which are self-produced, those which are proceeding to the ocean and are bright and purifying, preserve me! 3. May those (waters) in the midst of which king Varuṇa goes, beholding the truth and falsehood of men, which drop sweetness and are bright and purifying, preserve me! 4. May those waters in which Varuṇa, Soma, and all the gods are exhilarated by food, into which Agni Vaiśvānara has entered," etc. etc.

vii. 64, 2. *Ā rājānā mahāḥ ṛitasya gopā sindhupati kshatriyā yātam areḍk | iḷām no Mitrāvaruṇā uta vṛishṭim aya divaḥ incatām jiradānā* |¹³⁰ "Mitra and Varuṇa, ye two kings, protectors of the great ceremonial, strong lords of the sea (or of rivers) come hither; send us food and rain from the sky," etc.

In the second of these texts, vii. 49, 3, the waters, in the midst of which Varuṇa is said to move, "beholding the truth and falsehood of men," seem to be rather aerial than oceanic, as the former, from their position above the earth, would appear to afford to the god (when anthropomorphically regarded) a more convenient post of observation than the latter. And in vii. 64, 2, the epithet *sindhupati*, "lords of the sea," (or "of rivers," *nadyāḥ pālayitārau*, Śāyana), is applied not only to Varuṇa but to Mitra also, who is not, that I am aware of, ever connected with the sea, even in later mythology. If we add to this, that these two gods are here solicited to send food and rain from the sky, it may result that they are called *sindhupati*, as supplying the aerial waters by which terrestrial streams are filled. On the other hand the 2nd verse of the hymn just quoted, vii. 49, 2, with which however Varuṇa is not directly connected, must be understood (as Professor Müller remarks, Transl. of R.V. i. p. 46) of terrestrial waters. Though, as we have seen above, Śāyana does not generally style Varuṇa the god of the sea, but, in conformity with older conceptions, the deity who presides over the night, he does, in his explanation of

¹²⁹ See Prof. Müller's remarks on the word *samudra*, Trans. of R.V. i. 44 ff. where this verse is quoted and translated.

¹³⁰ Taitt. S. vi. 4, 3, 3, says: *Mitrāvaruṇau vai apām netārau* | "Mitra and Varuṇa are the leaders of the waters."

R.V. i. 161, 14, and viii. 58, 12, call him the *jalābhimanī devaḥ*, "the deity presiding over the waters."

In viii. 41, 8, Varuṇa appears to be called a hidden ocean (*samudro apichyaḥ*).

viii. 58, 12. *Sudevo asi Varuṇa yasya te sapta sindhavaḥ | anuksharanti kākudam sūrmyaṁ suhirām iva* | "Thou art a glorious god, Varuṇa, into whose jaws the seven rivers flow, as into a surging abyss."¹⁴¹

Varuṇa is also connected with the sea or with the rivers, which he is said to inhabit, as soma (the plant) does the woods, in ix. 90, 2 (*vand vandan Varuṇo na sindhān*); and in Vāj. Sanh. x. 7, it is said that "Varuṇa, the child of the waters, made his abode within the most motherly waters as in his home" (*Pastyāsu chakre Varuṇaḥ sad-hastham apām tīsur matṛitamāsu antaḥ*). See also the third verse of the sixteenth hymn of the A.V. quoted above.

In the following texts of the Atharva-veda, Varuṇa is connected with the waters:

A.V. iii. 3, 3. *Adbhyaḥ tvā rājā Varuṇo hṛayatu somas tvā hṛayatu parvatebhyaḥ* | "May king Varuṇa call thee from the waters, and Soma from the mountains."

iv. 15, 12. *Apo nishinchann acuraḥ pitā naḥ tvasantu gargarāḥ apām Varuṇa* | "Our divine father shedding the waters—may the streams of water breathe, o Varuṇa."

v. 24, 4. *Varuṇo 'pām adhipatiḥ* | 5. *Mitrāvaruṇau vṛishtyāḥ adhipatī* | "Varuṇa the lord of the waters." 5. "Mitra and Varuṇa the lords of rain."

vii. 83. 1. *Apo te rājan Varuṇa grīho hiraṇyayo mitaḥ* | "Thy golden house, o Varuṇa, is in the waters."¹⁴²

¹⁴¹ See Roth's Illustrations of Nirukta, pp. 70 f.

¹⁴² The Taitt. S. v. 5, 4, 1, says: *āpo Varuṇasya patnayaḥ asau | tā Agnir abhidyādyat | tāḥ samabhaveat | tasya retāḥ parūpatat | tad iyaṁ abhaveat | yad deitīyaṁ parūpatat tad asūre abhaveat | iyaṁ vai virūḍ asau svarūḥ* | "The waters are the wives of Varuṇa. Agni regarded them with desire. He consorted with them. His seed fell. It became this (earth). That which fell the second time became that (sky). This (earth) is *virūḥ*, that (sky) is *svarūḥ*." The Varūha Purāṇa, sect. 121 (Aufrecht, Catal. p. 69b) speaks of Varuṇa being universally known as the guardian of the ocean (*sarve lokāḥ hi jñānti Varuṇaḥ pāti nāgarām*). The Skanda Purāṇa, sect. 12 (Aufrecht, Cat. p. 69a), relates that Varuṇa was formerly the son of Kardama, and bore the name of S'uchishmat; and that he is said to have obtained the sovereignty of the sea by worshipping Śiva.

- (10) *Explanations by Professors Roth and Westergaard of the process by which Varuṇa came to be regarded as the regent of the sea.*

Professor Roth gives (in a paper read in October, 1851, and published in the Journal of the German Oriental Society, vi. 73) the following statement of the process by which he conceives that Varuṇa came in later times to be regarded as the god of the sea.

"The hymns of the Veda give already indications of this development, since Varuṇa is in one place brought into the same connection with the waves of the sea, as Storm and Wind are with the atmosphere and the heaven, and as Agni is with the earth (i. 161, 14, translated above), and it is elsewhere said of him that he sinks into the sea (vii. 87, 6), while in another passage the rivers are described as streaming towards him (viii. 58, 12). When, on the one hand, the conception of Varuṇa as the all-embracing heaven had been established, and, on the other hand, the observation of the rivers flowing towards the ends of the earth and to the sea had led to the conjecture that there existed an ocean enclosing the earth in its bosom, then the way was thoroughly prepared for connecting Varuṇa with the ocean. Another side of the affinity between the celestial and oceanic Varuṇa may be expressed in the words of Alexander von Humboldt, which perfectly coincide with the ancient Indian view: 'The two envelopments of the solid surface of our planet, viz., the aqueous and the atmospheric, offer many analogies to each other, in their mobility, in the phenomena of their temperature, and in the fact that their parts admit of being displaced: the depth both of the ocean and of the atmosphere is unknown to us.'"

On the same subject Professor Westergaard remarks (in a paper originally published in 1852, and translated by Professor Spiegel from the Danish, and published in Weber's *Indische Studien*, vol. iii.): "The Zend word Varena corresponds also etymologically, on the one hand, to the Greek οὐρανός, and, on the other, to the Indian Varuṇa, a name which in the Vedas is assigned to the god who reigns in the furthest regions of the heaven, where air and sea are, as it were, blended; on which account he has, in the later Indian mythology, become god of the sea, whilst in the Vedas he appears first as the mystic lord of the evening and the night." And he adds: "Possibly the Iranian Varena, in opposition to Yima's home on the remotest

mountains of the east, denotes, originally, the distant western region of the heaven and the air, where, every evening, the sun and light conceal themselves, and so much the rather as the epithet Varenya, derived from Varena, is in the Zenda-vesta applied only to the evil spirits of darkness" (p. 415 f.).

(11) *Correspondence of Varuṇa with the Greek Οὐρανός.*

We have already seen that Varuṇa corresponds in name to the Οὐρανός of the Greeks. "Uranos," as Professor Müller observes,¹⁴² "in the language of Hesiod, is used as a name for the sky; he is made or born that he should 'be a firm place for the blessed gods.'¹⁴³ It is said twice that Uranos covers everything (v. 127), and that when he brings the night, he is stretched out everywhere, embracing the earth."¹⁴⁴ This sounds almost as if the Greek mythe had still preserved a recollection of the etymological power of Uranos. For Uranos is in the Sanskrit Varuṇa, and is derived from a root, Var, to cover; Varuṇa being in the Veda also a name of the firmament, but especially connected with the night, and opposed to Mitra, the day."

The parallel between the Greek Uranos and the Indian Varuṇa does not, as we have already seen, hold in all points. There is not in the Vedic mythology any special relation between Varuṇa and Prithivī, the Earth, as husband and wife, as there is between Uranos and Gaia in the theogony of Hesiod; nor is Varuṇa represented in the Veda, as Uranos is by the Greek poet, as the progenitor of Dyaus (Zeus), except in the general way in which he is said to have formed and to preserve heaven and earth.

¹⁴² Oxford Essays for 1856, p. 41; Chips, ii. 65.

¹⁴³ Hesiod Theog. 126 :—

Γαῖα δὲ τοι πρῶτον μὲν ἐγένεατο Ἴσον ἑαυτῇ
Οὐρανὸν ἀστεροειῆ, ἵνα μιν περὶ πάντα καλύπτῃ,
"Ὅφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς ἄελ'.

Compare Ait. Br. iv. 27, quoted above.

¹⁴⁴ Ibid, v. 176 :—

"Ἦλθε δὲ Νύκτ' ἐπέγων μέγας Οὐρανός, ἀμφὶ δὲ Γαίῃ
"Ἰμείρων φιλότῃτος ἐπίσχετο καὶ ῥ' ἐγανύσθη
Πάντῃ.

(12) *Varuna, as represented in the hymns,—a metrical sketch.*

Lo, reared of old by hands divine,
 High towers in heaven a palace fair ;
 Its roof a thousand columns bear ;
 A thousand portals round it shine.

Within, enthroned in godlike state,
 Sits Varuna in golden sheen ;
 To work his will, with reverent mien,
 His angel hosts around him wait.

When I beheld this vision bright,
 I deemed the god was clad in flame,—
 Such radiance from his presenee came,
 And overpowered my aching sight.

Each morn, when Ushas starts from sleep,
 He mounts his car, which gleams with gold :
 All worlds before him lie unrolled,
 As o'er the sky his coursers sweep.

He, righteous lord, the sceptre wields,
 Supreme, of universal sway,
 His law both men and gods obey ;
 To his degree the haughtiest yields.

He spread the earth and watery waste ;
 He reared the sky ; he bade the sun
 His shining circuit daily run ;
 In him the worlds are all embraced.

By his decree the radiant moon
 Moves through the nightly sky serene,
 And planets sparkle round their queen ;—*
 But whither have they fled at noon ?

* In Indian mythology the moon is a god, not a goddess ; but I have in this line adhered to customary English poetical phraseology.

The rivers flow at his behest,
And yet—admire his wondrous skill—
The ocean-bed they cannot fill,
Although their currents never rest.

The path of ships across the sea,
The soaring eagle's flight, he knows,†
The course of every wind that blows,
And all that was or is to be.

Descending, ceaseless, from the skies,
His angels glide this world around ;
As far as earth's remotest bound,
All-scanning, range their thousand eyes.

This mighty lord who rules on high,
Though closely veiled from mortal gaze,
All men's most secret acts surveys ;
He, ever far, is ever nigh.

Two think they are not overheard
Who sit and plot, as if alone ;
Their fancied secrets all are known,
Unseen, the god is there, a third.

Whoe'er should think his way to wing,
And lurk, unknown, beyond the sky,
Yet could not there elude the eye
And grasp of Varuṇa, the King.

For all within the vast expanse
Of air that heaven and earth divides,
Whate'er above the heaven abides,
Lies open to his piercing glance.

† Compare Proverbs, xxx. 18 : " There be three things which are too wonderful for me ; yea, four which I know not : 19. The way of an eagle in the air ; the way of a serpent upon a rock ; the way of a ship in the midst of the sea ; and the way of a man with a maid."

The ceaseless winkings all he sees,
And counts, of every mortal's eyes :
In vain to wink a creature tries,
Unless the god the power decrees.

To thoughtful men who truth discern,
And deeply things divine explore,
The god reveals his hidden lore ;
But fools his secrets may not learn.

He marks the good and ill within
The hearts of men—the false and true
Discerns with never-erring view :
He hates deceit, chastises sin.

His viewless bonds, than cords and gyves
More hard to burst, the wicked bind ;
In vain, within their folds confined,
To cast them off the sinner strives.

And yet the god will not refuse
His grace to one who inly moans,
When fetter-bound, his errors owns,
And for forgiveness meekly sues.

But where is, lord, thy friendship now ?
Thine ancient kindness, o, restore ;
May we, so dear to thee of yore,
No longer dread thy frowning brow.

Thine ire we did not madly brave,
Nor break thy laws in wanton mood ;
We fell, by wrath, dice, wine, subdued :
Forgive us, gracious lord, and save.

Absolve us from the guilt, we pray,
Of all the sins our fathers wrought, †
And sins which we commit by thought, §
And speech, and act, from day to day.

From dire disease preserve us free,
Nor doom us to the house of clay
Before our shrivelling frames decay :
A good old age yet let us see.

In vain shall hostile shafts assail
The man thy shielding arm defends ;
Secure, no wrong he apprehends,
Safe, as if cased in iron mail.

As mother birds their pinions spread
To guard from harm their cowering brood,
Do thou, o lord, most great and good,
Preserve from all the ills we dread.

† See Exodus, xx. 5, Deuteronomy, v. 9, and Ezekiel, xviii. 1 ff.

§ Rig-veda, x. 37, 12.

SECTION VI.

INDRA.¹⁴⁶

According to the Greek geographer Strabo, the Indians, as known to him by the report of other writers, "worshipped Jupiter Pluvius, the river Ganges, and the gods of country."¹⁴⁷ This Jupiter Pluvius was, no doubt, Indra. Although at the period to which Strabo's information refers, this god, in all probability, no longer occupied the same prominent position as of old; he was, as Professor Roth remarks,¹⁴⁸ the favourite national deity of the Aryan Indians in the Vedic age. More hymns are dedicated to his honour than to the praise of any other divinity.

(1) *His origin and parents; his wife.*

Although, however, his greatness is celebrated in the most magnificent language, he is not regarded as an uncreated being. As I have already noticed, he is distinctly spoken of in various passages as being born, and as having a father and a mother.

Thus it is said of him :

iii. 48, 2. *Yaj jāyathās tad ahar asya kāme amśoh pīyūsham apibō girishāhām | tām te mātā pari yoshā janitri mahāḥ pitur dame āvinchad agre |* 3. *Upasthāya mātaram annam aṣṭa tigmam apaśyad abhi somam ādhaḥ |*

"On the day that thou wast born, thou didst, from love of it, drink the mountain-grown juice of the soma-plant. Of old, the youthful

¹⁴⁶ Strabo, xv. l. 69, p. 718, quoted by Lassen, Indische Alterthumskunde, ii. 698 : *λέγεται δὲ καὶ ταῦτα παρὰ τῶν συγγραφέων, ὅτι σέβονται μὲν τὸν ἐμβριον Δία οἱ Ἰνδοί, καὶ τὸν Γάγγην ποταμὸν, καὶ τοὺς ἐγγχερίους δαίμονας.*

¹⁴⁷ In my account of Varuna there is little of importance that had not been previously said by Professor Roth; but in this description of Indra there is a larger collection of particulars than I have noticed to have been brought together elsewhere.

¹⁴⁸ In his Lexicon, s.v. Indra.

mother who bore thee, satiated thee with it in the house of thy mighty father. 3. Approaching his mother, he desired sustenance; he beheld the sharp-flavoured soma on her breast."

Again in iv. 17, 4. *Svetras te janitā manyata Dyaur Indrasya kartā svapastamo 'bhāt | yaś īh jajāna svaryam svajram anapachyutaś sadaso na bhūma | . . . 17. Kiyat evid Indro adhi eti mātuh kiyat pitur janitur yo jajāna |* "Thy father was, as the Sky thought, a most stalwart being; the maker of Indra, he who produced the celestial thunderer, immovable as the earth,—he was a most skilful workman. 17. How much does Indra regard his mother, how much the father who begat him?"¹⁴⁹

iv. 18, 1. *Ayam panthāḥ anuvittāḥ purāṇo yato devāḥ udajāyanta vīre | atāś chid ā janishikṣa pravriddho mā mātaram amuṣā pattave kaḥ | 5. Avadyam iva manyamānā guhā 'kar Indram mātā vīryeṇa nyriṣṭam | atha ud asthāt svayam atkāṁ vasūnaḥ ā rodasi aprīṇaj jīyamānaḥ | 10. Gṛiṣṭiḥ sasūva sthaviraṁ tarāgām anādhrishyaṁ vṛishabhaṁ tumram Indram | ariḥmā vatsaṁ charadhāya mātā svayaṁ gātum tance ichhamānam | 11. Ūta mātā mahisham anvanenad ami tē jahati putra devāḥ | athābravid vṛittram Indro hanishyan sakhe Viśṇo vitarāṁ vi kramasva | 12. Kas te mātaram vidhavam achakrat sayuṁ kās teḍm ajighāṁsat charantam | kas te devo adhi mārḍike asid yat pitaram prākṣiṇāḥ pādagrīhya |*

"This has been traversed as the ancient path, through which all the gods were born; through this let the grown (embryo) be produced; let him not vainly cause his mother to perish."¹⁵⁰ 5. Regarding it (his birth) as a fault, the mother concealed Indra, who was full of vigour. Then he himself arose, clothed with a robe, and filled both worlds as soon as he was born. 10. His mother, (like) a cow, bore Indra, an unlicked calf, strong, robust, unassailable, vigorous, and lusty, in order

¹⁴⁹ Professor Müller, Lectures ii. 430, translates the first of these verses thus: Dyu, thy parent, was reputed strong; the maker of Indra was mighty in his works; he (who) begat the heavenly Indra, armed with the thunderbolt, who is immovable as the earth, from his seat:" and the 12th verse as follows: "Indra 'somewhat excels his mother and the father who begat him.'" Of the Maruts also it is said v. 60, 5, that Rudra, their father, was young and an excellent workman (*yuvā pitā svapūḥ Rudraḥ sālām*). The next hymn of the same Maṇḍala, iv. 18, makes repeated reference to Indra's birth and parents.

¹⁵⁰ For the Commentator's explanation of this obscure hymn see Professor Wilson's Translation, note 1.

that he might range abroad, and desiring full scope for himself. 11. And his mother affectionately regarded her mighty son, saying, 'those gods forsake thee, my son.' Then said Indra, preparing to slay Vṛitra, 'Friend Vishnu, stride boldly forward.' 12. Who made thy mother a widow? Who sought to slay thee lying or moving? What god stood by thee in the fray when thou didst crush thy father, seizing him by the foot?"

vii. 20, 5. *Ṛishā jajāna ṛishanam raṇāya tam u chin nārī naryam sarūta* | "A vigorous (god) begot him, a vigorous (son) for the battle: a heroic female (nārī) brought him forth, a heroic (son)," etc. Again, vii. 98, 3. *Jajnāna ṣ somaṁ sahaso papāttha pra te mātā mahimānam udācha* | "When born, thou didst drink the soma-juice to (gain) strength: thy mother declared thy greatness." x. 73, 1. *Janishṭhāḥ ugrāḥ sahaso turāya mandraḥ ojishṭho bahulā-bhimānaḥ* | *avardhann Indram Marutaś chid attra mātā yad viraṁ dadhanad dhanishṭhā* | "Thou wast born fierce to exercise impetuous strength; exulting, fiery, full of confidence. The Maruts here augmented Indra when his opulent mother brought forth the hero." x. 120, 1. *Tad id asa bhuvaneshu jyeshṭham yato jajne ugras tvesha-nrimnaḥ* | "That was the highest (being) in the world from which this fierce and impetuous (god) was born," etc. x. 134, 1. *Ubho yad Indra rodasī āpaprātha ushāḥ iva* | *mahāntām tea mahinām samrājām charsha-nīnām devī janitrī ajījanad bhadrā janitrī ajījanat* | "When thou, Indra, didst fill the two worlds like the Dawn, a divine mother bore thee, a gracious mother bore thee, the great monarch of the great people" (the gods?). In x. 101, 12, as we have already seen, he is called the son of Nisṭigṛī. This word, as I have already noticed, p. 13, note 9, is treated by the commentator as a synonym of Aditi; but though Indra is always regarded as an Āditya in the later mythology, and is even addressed in that character, along with Varuna, in vii. 85, 4 (*yaḥ ādityā śvasā vām namaśrān*), he is not commonly described as such in other parts of the Rig-veda.¹⁵¹

In the A.V. iii. 10, 12, we read: *Ekāṣṭakā tapasā tapyamānā jajāna garbham mahimānam Indram* | *tena devāḥ ashahanta śatrin hantā dasyū-nūm abharat Sachi-patiḥ* | "Ekāṣṭakā, practising austere-fervour, bore

¹⁵¹ In iv. 26, 1, he appears to be identified with Manu and Sūrya, and in viii. 82, 1, 4, and x. 89, 2, with Sūrya. In ii. 30, 1, he receives the epithet of *Savitri*.

as a child the glorious Indra. By him the gods conquered their enemies; the lord of Sachi (or of might) became the slayer of the *Dasyus*."

In the next verso *Ekāśṭakā* is called the mother of Soma, as well as of Indra, and the daughter of *Prajāpati*. In A.V. vi. 38, the mother of Indra is invoked, but her name is not given. According to the M.Bh. Adip. 3136, Indra is one of the sons of *Kaśyapa* and *Dākshāyaṇī*, i.e. the daughter of *Daksha*, or *Aditi*. See also viii. 45, 4, 5; viii. 66, 1, 2, which will be quoted further on. In viii. 58, 4, he is called the son of truth (*sānuṃ satyaṃ*).

In another place (iii. 49, 1) he is said to have been produced by the gods, as a destroyer of enemies (*ghanaṃ vṛitrāṇāṃ janayanta devāḥ* | See also ii. 13, 5, and iii. 51, 8).

In the *Purusha Sūkta* (R.V. x. 90, 13) Indra is said to have sprung, along with *Agni*, from the mouth of *Purusha* (*mukhād Indrāś cha Agniś cha*); and he is one of several gods said, in ix. 96, 5 (*Somaḥ . . . janitā Indrasya*), to have been generated by *Soma*. In one of the latest hymns (x. 167, 1) he is declared to have conquered heaven by austerities (*teṣāṃ tapaḥ paritāpya ajayaḥ saḥ*).¹²²

¹²² In one of the short stories about the gods, of which it and the other *Brāhmaṇas* are full, the *S'atap. Br.* xi. 1, 6, 14, says of Indra: *Tāḥ vai etāḥ Prajāpater adhi devatāḥ asṛjanta Agniḥ Indrāḥ Somaḥ Parameshṭhī prajāpatyaḥ* | 15. *Tāḥ saha-trūyasho jajnire | tāḥ yathā nadyai pāram parūpalyed evaṃ swaya āyushaḥ pāram parāchakhyuḥ* | 14. "These gods were created from *Prajāpati*, viz. *Agni*, *Indra*, *Soma*, and *Parameshṭhin* *Prajāpatya*. 15. These were born with a life of a thousand (years). Just as a man can look across to the other bank of a river, they looked across to the end of their life" Again the *Taitt. Br.* ii. 2, 3, 3, says of Indra: *Prajāpatir devāsuraṇ asṛjate | sa Indram api na asṛjate | taṃ devāḥ abruvan "Indraṃ na janaya" iti | so 'bravīd "yathā 'haṃ yushmāṃs tapasā 'ṛikṣhi evam Indraṃ janayadvam" iti | te tapo 'tāpyanta | te ātman Indram apa-īyan | tam abruvan "jāyase" iti | so 'bravīd "kim bhāgadheyam abhi janish-ye" iti | "ritūn samvatsarān prajāḥ paśūn imān lokān" ity abruvan | ityadi | "Prajāpati created gods and Asuras, but he did not also create Indra. The gods said to him: 'Create Indra for us.' He replied: 'As I have created you through austere-fervour (*tapas*), so do you generate Indra.' They practised austere-fervour. They saw Indra within themselves. They said to him, 'Be born.' He said, 'To what lot shall I be born?' They said to him, 'To the seasons, the years, the creatures, the beasts, these worlds,' etc. The same *Brāhmaṇa*, ii. 2, 10, 1, tells us that *Prajāpati* created Indra last of the gods, and sent him to be the lord of the other deities. The gods said to him, 'Who art thou?' 'We are superior to thee.' He reported their reply to *Prajāpati*, and asked for the splendour which resided in *Prajāpati*, in order that he might become the chief of the gods, etc."*

In vi. 59, 2, Indra and Agni, as we have already seen, p. 14, are said to be twin brothers, having the same father, and whose mothers are, the one here, the other there. (The sense of this is not very evident, unless it simply mean that the mothers are different.) In x. 55, 1, his brother's children are mentioned (*ud astabhñāḥ Prithivīm Dyām abhīke bhrātuh pultrān maghavan tītvishāṇaḥ*). Heaven and Earth seem to be intended. If so, who is their father? In vi. 55, 5, Pūshan is called Indra's brother (*bhrātā Indrasya*).

Even as an infant Indra is said to have manifested his warlike tendencies. "As soon as he was born, the slayer of Vṛitra (Indra) grasped his arrow, and asked his mother, 'Who are they that are renowned as fierce warriors?'" (viii. 45, 4, *ā bundām vṛittrahā dade jātaḥ prichhad vi mātaram | ke ugrāḥ ke ha śṛigvire* | viii. 66, 1. *Jajñāno hi satukratur vi prichhad iti mātaram | he ugrāḥ ke ha śṛigvire* |). His worshipper says of him: i. 102, 8. *Asatrur Indra janushā sanād asi* | "Thou, Indra, art of old by nature without an enemy." Compare i. 176, 1. *Satrur anti na vindasi* | x. 133, 2. *Asatrur Indra jajñishe*).

In i. 82, 5, 6, Indra's wife is alluded to. 5. *Tena jāyām upa priyām mandāno yāhi* | 6. *Sam u patnyā amadaḥ* | "Go exhilarated to thy dear wife." "Be exhilarated with thy wife."

In another place iii. 53, 4 ff., the poet describes the perplexity he fancies Indra must feel in choosing between the attractions of homo and those his worshippers have to offer in the way of soma-libations. 4. *Jāyā id astam maghavan sā id u yonis tad it tvā yuktāḥ harayo vahantu | yadā kadā cha sunavāma somam Agnis tvā dūto dhanvāti achha* | 5. *Parā yāhi maghavan ā cha yāhi Indra bhrātā ubhayatra te artham | yatra rathasya bṛihato nidhānaṁ vimochanam vājino rāsabhasya* | 6. *Apāḥ somam astam Indra pra yāhi kalyāṇir jāyā vuraṇaṁ griho te | yatra rathasya bṛihato nidhānaṁ vimochanaṁ vājino dakṣiṇācat* |

(*Prajāpatiḥ Indram asṛijata anyūvarāṁ devānām | tam prāhiṇot "parehi | eteshāṁ devānām adhipatiḥ edhi" iti | taṁ devāḥ abruvan "kas team asi vayoṁ vai teat śreyāṁsah smaḥ" iti | so 'bravīt "kas team asi vayoṁ vai teat śreyāṁsah smaḥ" iti mā devāḥ abruvan* | *iti | atha vai idam tarhi Prajāpatau haraḥ asīt* (2) *Yad aamin ūditye | tad enam abravīt "etad me prayachha | atha aham eteshāṁ devānām adhipatiḥ bhacishyāmi" iti* |). Compare the Taittiriya Sanhitā vi. 6, 11, 2, where Indra is said to have become chief of the gods in virtue of a ceremony which Prajāpati communicated to him. See also the same work vii. 2, 10, 2. In another place vii. 3, 6, 6, he is said to have obtained from Prajāpati the *pañchadaśārātra vajra*, whereby he was enabled to overcome the Asuras, of whom he had previously been afraid, and to attain prosperity.

4. "A wife, Indra, is one's home; she is a man's dwelling; therefore let thy horses be yoked, and carry thee thither. But whenever we pour forth a libation of soma, then may Agni hasten to call thee. 5. Depart, Indra; come hither, brother Indra; in both quarters thou hast inducements. Whenever thy great chariot halts, thy steed is unharnessed. 6. Depart, Indra, to thy home; thou hast drunk the soma; thou hast a lovely wife, and pleasure in thy house. Wherever thy great chariot halts, it is proper that thy steed should be unharnessed."

In a few passages (i. 22, 12; ii. 32, 8; v. 46, 8; x. 86, 11, 12) mention is made of a goddess *Indrāṇī*, who, from her name, must be the spouse of Indra. In the first three places she is invoked together with other goddesses, among whom we find *Agnāyī* and *Varuṇā*, the wives of Agni and Varuṇa. In x. 86, 11, 12, a little more is told of *Indrāṇī*. Thus in verse 11, the speaker says: *Indrāṇīm āsu nārishu subhagām aham āśravam | nahi asyāḥ aparām chana jarasā marate patiḥ* | "I have heard that among all these females *Indrāṇī* is the most fortunate; for her husband shall never at any future time die of old age."¹³³ The *Aitareya Brahmana*, iii. 22, alludes to a wife of Indra, called *Prāsahā* (*te devāḥ abruvann iyaṁ nai Indrasya priyā jāyā vātātā Prāsahā nāma*). See Professor Haug's Translation, p. 194.

The *Satap. Br.* xiv. 2, 1, 8, says: "*Indrāṇī* is Indra's beloved wife, and she has a head-dress of all forms" (*Indrāṇī ha vai Indrasya priyā patnī | tasyāḥ ushṇīṣho viśvarūpatamaḥ*).

¹³³ I am unable to say to whom the obscene verses (6 and 7) of this hymn refer. In *Taitt. Br.* ii. 4, 2, 7, she is thus portentously described: *Indrāṇī devī subhagā upatnī ud anūcna pati-vidye jigūya | triṇśad asyāḥ jaghanaṁ yojanāni | upasthe Indrām athaviram bibhartti* | Professor Weber, *Ind. Stud.* iii. 479, quotes from the *Kāthaka*, 13, 6, a short passage, stating that Indra was enamoured of a *Dānavī*, called *Vilistengū*, and that he lived among the *Asuras*, taking the form of a female when among females, of a male among males; and that finding himself, as it were, seized by *Nirṛiti*, he resorted to a certain oblation as a remedy," etc. (*Indro vai Vilistengūṁ Dānavīm akūmayata | so 'sureshy aharat atī eva strīṣhu bhavaṁ pumām puṁsu | so Nirṛiti-grihītaḥ iva amanyata | so etam aindrū-nairṛitam apātyat* |) In the *Atharva-veda*, vii. 38, 2, a female says to the man she wishes to love her: *Yena ā nichakre āsurī andrām derebhyaḥ pari | tena ū nī kurve tvām ahaṁ yathā te 'māni supriyā* | "In order that I may be beloved by thee, I overcome thee with this plant, wherewith the *Asura* female drew Indra down from among the gods."

(2) *His attributes physical and mental.*

A variety of vague and general epithets are lavished upon Indra. He is distinguished as youthful, ancient, strong, agile (*nṛitu* i. 130, 7; ii. 22, 4; vi. 29, 3; viii. 24, 9, 12; viii. 57, 7; viii. 81, 3), martial, heroic, bright, undecaying, all-conquering, lord of unbounded wisdom, and irresistible power and prowess, wielder of the thunderbolt, etc., etc. (i. 4, 8; i. 16, 9; i. 30, 6, 15; i. 61, 1; i. 81, 2, 7; i. 84, 2; i. 100, 12; i. 102, 6; i. 165, 6; ii. 21, 1-3; iii. 30, 3; iii. 32, 7; iii. 45, 2; iii. 46, 1; vi. 18, 4; vii. 20, 4; vii. 22, 5; viii. 81, 8; viii. 84, 7 ff; x. 103, 1 ff). "He has vigour in his body, strength in his arms, a thunderbolt in his hand, and wisdom in his head" (ii. 16, 2. *Jāṭhara somaṁ tanvi saho maho hanto vajram dharaṭi śīrshaṇi kratum* | viii. 85, 3. *Indrasya vajrah āyaso nimiślaḥ Indrasyo bāhvor bhūyishṭham ojaḥ* | *Indrasya śīrshan kratavo nireke*): He assumes the most beautiful forms, and is invested with the ruddy lustre of the sun" (x. 112, 3. *haritvatā varchasā sūryasya śreṣṭhahī rūpāḥ tanvaṁ sparśayasta*). The Vedic poets have also described to us a few of the features, as they conceived them, of his personal appearance. One of the epithets which are most frequently applied to him is *susīpra*, or *śiprin*, in the interpretation of which Sāyana wavers between "the god with handsome cheeks or nose" (*he susīpra śobhana-hano śobhana-nāsika vā*). (i. 9, 3; i. 29, 2; i. 81, 4; i. 101, 10;¹⁵⁴ iii. 32, 3; iii. 36, 10; viii. 32, 4, 24; viii. 33, 7; viii. 55, 4; x. 105, 5),¹⁵⁵ and the "god with the beautiful helmet" (*śobhana-śirastrūṇopeto yadvā śobhana-hanumān* | iii. 30, 3; viii. 17, 4; viii. 81, 4; viii. 82, 12).¹⁵⁶

In viii. 65, 10, he is said to have agitated his jaws when rising in strength after drinking the soma poured out from a ladle (*uttishṭhann ojaḥ iṣa pītvi śipre avepayah* | *somam Indra chamā sutam*). He is

¹⁵⁴ Compare i. 30, 11.

¹⁵⁵ A note on this word will be given in the Section on the Maruts.

¹⁵⁶ In R.V. vi. 46, 3, Indra is styled *sahasra-mushka*, which Sāyana interprets *mille membra genitalia habens*; and adds the following gross explanation from the Kāushītaki Brāhmaṇa: *yām kām cha striyaṁ sambhavann Indro bhoga-lolupatayā svafarīre parvaṇi parvaṇi śephān sasarija iti kaushītakibhir āmnātam* | On viii. 19, 32, however, where the same epithet occurs, applied, as Sāyana considers, to Agni, he explains it as meaning "having great brilliancy" (*mushganti tamāṇey apaharanti iti mushkāni tejāṇi* | *bakutjaskam*).

also called *hari-kīpra*, the ruddy-jawed (x. 96, 4, 9, 12); *hari-keśa*, the ruddy- or golden-haired (x. 96, 5, 8); *hari-śmaśru*,¹²⁷ the ruddy- or golden-bearded, or monstached (x. 96, 8; x. 23, 4). His beard is violently agitated when he is exhilarated, or puts himself in motion (ii. 11, 17, *pradodhuvat śmaśrushu prīṇāṇaḥ*; x. 23, 1, *pra śmaśru dodhuvat*).¹²⁸ His whole appearance is ruddy or golden (*hari-varpa*, x. 96, 1 ff., where the changes are rung upon the word *hari*). He is sometimes also described as *hiranyaya*, golden (i. 7, 2; viii. 55, 3), and as having golden arms (*hiranya-bāhu*, vii. 34, 4); and sometimes as of an iron hue, or frame (*āyasa*) (i. 56, 3; x. 96, 4, 8). His arms are long and far-extended (vi. 19, 3, *prithū karasā bahulā gabhastī*; viii. 32, 10, *śipra-karasa*; viii. 70, 1, *mahāhastin*).¹²⁹ But his forms are endless; he can assume any shape at will (iii. 38, 4, *viścarāpo amṛitāni taṣṭau*; iii. 48, 4, *yathāśaśaṁ tanvaṁ chakre eṣa*; iii. 53, 8, *rūpaṁ rūpaṁ maghavā bobhavīti māyāḥ kṛiṇvānas tanvaṁ pari svām*; vi. 47, 18, *rūpaṁ rūpaṁ pratirāpo babhūva tad aśya rūpaṁ pratichakṣhaṇāya | Indro māyābhīḥ pururūpaḥ iyate*).

(3) His chariot and horses.

Carrying in his hand a golden whip (*kaśā hiranyayī*, viii. 33, 11), he is borne on a shining golden car, with a thousand supports (vi. 29, 2, *ā rathe hiranyaye ratheṣṭhāḥ*; viii. 1, 24 f., *rathe hiranyaye*; viii. 58, 16, *ā rathaṁ tiṣṭha hiranyayaṁ sahasrapādām*), which moves more swiftly than thought (x. 112, 2, *yaś te rathe manaso jayīyān ā Indra tena somaṇyāya yāhi*), and is drawn by two¹³⁰ tawny (*hari*, ruddy, or

¹²⁷ I suppose this is the same as *hiri-śmaśru* applied to Agni in R.V. x. 46, 6 (instead of which the Sāma-veda in the parallel passage reads *hari-śmaśru*). In R.V. ii. 2, 5, Agni is called *hiri-kīpra*, which Sāyana interprets to mean either *haraga-sīla-kann*, "he whose jaws carry away," or *diptashigṛha*, "with flaming head-dress."

¹²⁸ A beard is also assigned to Pūshan, who similarly shakes it (x. 26, 7).

¹²⁹ In a verse which does not occur in the Rig-veda, the Sāma-veda, ii. 1219, thus describes Indra's arms: *Indrasya bāhū sthāviraṁ yueṣṇāve anā-ṛiṣṭyaṁ supratikāve anahyaṁ | tau yunṣita prathamau yoge ūgate yōbbhyām jitam asurāṇām saha mahat* | "When the occasion arrives may Indra employ first those arms strong, yonib. ful, unassailable, well-shaped, unconquerable, with which the great power of the Asuras was overcome."

¹³⁰ In ii. 18, 4-7 Indra is invited to come with two, four, six, eight, ten, twenty, thirty, forty, fifty, sixty, seventy, eighty, ninety, or a hundred horses (comparo viii. 1, 9) to drink the soma-juice. In iv. 46, 3, a thousand horses are said to convey

golden) steeds, snorting, noighing, and irresistible (i. 30, 16, *śaśvad Indrah popruthadbhir jigāya nānadadbhiḥ śāśvasadbhir dhanāni*; i. 81, 3, *madachyutā harī*),¹⁴¹ with flowing golden manes, *keśinā* (i. 10, 3; i. 82, 6; viii. 17, 2; *hiraṇya-keśyā*, viii. 32, 29; viii. 82, 24), with hair like peacock's feathers (iii. 45, 1 (= A.V. vii. 117, 1), *ā haribhir yāhi mayūra-romabhiḥ*), and peacock's tails (*mayūraśeṣyā*, viii. 1, 25), which rapidly traverse vast distances (ii. 16, 3, *yad āsubhiḥ patasi yojanā puru*), and transport him as a hawk is borne by its wings (viii. 34, 9, *ā tvā madaachyutā harī syenam pakṣheva vakṣhataḥ*). His ear and horses appear to have been formed by the Ribhus (i. 111, 1, *Takshan ratham sveritām vidmanā 'pasas takshan harī Indracūhā eṣishagvasā | takshan pitribhyām rībhavo yuvad vayah*; v. 31, 4, *anavas te ratham āsvāya takshan*). The following are some of the other texts which refer to Indra's chariot and horses: i. 6, 2; i. 16, 1, 2 (where the horses are called sun-eyed, *sūrachakṣasaḥ*); i. 55, 7; i. 84, 6; i. 101, 10; ii. 11, 6; viii. 13, 11, 27; x. 44, 2. He is also said to be borne by the horses of the Sun (x. 49, 7, *ahaṁ sūryasya pari yāmi āsubhiḥ pra etasebhir vahanānaḥ ojasā*), or by those of Vāta, the wind (x. 22, 4-6, *yujāno āsā Vatasya dhūni devo devasya vajrivaḥ*).¹⁴² The same deity, Vāyu, the wind, is said to have Indra for his charioteer, or companion in his car (iv. 46, 2; iv. 48, 2, *Indra-sārathi*; vii. 91, 6, *Indra-vāyū saratham yātām arvāk*). The horses of Indra are declared to be yoked by the power of prayer (i. 82, 6, *yunajmi te brahmaṇā keśinā harī*; ii. 18, 3, *harī nu kam rathe Indrasya yojam āyai sūktena vacasā navena*; iii. 35, 4, *brahmaṇā te brahmayujā yunajmi harī sakhyā sadhamādā āsū*; viii. 1, 24, *brahmayujo harayaḥ*; viii. 17, 2, *brahmayujā harī*; viii. 2, 27; viii. 45, 39, *ā te etā vachoyujā harī grībhaḥ*; viii. 87, 9, *yunjanti harī ishirusya gāthayā urau rathe uruyuge | Indracūhā vachoyujā*), which is no doubt only another mode of saying that it is in con-

Indra and Vāyu (compare vi. 47, 18). In viii. 1, 24, Indra's horses are said to be a thousand and a hundred. From such a text as iii. 35, 7, where Indra is informed that food has been provided for his horses, as well as soma-juice to fill his own belly (verse 6), it would appear that the worshipper had a perfect assurance of the god's presence. In another place, however (x. 114, 9), the enquiry is made (among several others denoting difficulty and mystery), "Who has perceived the two horses of Indra?" (*harī Indrasya ni chikāya kuḥ svit* |).

¹⁴¹ On the sense of the word *madachyut* see Müller's Trans. of the R.V. i. 118 f.

¹⁴² Compare Psalms, 18, 10; 104, 3.

sequence of the importunity of his worshippers that he makes ready his chariot to come and receive their oblations and fulfil their desires.

(4) *His thunderbolt and other weapons and instruments.*

The thunderbolt of Indra is generally described as having been fashioned for him by the Indian Hephaistos, Tvashṭri, the artificer of the gods (i. 32, 2: *Tvashṭā asmai vajraṁ svaryāṁ tataksha*; i. 61, 6, *asmai id u Tvashṭā takshad vajraṁ svapastamaṁ svaryāṁ raṇāya*; i. 85, 9, *Tvashṭā yad vajraṁ sukrītaṁ hiraṇyayaṁ sahasrabhṛīṣṭiṁ svapāḥ avart-tayat* | v. 31, 4, *Tvashṭā vajraṁ dyumantam takshat*; vi. 17, 10, *adha Tvashṭā te mahe ugra vajraṁ sahasrabhṛīṣṭiṁ svapītat śatāśrim* | x. 48, 3, *mahyaṁ Tvashṭā vajram atakshad āyasaṁ*); but according to other texts it appears to have been made and given to Indra by Kāvya Uśanas (i. 121, 12, *yam te Kāvyaḥ Uśanā mandinaṁ dād vṛittrāhaṇam pāryaṁ tataksha vajram*; v. 34, 2, *sahasrabhṛīṣṭim Uśanā vadhaṁ yamat*).¹⁴³ Its natural mode of production is alluded to in viii. 89, 9, where it is said: "The thunderbolt lies in the (ærial) ocean, enveloped in water" (*samudre antaḥ śayate udnā vajro abhivṛitaḥ*). This thunderbolt is sometimes styled golden, *hiraṇyaya* (i. 57, 2; i. 85, 9; viii. 57, 3; x. 23, 3), sometimes ruddy, *harita* (x. 96, 3); but it is also described as being of iron, *āyasa* (i. 52, 8; i. 80, 12; i. 81, 4; i. 121, 9; viii. 85, 3; x. 48, 3; x. 96, 3; x. 113, 5); sometimes it is represented as four-angled, *chaturāśri* (iv. 22, 2), sometimes as hundred-angled, *śatāśri* (vi. 17, 10), sometimes as hundred-jointed, *śataparvan* (i. 80, 6; viii. 6, 6; viii. 65, 2; viii. 78, 3),¹⁴⁴ and sometimes as having a thousand points, *sahasrabhṛīṣṭi* (i. 80, 12; i. 85, 9; v. 34, 2; vi. 17, 10). Indra is in one place (i. 55, 1) represented as sharpening his thunderbolt, as a bull his horns (*śiśīte vajraṁ tejase na vaṁsagaḥ*). In viii. 59, 2, the thunderbolt put into Indra's hand is compared to the sun placed in the sky (*dive na sūryaḥ*). In other passages this god is spoken of

¹⁴³ The Ait. Br. iv. 1, says: *devāḥ vai prathamena ahnā Indrāya vajraṁ samadharan | taṁ dvitīyena ahnā asinehan | tritīyena ahnā prāyocchan | taṁ chaturthe ahan prāharat* | "The gods provided the thunderbolt for Indra by the first day's (ceremony). By the second day's they moistened it. By the third day's they gave it to him. On the fourth day he hurled it." See Prof. Haug's Trans. p. 266.

¹⁴⁴ Compare A.V. iv. 37, 8: *dhīmāḥ Indrasya hetayaḥ śatabhṛīṣṭiḥ ayasamayāḥ*; and the next verse, which is the same, with the substitution of *hiraṇyayāḥ* for *ayasamayāḥ*; and A.V. viii. 5, 15.

as armed with a bow and arrows (viii. 45, 4; viii. 66, 6, 11; x. 103, 2, 3). His arrows are described as golden (viii. 66, 11), as having a hundred points, and as being winged with a thousand feathers (viii. 66, 7). Indra is also declared to carry a hook (*ankuśa*). Thus in viii. 17, 10, it is said: *dirghas te astu ankuśo yena vasu prayachhasi | yajamānāya sunvate* | "May the hook be long wherewith thou reachest wealth to the worshipper who offers oblations." And similarly in Atharva-veda, vi. 82, 3, *yas te ankuśo vasudāno bṛihann Indra hiraṇyayaḥ | tenā janīyate jāyām mahyām dhehi śachipate* | "With that great golden hook of thine which confers wealth, o lord of power (Indra), reach a wife to me who am longing for one."¹⁰⁵ Another text in which this word occurs is R.V. x. 134, 6 (= Sāmā-veda ii. 441): *dirgham hi ankuśam yathā śaktim bibharshi mantumah | pūrveṇa maghavan padā aṇo vayāṁ yathā* | "Thou, o wise (Indra), carriest a long hook like a spear, and (holdest fast therewith), as a goat (catches) a branch with its fore foot." The word is also found in x. 44, 9: "I carry to thee this well-made goad, wherewith, o magnificent god, thou mayest rend the Saphāruj demons"¹⁰⁶ (*inam bibharmi sukrītaṁ te ankuśam yena ārujāsi maghavan śaphārujaḥ*).

Another instrument of warfare, a net, is assigned to Indra in the A.V. viii. 8, 5 ff.: *antarikṣam jālam āsī jāladaṇḍā diśo mahiḥ | tenābhidhāya dasyūnām śakraḥ senām apātayat* | 6. *Bṛihad hi jālam bṛihataḥ śakrasya vājintataḥ | tena śatrūn abhi sarvān nyubja yathā na muchyātai katamaśchana eṣhām* | 7. *Bṛihat te jālam bṛihataḥ Indra śūra sahasrārghasya śatavīryasya | tena sahasram ayutam ni arbudaṁ jaghāna śakro dasyūnām abhidhāya senayā* | 8. *ayam loko jālam āsit śakrasya mahato mahān | tenāham Indrajālena amūḥ tamasā 'bhi dadhāmi sarvān* |

¹⁰⁵ In these passages I follow Roth's explanation of *ankuśa*, as given in his Lexicon, s.v. In his translation of this passage from the A.V. in Indische Studien v. 241, Professor Weber understands the word (*ankuśa*) of a goad with which cattle are driven. In A.V. vii. 116, 1, Ill fortune, Pāpī Lakṣmī, is said to be drawn or driven away with an iron hook (*ayasmayena ankuśa*).

¹⁰⁶ I am indebted to Professor Aufrecht for pointing out the sense of this verse, as well as of the preceding. *Śaphāruj* seems to mean a demon, or an animal that destroys with its hoofs. The word occurs also in x. 87, 12, where it is an epithet of Yātudhāna, a demon, and appears to refer to some goblin which was conceived to tear with its hoofs.

"The air was a net, and the great quarters of the sky the poles of the net. With it Sukra (or the powerful god) enveloped the army of the Dasyus, and cast them down. 6. Great is the net of the great Sukra, bestower of food. With it so overwhelm all the foes that not one of them may escape. 7. Great is thy net, o heroic Indra, who art great, and a match for a thousand, and equalling the strength of a hundred foes. Sukra, with his host, slew a thousand, ten thousand, a hundred millions of the Dasyus, enveloping them in it. 8. This world was the great net of the great Sukra. With this net of Indra I envelope them all in darkness."¹⁶⁷

(5) *His love of soma-juice.*

Invoked by his mortal worshippers, Indra obeys the summons, and speedily arrives in his chariot to receive their offerings. He finds food provided for his horses (iii. 35, 7, *stīrṇaṁ te barhiḥ sutaḥ Indra somaḥ kṛitā dhānā attave te haribhyaṁ*), and large libations of soma-juice are poured out for himself to quaff. He becomes exhilarated by these libations, which are also frequently described as stimulating his warlike dispositions and energies, and fitting him for his other functions, even for supporting the earth and sky (ii. 15, 2: *avañśe Dyām astabhāyad bṛihantam . . . sa dhārayat Pṛithivim paprathat cha somasya tā made Indras chakāra*). The following are a few of the numerous passages which refer to this worship of Indra: i. 4, 8; i. 32, 3; i. 80, 1 f.; i. 84, 1 (where the poet hopes the draught may fill him with strength, as the sun fills the air with his rays: *a tvā priṇaktu indriyam rajaḥ sūryo na raśmibhiḥ*), 4 (where it is said to be an "immortal stimulant"—*amartyam madam*); ii. 15, 1, 2; ii. 19, 1 f.; ii. 21, 1; iii. 36, 3; iii. 40, 1 ff.; iii. 42, 1 ff.; vi. 23, 1, 5, 6; vi. 27, 1 f.; vi. 29, 4; vii. 22, 1 f.; vii. 29, 1 f.; viii. 3, 1; viii. 81, 5, 6; x. 104, 1 ff.; etc., etc. The gods are described as all hastening eagerly to partake of this beverage, viii. 2, 18 (*yanti pramādam atandrāḥ*); viii. 58, 11: *apād Indro apād Agnir viśve devāḥ amatsata* | "Indra has drunk, Agni has drunk; all the gods have become exhilarated;"¹⁶⁸

¹⁶⁷ Compare A.V. xix. 66, 1: *eyojātōḥ asurāḥ mūyino 'yarmayaiḥ pūṣair ankino ye charantī | tāṁs te randhayāmi harasā Jātavedaḥ sahasrabhṛishīḥ sapatnūn praminon yūhi vajraḥ*.

¹⁶⁸ Ait. Br. vi. 11: *mūdyanti eva vai madhyandine devatāḥ sam eva tritīya-savane*

but Indra is particularly addicted to the indulgence, i. 104, 9, *somakū-mam tvā āhuḥ*; i. 175, 5, *śuśhmintamo hi te madaḥ*; ii. 14, 1, *kāmī hi vīraḥ sadam asya pitiṁ juhota vṛishṇe tad hi esha vashṭi*; vii. 33, 2, *dūrād Indram anayann ā sutena*; viii. 2, 4, *Indraḥ it somapāḥ ekaḥ Indraḥ sutapāḥ viśvāyuḥ | antar devān martyānś cha* | “Indra is the only drinker of soma, a drinker of libations, of full vitality, among gods and men;” viii. 4, 12, *idam te annam yujyam samukshitam tasya ihi pradrava piba* | “This thy favourite nutriment has been poured out; run and drink of it;” viii. 6, 40, *vṛittraḥ somapātamaḥ*; viii. 50, 2, *somakūmam hi te manaḥ* | Indeed, it would appear to be to him an absolute necessary of life, as his mother gave it to him to drink on the very day of his birth (iii. 32, 9, *sadyo yaj jāto apibo ha somam* | 10. *tvam sadyo apibo jātaḥ Indra madāya somam parame vyoman*; iii. 48, 2, 3, already quoted, p. 77; vi. 40, 2, *asya piba yasya jajñānaḥ Indro madāya kratve apibaḥ*; vii. 98, 3, *jajñānaḥ somam sahase papātha pra te mātā mahimānam utācha*). He is said to have drunk at one draught thirty bowls of soma (viii. 66, 4, *ekayā pratidhā pibat sākam sarāṁsi trin-śatam | Indraḥ somasya kṇuka*. See Nirukta, v. 11; compare R.V. vi. 17, 11; and viii. 7, 10). His worshippers invite him in the most naïf manner to drink boldly (vi. 47, 6, *dṛṣhat piba kalaśe somam Indra*); to drink like a thirsty stag (viii. 4, 10, *riśyo na triśhyann acapānam āgahi piba somān vaśān anu*), or a bull roaming in a waterless waste (v. 36, 1, *dhanvacharo na vaṁsagas triśhūṇas chakamānaḥ pibatu dugdham amśum* | compare viii. 33, 2, *kadā sutam triśhūṇaḥ okaḥ āgamaḥ Indra svaddiva vaṁsagaḥ*, and fill his belly, or his two bellies, which are compared to two lakes, by copious potations; and he speaks in similar language of having accepted the invitation¹⁰⁰ (i. 8, 7; i. 104, 9; ii. 11, 11 (*sutāsaḥ priṇantas te kukshi vardhayantu*); ii. 14, 10; ii. 16, 2; iii. 35, 6 (*dadhishta imam jāthare indum Indra*); iii. 36, 7, 8 (*hradāḥ iva kukshayaḥ somadhānāḥ*); iii. 40, 5; iii. 47, 1 (*ā sinchastva jāthars madhraḥ ūrmim*); iii. 51, 12 (*pra te asnotu kukshyoḥ*); viii. 12, 23 (*saro na prāsi udaram*); viii. 2, 1 (*supūṅgam udaram*); viii. 17, 5-8 (*ā te sinchāmi kukshyoḥ*); viii. 67, 7; viii. 81, 22-24;

mādayante, which Professor Haug translates: “The gods get drunk, as it were, at the mid-day libation, and are then consequently at the third libation in a state of complete drunkenness.”

¹⁰⁰ The soma-juice was also drunk by the worshippers themselves, and its effects on

x. 28, 2; x. 43, 7; x. 104, 2; A.V. ii. 5, 1 ff.; vi. 2, 1 ff. The soma-draughts are said to resort to him as birds to a leafy tree; and to flow to him as waters to the ocean, or rivulets to a lake; and his worshippers are then said to magnify him as grain is developed by showers of rain, x. 43, 4 (*Vayo na vriksham supalāsam āśadan somāsaḥ Indram mandināḥ chamūśhaḍaḥ* | 7. *Āpo na sindhum abhi yat sama-ksharam somāsaḥ Indram kulyāḥ iva hradam | vardhanti viprāḥ maho aśya sadane yavam na vṛiṣṭir divyena dānuna*). He is also spoken of as eating the flesh of bulls, or buffaloes, at the same time that he drinks the draughts of soma (x. 28, 3, *adriṇā te mandināḥ Indra tūyān sunvanti somān pibasi tram eśhām | pachanti te vṛiṣabhān atai teshām*). Three hundred are mentioned in v. 29, 7 f., one hundred in viii. 66, 10, and one in x. 27, 2. Indra is besought to taste the offering presented, and to take delight in the hymns addressed to him, as an ardent lover desires his mistress (iii. 52, 3 = iv. 32, 16 : *puroḷāsaṁ cha no ghaṣo joshayāse giras cha | vadhūyur iva yoshanām*).

The sensations of the god after drinking the soma-juice are thus described in Rig-veda x. 119 : 1. *iti vai iti me mano gām āśvaṁ sanuyām iti | kuit somasya apām iti* | 2. *pra vātāḥ iva dodhataḥ un mā pītāḥ ayaṁsata | kuit ity ādi* | 3. *un mā pītāḥ ayaṁsata ratham āśvāḥ ivāśavaḥ | kuit*—| 4. *upa mā matir asthita vāsrā putram iva priyam | kuit*—|

some of them are occasionally described. Thus in vi. 47, 3, it is said : "This (soma), when drunk, impels my voice; it awakes the ardent thought" *ayam me pītāḥ udiyartti vācham ayam manishām utatim ajigāḥ*). In viii. 48, 3, its elevating effect is still more distinctly told in these words, *apāma somam amṛitāḥ abhūma aganma jyotir avidāma devān | kim nūnam asmām kṛinavad aratīḥ kim u dhūrttir amṛita marttyasya*, which may be rendered as follows :—

We've quaffed the soma bright,
And are immortal grown;
We've entered into light,
And all the gods have known.
What mortal now can harm,
Or foe-man vex us more?
Through thee, beyond alarm,
Immortal god, we soar.

Compare the curious parallel to this (already noticed in the 3rd Vol. of this work, p. 265) in the satirical drama of Euripides, the Cyclops, 578, ff., where Polyphemus exclaims in his drunken exaltation :

Ὁ δ' ὀρνάρς μοι συμμεμυγμένος δοκεῖ
Τῇ γῇ φέρεσθαι, τοῦ Διὸς τε τὸν θρόνον
Λεύσσω τὸ νῦν τε θαυμάριον ἄγρον σίβας.

5. *akāṣaṁ tashṣeva candhuraṁ pary achāmi hṛidd matim | kuvit—* 6. *na hi me akshipach chana achhāntsuḥ pancha kṛishṭayaḥ | kuvit—* 7. *na hi me rodasi ubhe anyam pakṣhaṁ chana prati | kuvit—* 8. *abhi dyām mahinā 'dhavam abhimām prithivim mahim | kuvit—* 9. *hantāham prithivim imān ni dadhāniha veḥa vā | kuvit—* 10. *oṣham it prithivim ahaṁ janghanāniha veḥa vā | kuvit—* 11. *divi me anyah pakṣho adho anyam achikṛisham | kuvit—* 12. *aham asmi mahāmaho abhinabhyam udi-shitah | kuvit—* 13. *griho yāmi arankṛito devebhyo 'havyarūhanaḥ | kuvit somasya apām iti' ¹⁷⁰*

"I have verily resolved to bestow cows and horses: I have quaffed the soma. 2. The draughts which I have drunk impel me like violent blasts: I have quaffed the soma. 3. The draughts which I have drunk impel me as fleet horses a chariot: I have quaffed the soma. 4. The hymn (of my worshipper) has hastened to me, as a cow to her beloved calf: I have quaffed the soma. 5. I turn the hymn round about in my heart, as a carpenter a beam: I have quaffed the soma. 6. The five tribes of men appear to me not even as a mote: I have quaffed the soma. 7. The two worlds do not equal even one half of me: I have quaffed the soma. 8. I surpass in greatness the heaven and this vast earth: I have quaffed the soma. 9. Come, let me plant this earth either here or there: I have quaffed the soma. 10. Let me smite the earth rapidly hither or thither: I have quaffed the soma. 11. One half of me is in the sky, and I have drawn the other down: I have quaffed the soma. 12. I am majestic, elevated to the heavens: I have quaffed the soma. 13. I go prepared as a minister, a bearer of oblations to the gods: I have quaffed the soma."

The hymns, prayers, and worship addressed to Indra are described as stimulating his energies and increasing his vigour (i. 52, 7: *brahmāṇi Indra tava yāni vardhanā*); i. 54, 8; i. 80, 1; ii. 11, 2 (*ukthair varvidhānaḥ*); ii. 12, 14 (*yasya brahma vardhanam yasya somaḥ*); iii. 32, 12 f. (*yajno hi te Indra vardhano bhūt; yaḥ stomebhir varvidhe pūrveyebhir yo madhyebhir uta nūtanebhiḥ*); iii. 34, 1 (*brahmajūtas tanvā varvidhānaḥ*); v. 31, 10 (*Indra brahmāṇi tavishim avardhan*); vi. 21, 2; vi. 44, 13; viii. 6, 1, 21, 31, 35; viii. 13, 16 (*Indram var-*

¹⁷⁰ I learn from a note to Professor Roth's *Illustrations of the Nirukta*, p. 101, that, according to Sāyaṇa, there was a legend that Indra, in the form of a quail, drank soma, was seen by the rishi, and sang his own praise in this hymn.

dhantu no gīṣaḥ Indraṁ sūtāsaḥ indavaḥ); viii. 14, 5, 11 (*yajnaḥ Indraṁ avardhaya*); viii. 82, 27; viii. 87, 8 (*vār na teā yasyābhir vardhanti śūra brahmāṇi*); x. 50, 4 (*bhūvas team Indra brahmaṇā mahān*); x. 120, 5 (*chodayāmi te āyudhā vacobhīḥ saṁ te śīśāmi brahmāṇā yayāmi*), and the worshippers (as well as the gods) are said to place the thunderbolt in his hands and to assist its efficacy (i. 63, 2, *a te vajraṁ jaritā bāhvor dhāt*); ii. 20, 8 (*tasmai tavasyam anu dāyi satrā Indrāya devebhir arṇasūtau | prati yad aya vajraṁ bāhvor dhur hatet dasyūn puraḥ āyasir ni tūrit*); iii. 32, 12 (*yajnas te vajraṁ Ahihatye devat*). The other deities, too, are described as infusing divine strength into Indra¹⁷¹ (i. 80, 15, *tasmin nṛimṇam ula kratuṁ devāḥ ojāṁsi saṁ dadhuḥ*); vi. 20, 2 (*divo na tubhyam anu Indra satrā asuryaṁ devebhir dhāyi viśvam*);¹⁷² x. 48, 3 (*mayi devāso aṛijann api kratum*); x. 113, 8; x. 120, 3, compare x. 56, 4; viii. 15, 8 (*tata Dyaur Indra pauṁsyaṁ Prithivī vārdhati śravaḥ*), and as placing him in the van (i. 55, 3, *viśvamaḥ ugraḥ karmaṇe purohitaḥ*); i. 131, 1 (*Indraṁ viśve sajoshaso devāso dadhire puraḥ*); vi. 17, 8 (*adha tvā viśve puraḥ Indra devāḥ ekam tavasaṁ dadhire bharūya*); viii. 12, 22 (*Indraṁ Vṛittrāya hantave devāso dadhire puraḥ | see also v. 25*). Compare Taitt. Br. ii. 8, 3, 8; Taitt. S. ii. 2, 11, 6, and A.V. vii. 84, 2: *apānudo janam amitṛāyantam uruṁ devebhyo akṛiṇor u lokam*. He is impelled and fortified by the Maruts; iii. 32, 4 (*yebhir Vṛittrasya ishito viveda amarmāṇo manyamānasya marma*); iii. 35, 9 (*yān ābhajo marutaḥ Indra some ye tvām avardhann abhavan gaṇas te*); iii. 47, 3 (*yān ābhajo maruto ye tvā 'no ahan Vṛittram adadhūe tubhyam ojaḥ | see also v. 4*); vi. 17, 11; viii. 7, 24; x. 73, 1, 2; x. 113, 3 (*viśve te atra marutaḥ saha tmanā avardhann ugra mahimānam indriyam*).¹⁷³

¹⁷¹ Indra on his side again is said to give divine power to the other gods (vi. 36, 1: *yad devebhu dhārayathāḥ asuryam*).

¹⁷² Sāyaṇa understands *devēbhiḥ* of the worshippers: *stotraḥ stūyamānā devatā balavati bhavati*, "a deity when lauded by hymns becomes strong."

¹⁷³ Indra, however, in a dispute with the Maruts (to which I shall again advert in the section on those deities) claims to have slain Vṛittra by his own might, i. 165, 8: *vadhīm vṛittram marutaḥ indriyena svena dhāmenā tavisho babhūvān*; compare vii. 21, 6, where the same thing is said of him by his worshipper: *svena hi Vṛittraṁ tavasā jaghantha na satrur antam vidadat yudhā te*; and x. 138, 6: *etā tyā te īrutyaṇi kevalā yad ekaḥ ekam akṛiṇor ayajnam*. Compare viii. 79, 5; viii. 86, 9; viii. 87, 3. In v. 30, 5, all the gods are said to be afraid of him (*atas chid Indrāḥ abhayaṁta devāḥ*). In another place, too (viii. 7, 31), the Maruts are asked "what

With Bṛihaspati as his ally he overthrew all the enemies of the gods who assailed him, viii. 85, 15 (*viśo adevīr abhi ācharantīr Bṛihaspatinā yujā Indrāḥ sasāhe*).

Thus exhilarated and encouraged, ii. 15, 1 (*trikadrūkeṣhu apibat*

they were seeking when they deserted Indra, and who could then trust in their friendship" *kad ha nūnam kadhapriyo yad Indram ajahātana | ko vaḥ sakṣites oḥate* | Prof. Müller, Trans. R.V. i. p. 68, takes *kadhapriyaḥ* as two words, and renders the verse thus: "What then now? where is there a friend, now that you have forsaken Indra? Who cares for your friendship?" Compare iv. 18, 11, quoted above (p. 78 f.), where Indra's mother complains that the gods were abandoning her son, and where he calls upon Viṣṇu to display his valour. But we are elsewhere, viii. 85, 7, told, on the contrary, that all the other gods who had been Indra's allies, terrified by the blast of Vṛitra's breath, deserted Indra and fled, while the Maruts, it must be supposed, stood firm, as Indra is advised to make friends with them, and then he should conquer all hostile armies (*vṛittraśya tvā śraśātkād īśhamāṅgāḥ viśve devāḥ ajakur ye sakṣāyaḥ | Marudbhīr Indra sakṣyām te astu atha imāḥ vidvāḥ pritanāḥ jayāsi*). The commentator, however (perhaps because he found it necessary, for dogmatical reasons, to reconcile these conflicting statements) interprets viii. 7, 31 differently, and makes it mean, "When did you desert Indra? i.e. never," and quotes the Aitareya Brāhmaṇa iii. 20, which says that the Maruts did not abandon him. I shall cite this passage at greater length than Sūyaga gives it, as it forms a comment on the other text just adduced, viii. 85, 7: *Indro vai Vṛitraṁ hanishyan sarvāḥ devatāḥ abravīd anu mā upatīśṭhādheam upa mā āśvayadhram* | *iti* | "*tathā*" | *iti* | *tam hanishyantaḥ ādravan* | *so* "ved" *mām vai hanishyantaḥ ādravanti* | *hanta imān bhīṣayai*" | *iti* | *tān abhi prāśvasīt* | *tanya śvasatkād īśhamāṅgāḥ viśve devāḥ ādravan* | *maruto ha enām na ajakuh* | "*prahara bhagavo jahi vīrayasva*" | *ityeva enam etān vāchaṁ vadantaḥ upatīśṭhanta* | *tad etad rishīḥ paśyann abhyanuvācha* | . . . | *iti* | *so* "ved" *ime vai kila me sachirvāḥ* | *ime mā kīmayanta* | *hanta imān asminn ukthe ābhajai*" | *iti* | "Indra, when about to slay Vṛitra, said to all the gods: 'Follow close after me and support me.' They said, 'We will.' They ran forward to slay Vṛitra. Vṛitra considered: 'They are running forward to kill me: come, let me frighten them.' He accordingly blew a blast upon them, when all the gods ran away precipitately from the blast of his breath. But the Maruts did not forsake Indra. They stood by him, crying, 'Smite, o god, slay, play the hero.' Seeing this, the rishi uttered the words of R.V. viii. 85, 7. Indra understood: 'These Maruts are my allies. They love me. Come, I shall give them a share in this nktha.'" In R.V. i. 32, 14, Indra himself is said to have become frightened as if at the approach of an avenger(?), after he had slain Ahi, and to have crossed ninety-nine rivers, and the aerial spaces, when flying like a terrified falcon (*aher yātūram kam apaiyaḥ Indra hridi yat te jaghrūkha bhīr agachhat* | *nara cha yad natatīm cha iravantiḥ śyeno na bhīto atarp rajūṁsi*). Compare Müller's Anc. Sansk. Lit. p. 647. The Aśvins and Sarasvatī are also said to have assisted Indra (R.V. x. 131, 4, 6 = Vāj. Sanh. x. 33, 34). "You two, Aśvins, lords of splendour, drinking together the dotightful draught (of soma), protected Indra in his achievements against the Asura Namuchi. 6. As parents a son, so ye two, Aśvins, by your wisdom and your energy, delivered thee, O Indra. When thou, O magnificent (Indra), didst drink the delightful draught (of soma), Sarasvatī waited upon thee with her powers." (3. *Yuvāṁ surāmam Aśvinā Namuchāu āsure sachā* | *tipipānā*

sutasya asya made Ahim Indro jaghāna); ii. 19, 2 (*asya mandāno madhvo rajrahastah ahim Indro arṇorpitam vi vṛicchat*); vi. 47, 1, 2; x. 112, 1 (*Indra pība pratikūmām sutasya . . . | harshasva hantavo śura śatṛān*),—Indra hurries off, escorted by troops of Maruts, and sometimes attended by his faithful comrade Vishṇu (i. 22, 19, *Indrasya yujyo sakhā*);

iubhaspatī Indram karmasu āvatam | 5. putram iva pitarū Aśvinā ubhā Indra āvathuḥ kūcyair daśusanūbhīḥ | yat surūmām vi apibah śachībhiḥ sarasvatī tvā maghavann abhishṇak.) A story is told by the commentator on the Vaj. Sanh. x. 33, to explain these lines. Namuchi, it seems, was a friend of Indra; and taking advantage of his friend's confidence, he drank up Indra's strength along with a draught of wine and soma. Indra then told the Aśvins and Sarasvatī that Namuchi had drunk up his strength. The Aśvins and Sarasvatī, in consequence, gave Indra a thunderbolt in the form of foam, with which he smote off the head of Namuchi. The Aśvins then drank the soma, mixed with blood and wine, from the belly of Namuchi, and transferred it pure to Indra; and by transferring it they delivered Indra. The story is taken from the Śatapatha Brāhmaṇa xii. 7, 3, 1 ff. (p. 934 Weber's ed.) and is the original version of those adduced by me elsewhere (Vol. IV. 222 and 420). As given in the Brāhmaṇa, it runs thus: "The Asura Namuchi carried off Indra's strength (*indriya*), the essence of food, and the draught of soma, together with wine. He (Indra) hastened to the Aśvins and Sarasvatī, and said, 'I have sworn to Namuchi, I will neither slay thee by day or by night; neither with club, nor with bow; neither with the palm of my hand (*prithena*), nor with flat; neither with dry, nor with moist; and he has carried off that (strength, etc.) of mine; will ye recover it for me?' They answered: Let us have a share in it, and we will recover it." Indra replied: 'It shall be common to us all; recover it therefore.' Then the Aśvins and Sarasvatī anointed the thunderbolt with the foam of the waters, saying, 'It is neither dry nor moist.'" With that Indra struck off the head of Namuchi, when night was passing into dawn, and the sun had not yet risen, when (as he said) 'it was neither day nor night.' . . . When his head had been cut off, the soma remained mixed with blood; and they loathed it. But having perceived this draught of the two somas, according to the text, 'King Soma, when poured out, is nectar,' they with the other mixed fluid palatable, and swallowed it" (*Indrasya indriyam annasya rasam somasya bhakṣam surayā āsuro Namuchir aharat, so 'śvinau cha sarasvatīm cha upādāvat 'śepāno imi Namuchayo na tvā divā na naktam hanūni na daydāna na dhanevā na prithena na muṣṭinā na śushkṇa na ārdreṇa atha me idam ahārahīt | idam me ūjihirshatha' iti | te 'bruvann "astu no 'trūpya atha āharāma' iti | "saha na etad atha āharata" ity abravīd iti | tāv aśvinau cha Sarasvatī cha apām phenam vajram asinchan "na śushko na ārdrah" iti | tena Indro Namucher āsurasya vyushṭiyām rātran anudīte āditye "na divā na naktam" iti śiraḥ udevāsayat | . . . tasya śīrshamś chhinne lohita-misrah samo 'likṣhat | tasmād abībhatsanta | te etad andhasor vipānam apaśyen "somo rājā 'mṛitam sutaḥ" iti tena enam svadayitev ātmann adadhata | See also Śatap. Br. xii. 7, 1, 10, and xii. 8, 3, 1, quoted by the Commentator on Vaj. 8. 19, 12, where it is said that "the gods instituted a remedial sacrifice; the Aśvins were the physicians, and so also was Sarasvatī with speech: they imparted strength to Indra." devāḥ yajnam atanevata bheshajam bhishajā 'śvinā | vāchā sarasvatī bhishag Indrāya indriyāni dadhataḥ). See also verses 15, 18, 21 80-83, 88-90, 93, 95; and section 20, 56-69, 73-76, 90.*

i. 85, 7¹⁷⁴ (*Viṣṇuḥ yad ha āvad vṛiṣṇaṃ madachyutam*; iv. 18, 11 (quoted above p. 78 f.); vi. 20, 2 (*ahim yad vṛittram apo vacrivāmsaṃ hanaṃ rjīṣin Viṣṇuṇā sachānaḥ*); viii. 89, 12 (*Sakhe Viṣṇo vitarāṃ vikramasva Dyaus dehi lokāṃ vajrāya viṣṇuḥ | hanāva vṛittram ityādi*).¹⁷⁵ vii. 99, 4, 5 (*Indrā-viṣṇuḥ dṛiṇhitāḥ Sāmbharasya nava puro navatīm cha śnathishṭam*), to encounter the hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vṛittra,¹⁷⁶ Ahi,

¹⁷⁴ Benfey, however, refers this passage, i. 85, 7, not to Indra, but to the soma.

¹⁷⁵ Compare i. 166, 5; vi. 17, 11; viii. 12, 27; viii. 66, 10; x. 113, 2, in which passages (as well as in separate hymns, i. 155; vi. 69), Indra and Viṣṇu are connected. The Śatapatha Brāhmaṇa has the following story about Indra and Viṣṇu, v. 5, 5, 1 ff:—"Formerly Vṛittra had within him all the Rik, Yajush and Sāman verses. Indra was anxious to discharge a thunderbolt at him (2), and said to Viṣṇu: 'I will shoot a thunderbolt at Vṛittra; follow after me.' 'So be it,' said Viṣṇu, 'I will follow thee; smite him.' Indra then aimed a thunderbolt at Vṛittra, who was alarmed at it, and said (3), 'I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave him the Yajush verses. Indra then aimed a second thunderbolt at him (4), when he said, 'I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave the Rik verses. Indra then aimed a third thunderbolt at him (5), when he said, 'I have this (source of) strength; let me give it up to thee; but do not smite me.' So he gave him the Sāman verses. . . . (7) Indra lifted up the thunderbolt; Viṣṇu followed him." (*Vṛittra ha vai idam agre sarvaṃ āsa yad rīcho yad yajūṣhi yat sāmāni | tasmai Indro vajram prajihīrahat | 2. sa ha Viṣṇuṃ uvēcha "Vṛittrāya vai vajram praharishyāmi | anu mā tishṭhasva" iti | "tathā" iti ha Viṣṇuḥ uvēcha "anu tes sthāye prahara" iti | tasmai Indro vajram udayāma | sa udyatād vajrād Vṛittra bibhayañchakāra | 3. sa ha uvēcha "asti vai idam vīryam | tad nu te prayachhāni | mā tu me prahārshīr" iti | tasmai yajūṣhi prāyachhat | tasmai dṛitīyam udayāma | 4. sa ha uvēcha "asti vai idam vīryam tad nu te prayachhāni | mā tu me prahārshīr" iti | tasmai rīchaḥ prāyachhat | tasmai tṛitīyam udayāma | 5. [sa ha uvēcha] "asti vai idam vīryam | tad nu te prayachhāni | mā tu me prahārshīr" iti | tasmai sāmāni prāyachhat | 7. . . Indro hi vajram udayachhad Viṣṇuḥ antatishṭata.) There is a similar story in the Taitt. Saṃh. vi. 5, 1, 1. Agni is in several places (i. 109, 5, 7, 8; iii. 12, 4, 6; x. 65, 2) associated with Indra as a thunderer, a destroyer of Vṛittra, and an overthrower of citics. Varuṇa, too, is in one place (iv. 41, 4) joined with Indra as a thunderer.*

¹⁷⁶ Vṛittra's mother Dānu also was, along with her son, slain by Indra, and when slaughtered lay over him, like a cow over her calf (i. 32, 9, *nīchāvayāḥ nābhavad Vṛittra-putrā Indro ayaḥ ova vadhar jabhāra | uttarā sūr adharah puttṛaḥ āsād Dānuḥ śaye saharatāḥ na dhenuḥ*). Seven Dānus are mentioned in R.V. x. 120, 6 (=Nirukta, xi. 21) *ā darshate śvasāṃ sapta Dānūn* | "He cleaves by his force the seven Dānus." Roth, in his illustrations of the Nirukta, p. 150, remarks on this passage: "Seven is an indefinite number applied to the demons of the air and clouds, who appear under the manifold names of Namuchi, Kuyava, S'ushga, S'ambara, Varchin, etc., the Dānus or Dānavas, to whom in i. 32, 9, a mother called Dānu is assigned." The

S'ushga, Namuchi, Pipru, S'ambara, Uruga, etc., etc. (i. 121, 9, 10; ii. 14, 4 ff.; viii. 32, 2, 3), armed, on their side also, with every variety of celestial artillery (i. 32, 13, *na asmai vidyud na tanyatuh sishedha na yam miham akirad hrādunim cha*),¹⁷⁷ attempt, but in vain, to resist the onset of the gods.¹⁷⁸ Heaven and earth quake with affright at the crash of Indra's thunder, i. 80, 11 (*ime chit tava manyave vepete bhiyasā mahi | yad Indra vajrinn ojasā Vrittram marutvān avadhīh | 14. abhishpane te adrivo yat sthāh jagāt cha rejate*); ii. 11, 9 (*arejetām rodasi bhiyāne kanikradato vishṇo asya vajrāt | 10. aroracīd vishṇo asya vajrah*); vi. 17, 9 (*adha dyaus chit te apa sā nu vajrād dvitā namad bhiyasā asya manyoḥ*), and even Vrahaspati himself, who forged the bolts, trembles at the manifestation of their wielder's anger, i. 80, 14 (*Vrahaspati chit tava manyave Indra evijyate bhiyā*). The enemies of Indra are speedily pierced and shattered by the discharge of his iron shafts, i. 32, 5 (*ahan Vrittram vrittratarām vyaśāsam Indro vajreṇa mahatā vadhena | skandhāmsiva kulisena vicrikṇā ahiḥ śayate upaprik prithivyāh*), i. 57, 6; i. 61, 10; ii. 19, 3; x. 89, 7 (*jaghāna Vrittram svadhitir vaneṇa*), and even by their very sound, vi. 27, 4 (*etat tyat te indriyam acheti yenācadhīr varasikhasya śeṣaḥ | vajrasya yat te nihatasya śushmāt svanāt chid Indra paramo dadāra*); viii. 6, 13 (*yad asya manyur adheanīd vi vrittram paraso rujan | apah samudram airayat*). The waters, released from their imprisonment, descend in torrents to the earth, fill all the rivers, and roll along to the ocean, i. 32, 2 (*vāsrūḥ iva dhenavaḥ syandamānāḥ anjah samudram ava jagmur āpah | 12. avāsrījah sarttave sapta sindhūn*); i. 57, 6; i. 61, 10; i. 103, 2 (*vajreṇa hatā nir āpah sasarja*); ii. 11, 2; ii. 12, 12; ii. 14, 2; ii. 15, 3 (*vajreṇa khāni atṛṇad nadīnām*); ii. 19, 3 (*Indro arṇo apām prairayaḥ Ahīhā 'chha samudram*); iii. 32, 6; iv. 17, 1; v. 32, 1 (*adardar uttam asrijo vi khāni tvam arṇavān badbadhānān aramṇāḥ | mahāntam Indra parcatām vi yad vaḥ srijo vi dhārāḥ ava Dānavām han*); vi. 30, 4; viii. 65, 3;

S'atap. Br. i. 6, 4, 18, says that Indra is the sun and Vrittra the moon (*tas vai esha eva Indro yaḥ esha tapati | aha esha eva vrittro yat chandramāḥ*).

¹⁷⁷ Sūyana understands this line of the lightnings, etc., fashioned by Vrittra's magical power to destroy Indra (*Indraṁ nisheddham Vrittro yān vidyud-ādin māyayā nirmitavān te sarve 'py eam nisheddham āaktāḥ*).

¹⁷⁸ Vrittra is said, in ii. 30, 3 (according to Sūyana's explanation of the line), to have rushed upon Indra, clothed in a cloud, but to have been overcome (*miham evānāḥ upa hi im adurot*).

x. 133, 2. The gloom which had overspread the sky is dispersed, and the sun is restored to his position in the heavens (i. 32, 4; i. 51, 4, *Vṛittrañ yad Indra śavasā avadhīr Ahim ād it sūryaṁ divi ārohayo dṛiṣe*);¹⁷⁹ i. 52, 8 (*āyachhathāḥ bāhvor vajram āyasam adhārayo divi ā sūryaṁ dṛiṣe*); ii. 19, 3. Constant allusions to these elemental conflicts occur in nearly every part of the Rīg-veda (i. 4, 8; i. 32, 1 ff.; i. 52, 2 ff.; i. 54, 4 ff.; i. 80, 1 ff.; i. 103, 2 ff.; ii. 11, 5 ff.; v. 32, 1 ff.; x. 89, 7; x. 113, 6), and the descriptions are sometimes embellished with a certain variety of imagery. The clouds are represented as mountains, or as cities or fortresses of the Asuras, ii. 14, 6 (*yaḥ śataṁ Sambarasya puro bibheda asmanā iva pūrīḥ*); viii. 17, 14 (*bhettā purāṁ śaścatinām*); viii. 87, 6 (*teaṁ hi śaścatinām Indra dārttā purāṁ asi*), which are variously characterized as the autumnal (*purāḥ śārādīḥ*, i. 131, 4; vi. 20, 10), the moving (*purāṁ charishṇvam*, viii. 1, 28), and the iron (*āyastīḥ*, ii. 20, 8) or stone-built (iv. 30, 20, *śataṁ asmanmayīnām purāṁ Indro vyāsyat | Divodāśya dāsusaḥ*)¹⁸⁰ cities of the Asuras (or atmospheric demons), which Indra overthrows (i. 51, 5; i. 63, 7; i. 103, 3; i. 130, 7; i. 174, 8; ii. 19, 6; ii. 20, 7; iii. 12, 6; iv. 26, 3; iv. 30, 13; viii. 82, 2; x. 89, 7). He casts down his enemies when he discovers them on the aerial mountains (i. 32, 2, *ahann Ahim parvate śīriyāṇam*); i. 130, 7 (*Atithigvāya Sambaram giror ugro avatīrat*); ii. 12, 11 (*Yaḥ Sambaram parvateshu kshiyantaṁ chatadrīmśyāṁ śaradī anavindat*); iv. 30, 14 (*uta dāsam kaulitaram brihataḥ parvatād adhi | avāhann Indraḥ Sambaram*); vi. 26, 5; or hurls them back when they attempt to scale the heavens (ii. 12, 12 *yo Rauhiṇam asphurad vajra-bāhur dyām ārohanṭam*); viii. 14, 14 (*māyā-bhir utsiṣṭasataḥ Indro dyām ārurukshataḥ | ava dasyūn adhōnuthāḥ*). One of them he crushes under his foot, i. 51, 6 (*Arbudaṁ ui kramīḥ padā*), or pierces with ice, viii. 32, 26 (*himena avidhyad Arbudam*). He strikes off the head of Namuchi with the foam of the waters,¹⁸¹

¹⁷⁹ Sāyana understands the last words to mean that Indra freed the sun which had been hidden by Vṛittra (*Vṛittraṇ āvṛitaṁ sūryaṁ tasmād vṛittrād amūmuchaḥ*). In i. 32, 4, and ii. 19, 3, Indra is said to have generated the sun; which may refer to an actual creation, and not to a mere bringing into view. In x. 89, 2, Indra seems to be identified with the sun (*sa sūryaḥ*), and to have destroyed the black darkness by his light (*kṛishṇā tamāṁ si tvishyā jaghāna*).

¹⁸⁰ Possibly these may be ordinary terrestrial cities; and the same may be the case in regard to the cities alluded to in some of the texts next to be cited.

¹⁸¹ See above, in a preceding note.

viii. 14, 13 (*apām phenena namucheḥ śirah Indra udavartayaḥ*). One of his opponents, Uraṇa, is described as a monster, with ninety-nine arms, ii. 14, 4 (*yaḥ Uraṇaṁ jaghāna nava chakrāṁsaṁ navatiṁ cha bāhūn*); and another as having three heads and six eyes, x. 99, 6 (*sa id dāsam turiravam patir dan śhalakṣaṁ trīśīrṣhāṇam damanyat*).

The growth of much of the imagery thus described is perfectly natural, and easily intelligible, particularly to persons who have lived in India, and witnessed the phenomena of the seasons in that country. At the close of the long hot weather, when every one is longing for rain to moisten the earth and cool the atmosphere, it is often extremely tantalizing to see the clouds collecting and floating across the sky day after day without discharging their contents.¹⁸² And in the early ages when the Vedic hymns were composed, it was an idea quite in consonance with the other general conceptions which their authors entertained, to imagine that some malignant influence was at work in the atmosphere to prevent the fall of the showers, of which their parched fields stood so much in need. It was but a step further to personify both this hostile power and the beneficent agency by which it was at length overcome. Indra is thus at once a terrible warrior and a gracious friend, a god whose shafts deal destruction to his enemies, while they bring deliverance and prosperity to his worshippers. The phenomena of thunder and lightning almost inevitably suggest the idea of a conflict between opposing forces; even we ourselves, in our more prosaic age, often speak of the war or strife of the elements. The other appearances of the sky, too, would afford abundant materials for poetical imagery. The worshipper would at one time transform the fantastic shapes of the clouds into the chariots¹⁸³ and horses of his god, and at another time would seem to perceive in their piled-up masses the cities and castles which he was advancing to overthrow.

(5a) *Indra's greatness.*

In numerous places of the Rig-veda, the highest divine functions and attributes are ascribed to Indra. A collection of the most striking

¹⁸² In viii. 6, 1, Indra is compared to, and therefore distinguished from, Parjanya, the rain-god (*mahān Indra yaḥ ojasā Parjanyaṁ vṛiṣṭimān iva | atomanir Vatasya caeridhe*). In viii. 82, 1, 4, he is identified with Sūrya, the Sun.

¹⁸³ Compare Psal'm 104, 3; Isaiah 19, 1; Daniel 7, 13; Matth. 24, 30; 26, 64; Habakkuk 3, 8; Bréal, *Hercule et Cacus*, 171 f.

of these passages will be found in the 4th vol. of this work, pp. 85-94. I subjoin some additional texts:

i. 61, 14. *Aśya id u bhiyā girayaś cha dṛiṭhāḥ dyāvā cha bhūmā januśas tujeto* | "Through fear of him when he is born, the stable mountains, and heaven and earth, are agitated."

i. 100, 1. . . . *maho divaḥ prithivyāś cha samrāt* | . . . 15. *Na yasya devāḥ devatā na martiṭāḥ āpaś chana śavaso antam āpuḥ* | "The monarch of the great heaven and of the earth . . . 15. of whose might neither gods by their divine insight, nor men, nor waters have attained the limit."¹⁸⁴

i. 101, 5. *Yo viśvasya jagataḥ prāṇatas patiḥ* | "He (Indra) who is the lord of the whole moving and breathing (world)," etc.

i. 165, 9. *Anuttam ā te maghavan nakir nu na tvāvān asti devatā vidūnaḥ* | *na jāyamāno naśate na jāto yāni karishyā kṛiṇuḥi pravṛiddha* | "There is nothing unconquered by thee: no one like thee is known among the gods. No one to be born, or yet born, can rival thee. Do, great god, whatever thou wilt do." (Compare iv. 18, 4.)

i. 173, 6. *Pra yad itthā mahinā nṛiḥyo asti araṁ rodasī kaśkhye na asmaḥ* | "Since Indra is so superior to men, heaven and earth do not suffice for his girdle," etc.

ii. 17, 5. *Sa prācchinān parvatan dṛimhad ojaś adharācchinam akarod apām apaḥ* | *adhūrayat prithivīm viśvadhāyasam astabhnād māyayā dyām avasrasaḥ* | "He has settled the ancient mountains by his might; he has directed downwards the action of the waters. He has supported the earth, the universal nurse. By his skill he has propped up the sky from falling."

iii. 30, 5 (quoted above, p. 30). "When thou, O Maghavan, didst grasp even these two boundless worlds, they were but a handful to thee."¹⁸⁵

iii. 34, 2. *Indra kṣitindām asi mānuṣiṇdām viśām daiṇdām asi pār-
vayāvā* | "Indra, thou art the leader of the human races, and of the divine people. 7. *Yudhendro mahā varivaś chakāra devebhyaḥ* | "In battle and by his power he has acquired wealth for the gods."

iii. 46, 2. *Eko viśvasya dhruvanasya rājā* | 3. *Pra mātṛābhiḥ rivichs rochamānaḥ pra devebhīr viśvato apratitaḥ* | *pra majmanā divaḥ Indraḥ*

¹⁸⁴ See Benfey's Translation in *Orient and Occident* ii. 518.

¹⁸⁵ Compare Isaiah xl, 12.

prithivyāḥ pra uror maho antarikṣhād ṛjīṣāt | "Thou, who alone art the king of the whole world, etc. . . . 3. Indra luminous, has surpassed all measures; in every respect unequalled, he has surpassed the gods; the impetuous deity has surpassed in greatness the heaven and the earth, and the broad and vast atmosphere."

iv. 17, 2. *Tara tvisho janīman rejata Dyauh̐ rejad Bhūmir bhiyasā scasya manyoh* | "At the birth of thee, the glorious one, the heaven trembled, and the earth, through fear of thy wrath," etc. (Compare iv. 22, 3, 4).

iv. 18, 4. *Nahi nu asya pratimānam asti antar jāteshu uta yo janitrāḥ* | "He has no parallel among those born or who are to be born."

v. 30, 5. *Paro yat team paramaḥ ājanishthāḥ parāvati krutyaṁ nāma bībhāt* | *ataś chid Indrād abhayanta devāḥ* | "When thou wert born, the highest and supreme, bearing a name renowned afar, the gods were then afraid of Indra," etc.

v. 42, 6. *Marutato apratitasya jishnor ajaryataḥ pra bravāma kṛitāni* | *na te pārve maghavan na aparāso na vīryaṁ nūlanaḥ kaś chana āpa* | "Let us declare the deeds of the unrivalled, victorious, undecaying god, who is attended by the Maruts. Neither have former nor later (beings), nor has any recent (being) attained to thy valour."¹⁰⁰

vi. 24, 8. *Na vīlase namate na sthirāya na śardhate dasyujātāya starān* | *ajrāḥ Indrasya girayaś chid ṛishvāḥ gambhīre chid bhavati gādham asmai* | "When lauded, he does not bow before the strong, nor the firm, nor the presumptuous, impelled by the Dasyu. Mountains, though lofty, are plains to Indra, and in that which is deep he finds a bottom." Compare viii. 82, 10.

vi. 30, 1, quoted above, p. 30 f. "Indra has surpassed the heaven and the earth. The two worlds are but equal to the half of him." (Comp. x. 119, 7.)

vi. 30, 5. *Rājā 'bhavo jagataś charaṇaṁinām sākāṁ sūryaṁ janayan āyām uśāsam* | "Thou hast become the king of things moving, and of men, generating at once the Sun, the Heaven, the Dawn." (Compare iii. 49, 4.)

viii. 6, 15. *Na dyāvaḥ Indram ojasā na antarikṣhāni vajriṇam* | *na*

¹⁰⁰ In viii. 79 3, it is said that Indra, like a terrific bull, cannot be stopped either by gods or men when he wishes to be generous (*na teṁ sūra devāḥ na maritūso dītan-tam* | *śhīmaṁ na gōṁ vārayante*).

vi vyachanta bhūmayāḥ | "Neither heavens, nor atmospheres, nor earths, have equalled Indra the thunderer in might."

viii. 12, 30. *Yadā sūryam amuṁ divi śukraṁ jyotir adhārayāḥ* | *ad it te viśvā bhuvanāni yemire* | "When thou (Indra) didst place yonder sun a brilliant light in the sky, then all worlds submitted to thee." (Compare vi. 30, 2.)

viii. 14, 9. *Indreṇa rochanā divo drīḥāni drīmhitāni cha* | *sthirāni na parānude* | "By Indra the lights of the sky have been fixed and established. Those which are established he has not removed."

viii. 15, 2. *Yasya dvibarhaso bṛihat saho dadhāra rodasī* | *gīrin ajrān upaḥ svar vṛishatranā* | "Of which mighty god the great vigour supported the two worlds, the mountains, plains, waters, and heavens."

viii. 51, 7. *Viśve te Indra vīryaṁ devāḥ anu kratuṁ daduḥ* | "All the gods, Indra, yield to thee in vigour and strength."

viii. 78, 2. *Devās te Indra sakhyāya yemire* | "The gods, o Indra, sought after thy friendship." (Compare viii. 87, 3.)

viii. 82, 5. *Yad vā pravṛiddha satpate "na marai" iti manyase* | *uto tat satyam it tava* | "That which thou, o powerful lord of the good, expectest, 'I shall not die,' proves true." (Compare x. 86, 11, quoted above, p. 82.)

viii. 85, 4. *Manye tvā yayniyaṁ yajniyānām manye tvā chyavanam achyutānām* | *manye tvā satvanām Indra ketum manye tvā vṛishabhāṁ charshaṇinām* | 6. *Tam u śhṛavāma yaḥ imā jājana viśvā jātāni avarāṇi asmāt* | 9. *Anayudhāso asurāḥ adevās chakreṇa tām apa vapsa rjīṣṭhin* | "I regard thee, Indra, as the most adorable of the adorable, the caster down of the unshaken,¹⁸⁷ the most distinguished of living things, the chief of beings. . . . 6. Let us praise this Indra who produced these (worlds): all beings are inferior (or subsequent) to him. . . . 9. The Asuras are without weapons and are no gods: sweep them away with thy wheel." (Compare vi. 18, 10), where he is said to consume the Rakshases with his bolt as fire a dry forest: *Agnir na kushkaṁ vanam Indra hetī rakṣho ni dhakṣhi asanir na bhīmā*).

viii. 86, 14. *Tvad viśvāni bhuvanāni vajrin dyāuḥ rejeṣe pṛithivī cha bhīṣhā* | "All worlds, thunderer, both heaven and earth, tremble through fear of thee."

x. 41, 8. *Gīrin ajrān rejamānān adhārayad Dyauḥ kṛandad anta-*

¹⁸⁷ The Maruts are said to have the same power (i. 64, 3).

rikshāni kopayāt | "He sustained the quaking mountains and plains: the sky resounded; he shook the atmosphere," etc. (Compare ii. 12, 2.)

x. 54, 1. *Tām eu te kīrtīm maghavan mahitvā yat tvā bhīte rodasi ahvayetām | prāvo devān . . .* 2. *Yad acharas tanvā varṣidhāno bālāni Indra prabruvāṇo janeshu | māyā it sāvā te yāni yuddhāni āhur na adya satruṃ na purā viritse* | 3. *Kāṣ u nu te mahimanaḥ samasya asmat pārve riśayo antam āpuḥ | yad mātaraṃ cha pītaraṃ cha sākam ajana-yathās tanvāḥ vāyāḥ* | 6. *Yo adadhāj jyotiṣi jyotir antar yo asrijad madhunā sam madhāni* | "(I celebrate), Maghavan, thy glory in that through thy greatness the terrified worlds invoked thee. Thou didst deliver the gods, etc. . . . 2. When thou didst march on increasing in thy magnitude, proclaiming thy strength amongst men, thy combats which they describe were (the proofs of) thy power; neither now nor before dost thou know of any enemy. 3. Which of all the seers before us have found out the end of all thy greatness? seeing that thou didst produce at once the father and the mother (heaven and earth)¹⁰⁰ from thine own body. 6. He placed light in light, and imparted to sweet things their sweetness."

x. 89, 4. *Yo aksheneva chakriyā śakibhir viśvak tastambha prithivim uta dyām* | 10. *Indro divaḥ Indrah īśe prithivyāḥ Indro apām Indrah it parvatānām* | "(Indra) who by his powers holds asunder Heaven and Earth, as the two wheels of a chariot are kept apart by the axle. Indra rules over the sky, Indra rules over the earth, Indra rules over the waters, and Indra rules over the mountains," etc.

x. 102, 12. *Tvaṃ viśvasya jagataḥ chakṣhur Indrāsi chakṣuṣaḥ* | "Thou, Indra, art the eye of all moving things that see."

x. 138, 6. *Masām vidhānam adadhāj adhi dyavi trayā vibhinnaṃ bharati pradhim pitā* | "Thou (Indra) hast ordained the (course of the) months in the heaven: the father (the sky) has a circumference divided by thee."

In some places (iv. 19, 2; iv. 21, 10) Indra is called *samrāt*, or universal monarch, in other places (iii. 46, 1; iii. 49, 2; vii. 82, 2; viii. 12, 14) *svarāt*, a self-dependent sovereign. In viii. 6, 41, he is called "an ancient rishi, ruling alone by his might" (*riṣir hi pūr-vajāḥ aśi ekah īśānaḥ ojasā*). In i. 174, 1; viii. 79, 6, he is designated as *asura*, "the divine."

¹⁰⁰ See above p. 30.

The preceding passages afford a fair specimen of the language in which Indra is most commonly celebrated in the hymns. It will be observed that the attributes which are ascribed to him are chiefly those of physical superiority, and of dominion over the external world. In fact he is not generally represented as possessing the spiritual elevation and moral grandeur with which Varuṇa is so often invested.

(6) *Indra's relations with his worshippers.*

There are, however, many passages in which Indra's close relations with his worshippers are described, and a few in which an ethical character is attributed to him. Faith in him is confessed, or enjoined in the following texts:

i. 55, 5. *Adha dhana śraḍ dadhati tvishimate Indrāya vajraṁ nigha-nighnate tadham* | "Men have faith in the fiery Indra when he hurls again and again his destroying thunderbolt."

i. 102, 2. *Asme sūryā-chandramasā abhichakṣhe śraddhe kam Indra charato vitarturam* | "Sun and moon move alternately, o Indra, that we may behold, and have faith."

i. 103, 5. *Tud asya idam paśyata bhūri puskṣam śraḍ Indrasya dhat-tana vīryāya* | "Behold this his great abundance, and have faith in the prowess of Indra."

i. 104, 6. *Mā antarām bhujam ā viriṣho naḥ śraddhitam te mahate indriyāya* | 7. *Adha manye śrat te asmai adhāyi vṛiṣhā chodassa mahate dhanāya* | "6. Do not injure our future production: we have put faith in thy great power. 7. I surely believe that faith has been reposed in thee: vigorous god, advance us to great wealth."

i. 108, 6. *Yad abravam prathamam vām vṛiṣāno ayam soma asurair no vihavyaḥ* | *tām satyām śraddham abhi ā hi yātam atha somasya pibataṁ sutasya* | "Since I said at first, when supplicating you twain (Indra and Agni) 'this soma is to be offered by us for¹⁰⁰ the divine beings;' come now, in consideration of this true faith, and drink the poured-out soma."

In vi. 28, 5, the poet says: *Imāḥ yāḥ gāvaḥ sa janāsaḥ Indraḥ icchāmi id hṛidā manasā chid Indram* | "These cows, o men, are Indra: I desire Indra with my heart and soul."

In ix. 113, 2, truth, faith, and austere-fervour are enjoined on the

¹⁰⁰ See Benfey's Translation and note, *Orient und Occident*, iii. 142.

worshipper: *ṛitavākena satyena śraddhaya tapasā sutaḥ Indrāya Indo pariserata* | "Poured out with holy words, with truth, with faith, with austere-fervour, o Soma, flow for Indra."

x. 160, 3. *Yāḥ usata manasā somam asmai sarvaḥṛidū devakāmaḥ sunoti* | *na gāḥ Indras tasya parūdādāti ityādi* | "Indra does not abandon the cattle of the man who loves the gods, and with a longing soul and with all his heart pours out libations of soma-juice."

And the reality of his existence and power is asserted in opposition to faithless or sceptical doubts in the following:

ii. 12, 5. *Yām sma prichanti kuha seti ghoram uta im ahur na saho asti iti enam* | *so ayaḥ puṣhṣir vijaḥ iva*¹⁹⁰ *āmināti śrad asmai dhatta sa janāsaḥ Indraḥ* | "That dreadful being, of whom they ask 'where is he,' and of whom they say 'he is not' [or, 'this is not he'], he carries away the wealth of the foe, as a gamester the stakes; put faith in him, he, o men, is Indra."

vi. 18, 3. *Asti evid nu vīryam tat te Indra na evid asti tad ṛituthā vi vochaḥ* | 4. *Sad id hi te tvijātasya manye sahaḥ sahiṣṭha* | "3. Does that prowess belong to thee, Indra, or does it not? tell us truly. 4. Thy strength, o thou strongest of beings, who art great by nature, is really existing."

viii. 89, 3. *Pra su stomam bharata vājayantaḥ Indrāya satyam yadi satyam asti* | "na Indro asti" *iti nemaḥ u tvaḥ āha kaḥ tñ dadarśa kam abhi stavāma* | 4. *ayam asmi jaritaḥ paśya meha viśvā jātūni abhi asmi mahā* | "3. Present to Indra a hymn soliciting food, a true hymn, if he truly exists. 'Indra does not exist,' says some one; 'who has seen him? whom shall we praise?' 4. 'I am here, o worshipper' (exclaims Indra); 'behold me here. I surpass all creatures in greatness.'"

Indra is the friend, and even the brother, of his present worshippers, as he was the friend of their forefathers, ii. 18, 3; ii. 20, 3; iii. 53, 5 (*ā cha yāhi Indra bhrātā*, "come, brother Indra"); iv. 17, 18; iv. 23, 6; vi. 18, (*pratnam sakhyam*, "ancient friendship"); vi. 21, 5 (*ida hi te vecishataḥ purājāḥ pratnāsaḥ asuḥ purukṛit sakhāyaḥ*, "for now men resort to thee continually, and the ancients born of old were thy friends")¹⁹¹; 8 (*tvaṁ hi āpiḥ pradivi pitṛiṇām śaśvad babhūtha* |

¹⁹⁰ The words *vijaḥ iva* are explained by Śāyana as = *udvijakaḥ iva san*, "being a rewer."

¹⁹¹ See the 3rd vol. of this work, p. 221. The passage is differently rendered by Benfey, Gloss. to S. V. p. 76, col. 1.

"For thou wast always a friend of our fathers"); vi. 45, 1, 7; vii. 21, 9; viii. 4, 7; viii. 45, 1 ff., 16, 18; viii. 50, 11; viii. 57, 11 (*Yasya te svādu sakhyam svādeṣi prāṇitih* | "Thou whose friendship is sweet and sweet thy guidance"); viii. 81, 33; viii. 82, 3; viii. 86, 7; viii. 89, 2; x. 22, 1 f.; x. 23, 7 (*mā kir naḥ eṇā sakhyā vi yaushus tava cha Indra Vimadasya cha risheḥ* | "Let not these friendly relations of ours, of thee, o Indra, and the rishi Vimada, be dissolved"); x. 42, 11 (*Indraḥ purastād uta madhyato naḥ sakhā sakhībhyo varivah kṛinotu* | "May Indra, a friend, grant riches to us his friends before and in the middle"). He chooses for his intimate the man who presents offerings, but desires no friendship with him who offers no libations (x. 42, 4: *Atra yujam kṛinute yo haviṣmān na asunvatā sakhyam vashṣi śuraḥ*). He is reminded that he has friends while his adorers are friendless (viii. 21, 4: *Vayam hi tvā bandhuman-tam abandhavo viprāsaḥ Indra yemima*). He is not only a friend, but a father, and the most fatherly of fathers (iv. 17, 17: *Sakhā pitā pitṛitamah pitṛiṇām*). As such he is invoked by men (x. 48, 1: *Mām havante pitaram na jantavaḥ* | Compare i. 104, 9, and vii. 32, 3, 26). He is both father and mother (viii. 87, 11: *Tvaṁ hi naḥ pitā vasa tvam mātā śatakrato bābhūvitha* | compare viii. 1, 6). In one place (viii. 81, 32) the adoring poet exclaims: "Thou art ours and we are thine" (*tvam asmakam tava smasi*). He is the helper of the poor (viii. 69, 3: *radhra-chodanam*); the only helper to whom his worshipper has recourse (ibid. 1: *na hi anyam baḍā 'karam marḍitāram*). He alone among the gods has a love for mortals (vii. 23, 5: *eko devatrā dayase hi martyān*), and is their helper (i. 84, 19: *na tead anyo maghavann asti marḍitā Indra brāhṇi te rachaḥ* | viii. 55, 13: *na hi tead anyah puruhūta kaśchana maghavann asti marḍitā*); all men share in his benefits (viii. 54, 7: *yat chid hi śasvatām asi Indra sādharāṇas tvam*). He is the deliverer and the advocate (or comforter) of his servants (viii. 85, 20: *sa prāvītā maghavā no 'dhiraktā*), and their strength (vii. 31, 5: *tre api kratur mama*). He is a wall of defence (viii. 69, 7: *Indra dṛihyassa pūr asi*). His friend is never slain or conquered (x. 152, 1: *na yasya hanyate sakhā na jiyate kadā chana*).¹⁰⁹

¹⁰⁹ The same is said of Mitra, iii. 69, 2, and of the Maruts, v. 54, 7. Compare vii. 20, 6; vii. 32, 14; viii. 16, 5; viii. 52, 11. In viii. 69, 4, he is prayed to guard his worshipper's chariot, and to bring it forward from the rear into the van (*Indra*

His powerful arms are resorted to for protection (vi. 47, 8 : *śiṣhā te Indra sthāviraśya bhūḥ upa steyāma śaraṇā bṛihantā*). He is invoked as a mighty protector and deliverer easy to be entreated (ibid. 11 : *trātāram Indram acitāram Indram haṣe haṣe evaṭam sūram Indram*). The worshippers assume that Indra, though far off, is not afflicted with deafness, but hears distinctly their invocations (viii. 45, 17 : *uta te ābadhiraṁ vāyam śrutakṛṇam santam ūtaye | dūrād iva harāmake*). His right hand is grasped by suppliants for riches (x. 47, 1 : *Jagṛbhma te dakṣiṇam Indra hastam caśūyavo caśupate caśundam*). The loving praises of his worshippers, uttered from the soul, proceed to him as messengers, and touch his heart (x. 47, 7 : *canīdāno mama dūtāsaḥ Indram stomās charanti sumatīr iyānāḥ | hṛidiśpriṣo manasā vacchyamānāḥ*). The imploring poet with his hymn seizes the skirts of the god's robe, as a son his father's (iii. 53, 2 : *pitur na putraḥ sicḥam ārabhe te Indra svādishṭhaya gīrā śachīraḥ*). He is clasped by the ardent hymns of his votaries as a husband is embraced by his loving wives (i. 62, 11 : *patīm na patnīr uśatīr uśantam śpriśanti te āśavaśāvan manīśhāḥ | i. 186, 7 : tam im giro janayo na patnīḥ surabhiśṭamaṁ narām nasanta | x. 43, 1 : achha me Indram malayaḥ svarvidāḥ sadhṛtchīr viśvāḥ uśatīr anūshata | pari śvajants janayo yathā patim maryaṁ śundhyum maghavānam ūtaye | Comp. ii. 16, 9*).¹²⁰ The hymns run to him and lick him, as cows their calves (x. 119, 4 : *upa mā matīr asthīla vātrā putram iva priyam | i. 186, 7 : uta naḥ im malayo āśvayogāḥ śiśuṁ na gāvas taruṇam rihanti*). He is entreated not to be lazy like a priest (viii. 81, 30 : *mo śhu brahmeva tandrayur bhava vājānām pate*); and not to allow other worshippers to arrest his horses when conveying him to the abode of the suppliants who would satisfy him with soma-libations, but to overleap the bonds by which all other candidates for his favour seek to confine him as fowlers to snare a bird, and to pass quickly by them as he would over a barren desert (ii. 18, 3 : *Mo su tvām attra bahavo hi viprāḥ nī rīraman yajamānāso anye | iii. 25, 5 : mā te hārī vṛiṣhaṇā vīlappriśṭhā nī rīraman yajamānāso anye |*

pra no ratham ova paśchāt chit santam adriṣaḥ | purastād enam me kṛidhi | compare verses 5 and 6). See ii. 27, 12.

¹²⁰ In vii. 104, 6, the worshipper prays that his hymn may cling around Indra and Soma as a girth clasps a horse (*pari vām bhūtu viśvataḥ iyam matiḥ kakṣhyā śeva vājinā*).

ati āyāhi saśvato vayanā te aram sutebbhiḥ kṛṇavāma somaiḥ | iii. 45, 1: *ā mandair Indra haribhir yāhi mayāvaromabhiḥ* | *mā teā kechin nī yaman viṣṇ na pātinaḥ ati dhanva iva tām ihi* | x. 160, 1: *tirasya abhicayasaḥ asya pāhi sarvarathā vi harī iha muncha* | *Indra mā teā yajamānasaḥ anyo nī vīraman tubhyam ime vutāsaḥ*). He is the king of things moving, of men, and of all terrestrial things; and out of this abundance he bestows wealth on the man who brings oblations to him (vii. 27, 3: *Indro rājā jagataś charaṇagṇām adhi kṛhmi viśkurāpam yad asti* | *tato dadāti dātushe vasūni chodad rādhaḥ upastutāś chid tṛdāk*). Both his hands are full of riches (vii. 37, 3: *ubhā te pūrṇā rasunā gabhastī*). He is a magazine replenished with wealth, whom the worshipper urges to liberality (x. 42, 2: *kośam na pūrṇam vasunā nīṣikṣam ā chyāvaya maghadeyāya sūram*). Manifold aids shoot out from him as branches from a tree (vi. 24, 3: *ṛkṣasya nu te puruḥhāta vayāḥ vi ūtayo ruruḥur Indra pūrēḥ*). He is asked to shower satisfying wealth on his adorers, as a man with a hook shakes down ripe fruit from a tree (iii. 45, 4: *ṛkṣam pakvam phalam anki iva dhūnuhi Indra sampāraṇam vasu*). Compare ix. 97, 53. Neither gods nor men can arrest him in his course when he is bent on liberality, as a terrific bull cannot be stopped, viii. 70, 3 (*na hi teā sūra devāḥ na martāso dīteantam* | *bhīmam na gām vārayante*). Compare viii. 33, 8, and iv. 16, 14. His friendship is indestructible: he is prayed to be a cow to the man who desires one, and a horse to the man seeking a horse (vi. 45, 26: *dūṇḍasāḥ sakhyāḥ tava gaur asi vīra garyate* | *asro āśvāyate bhava*). He gives wives to those who had none (v. 31, 2: *amenāṁś chiḥ janitāś chakartha* | iv. 17, 16: *janīyanto janīdām akṣhitotim ā chyāvayāmaḥ*). He richly rewards his faithful servants and adorers (ii. 12, 6: *yo radhrasya choditā yaḥ kṛīṣasya yo brahmaṇo nādhamānasya kīreḥ* | 14: *yaḥ suncantam avati yaḥ pachantaḥ yaḥ śaṁsantaḥ yaḥ śaśamānam āti* | ii. 19, 4: *so apratīni manase purāṇi Indro dāśad dātushe* | ii. 22, 3: *dātā rādhaḥ stuvate kāmyaḥ vasu*). The days dawn prosperously on the man who says "come, let us pour out libations to Indra" (v. 37, 1: *tasmai amṛidhrāḥ uśaso vi uchhān yaḥ* "Indrāya suncāma" *ity āha*). The king in whose house the god drinks soma mixed with milk suffers no calamity, marches at the head of his hosts, slays his enemy, and lives tranquilly at home, in the enjoyment of happiness (ibid. 4: *na sa rājā vyathate yasminn Indras tīraṁ*

*somam pibati gosakhāyam | ā satvanair ajati hanti vrittraṃ kaheti kshitiḥ
subhago nāma pushyan |* Compare the next verse). His friend is handsome, possesses horses and cows, rides in a chariot, and enjoys always a life of opulence, and goes radiant into the assembly (viii. 4, 9: *asvī
rathī surūpaḥ id gomān id Indra te sakḥa | śvātrabhājā* ¹⁹⁴ *vayasā sachate
sadā chandro yāti sabhām upa*). Indra is gladdened by the praises of the pious man, whether learned or unlearned (viii. 50, 9: *avipro
vā yad avidhad vipro vā Indra te vacchaḥ | sa pra mandal tvāyā*. Compare viii. 81, 12). He is prayed to deliver to-day, to-morrow, next day, and every day, and both by day and night (viii. 50, 17: *adya
adya śvaḥ śvaḥ Indra trāsva pare cha naḥ | viśvā cha no jaritṛṇ satpate
ahā divā naktam cha rakshishaḥ |* Compare viii. 53, 6). The god is, however, sometimes naïvely importuned to be more prompt in his liberality. "Gracious are thy hands, o Indra (the poet cries in iv. 21, 9), beneficent thy fingers, bestowers of wealth on thy worshipper; why, then, dost thou sit still? Why dost thou not gladden us? Why dost thou not delight in giving?" *bhadrā te hastā sukritota pāṇī prayantārā sturate
rādhaḥ Indra | kṛ te nishattiḥ kim u no mamatsi kim na ud ud u harsase
dātave u*). Again in x. 42, 3, he is asked: "Why do they call thee generous, o opulent god? Sharpen me, for I hear thee to be a sharpener; let my hymn be productive, o mighty god; bring to us good fortune and riches" (*kim anga tvā maghavan bhojam āhuḥ kṛtiḥ mā viśvāyā tvā
īṣṇomi | apnavati mama dhīr astu śakra vasuvidam bhagam Indra
ābhara naḥ*). The god is even told that the poet, if in his place, and possessed of the ample resources which he alone commands, would shew himself more bountiful, and would not abandon his worshipper to poverty, but would daily lavish on him cows and other property (vii. 32, 18: *yad Indra yāvatas team etāvad aham iśīya | ślotāram id
didhisheya radāvaso na pāpatvāya rāsiya |* 19. *Siksheyam in mahayate
dive dive rāyaḥ ā kuhachidvide* | ¹⁹⁵ viii. 14, 1. *Yad Indra aham yathā*

¹⁹⁴ On the sense assigned by the Indian writers to *śvātra* see my art. on the interpretation of the Veda, in Journ. R.A.S. for 1866, p. 378.

¹⁹⁵ These verses, with the entire hymn in which they occur, are translated by Prof. Max Müller in his *Anc. Sansk. Lit.* p. 543 ff. The word *kuhachidvide* is there rendered "to whosoever it be," and it is there mentioned in a note that "according to the commentator *kuhachidvid* means 'wherever he be.'" Prof. Müller adds: it may perhaps mean the ignorant. Prof. Roth follows Sāyaṇa in his explanation. A similar appeal is made to Agni in viii. 19, 25: *yad Agne martyas tvam syām aham*

*tram īśīya vasvaḥ ekaḥ it | stotā me goshakhā syāt | śiksheyam asmaḥ
ditseyaṁ śachīpate manishīṇe | yad ahaṁ gopaliḥ syām).*

Indra supplies the place of armour, and is a champion who fights in the van, vii. 31, 6 (*traṁ varma saprathah puroyodhas cha vrittrahan | trayā pratibruve yujā*). He is supplicated for all sorts of temporal blessings, as wealth in cows, horses, chariots, health, understanding, sweetness of voice (*svādmānaṁ vāchaḥ*), prosperous days, long life extending to a hundred years (ii. 21, 6; iii. 36, 10; vii. 27, 5; x. 47, 1 ff.). In iv. 32, 17 ff. the worshipper states his wishes more in detail, asks Indra to give him a thousand yoked horses, a thousand jars of soma, hundreds of thousands of cows; acknowledges that he had received ten golden jars, and urges the god not to be sparing, but to bestow abundantly in conformity with his character for liberality (*sahasraṁ vyatinām yuktānām Indram imahe | śataṁ somasya khāryaḥ | 18. Sahasra te śatā vyaṁ gavām ā chyāvayāmasi | asmatrā rādhaḥ etu te | 19. Dāśa te kalaśānām hiraṇyānām adhīmahi | bhūridāḥ asi Vrittrahan | 20. Bhūridāḥ bhūri dehi no mā dabhram bhūri ā bhara | bhūri gha id Indra ditsasi | 21. Bhūridāḥ hi asi śrutaḥ purutrā śūra Vrittrahan | ā no bhajasva rādhasi*). Among other boons, Indra is asked to bestow victory in war, which depends upon his will, and for which he is invoked by both the hostile armies (ii. 12, 8: *yaṁ krandasi saṁyati vihvayete pare avare ubhayāḥ amitrāḥ | 9, yasmād na rite vijayante janāsaḥ yaṁ yudhyamānāḥ avase havanto*). In x. 103, 8 ff. (= S. V. ii. 1206 ff., and Vaj. S. xvii. 40 ff.) he, in company with other gods,

*mitramaho amartya | sahasaḥ sūnāv āhuta | na teā rūśīya abhīśastaye vao na papāt-
vīya santya | na me stotā amatīvā na durhitaḥ syūd Agne na pāpayā |* "Wert thou, Agni, a mortal, and were I an immortal, o invoked son of might, I would not abandon thee to malediction or misery;—my worshipper should not be poor nor distressed nor wretched." And again in viii. 44, 23, the same god is thus addressed: *Yad Agne syām ahaṁ traṁ traṁ vā gha syūḥ ahaṁ | syus te satyūḥ ihāśīśaḥ |* "Were I thou, Agni, and wert thou I, thy aspirations should be fulfilled." (In the former passage viii. 19, 25, a word, *mitramahā*, occurs which shews the uncertainty of Sūyana's interpretations. He there explains it *anukūla-dīptiman*, "he whose light is favourable." In i. 44, 12, he renders it *mitrūṇām pūjaka*; in i. 58, 8, *anukūla-dīptiman* in ii. 1, 5, *hita kōri-tejaḥ*; in vi. 2, 11, *anukūle-dīpte*; in vi. 5, 4, *anukūla-dīpte mitrūṇām madayitar vā*; in vii. 5, 6, *mitrūṇām pūjayitaḥ*; in viii. 44, 14, *mitrūṇām pūjanīya*; in viii. 49, 7, *mitrūṇām asmākam pūjaka tejo vā*. Prof. Roth s.c. thinks it perhaps means "rich in friends.") See also i. 38, 4, 5, in Prof. Max Müller's Trans. of the R. V. pp. 65 and 70 f., and my art. on the interpretation of the Veda, Journ. R. A. S. for 1866, pp. 371, and 381 f. Compare also x. 33, 8.

who seem to be conceived as present with their hosts, as invisible allies of their worshippers, is thus addressed: 8. *Indraḥ āsām netā Bṛhaspatir Dakṣiṇā Yajnaḥ puraḥ etu Somaḥ | devasenānām abhibhanjatinām jayantinām Maruto yantu agram |* 9. *Indrasya tṛishṇo Varugasya rājnaḥ Adityānām marutām śardhaḥ ugram | mahāmanasām dhruvanachyavanām ghoshā devānām jayatām ud asthāt |* 10. *Ud dharshaya maghavann āyudhāni ut satvanām māmakanām manāṃsi | ud tṛittrahan vājinām vājināni ud rathānām jayatām yantu ghoshāḥ |* 11. *Asmākam Indra sampiteshu dhvajeshu asmākam yāḥ ishavas tāḥ jayantu | asmākam etrāḥ uttare bhavantu asmān u devāḥ avata haveshu |* 12. (= Nir. ix. 33) *Amīshāṃ chittam pratilobhayanti grihāṇā angāni Apr¹²⁶ parehi | abhi prehi nirdaha hṛitesu lokair andhenāmītrās tamasā sachantām |* 8. "May Indra be the leader of these (our armies), may Bṛhaspati, Largeas, Sacrifice, and Soma march in front; may the host of Maruts precede the crushing, victorious armies of the gods. 9. May the fierce host of the vigorous Indra, of king Varuṇa, of the Ādityas, and the Maruts (go before us); the shout of the great-souled, conquering, world-shaking gods has ascended. 10. Rouse, o opulent god, the weapons, rouse the souls of our warriors, stimulate the power of the mighty men; may shouts arise from the conquering chariots. 11. May Indra be ours when the standards clash; may our arrows be victorious; may our strong men gain the upperhand; preserve us, o gods, in the fray. 12. Bewildering the hearts of our enemies, o Aprvā,¹²⁷ take possession of their limbs and pass onward; come near, burn them with fires in their hearts; may our enemies fall into blind darkness."¹²⁸

Indra controls the destinies of men, and is described as acting in an arbitrary manner, in vi. 47, 15, where it is said of him: *pādāv iva praharann anyam anyam kṛṇoti pūrvam aparaṃ śaktibhiḥ |* 16. *Sṛṅṇe vīraḥ ugram ugram damāyan anyam anyam aśi neniya mānaḥ |* *edhamāna-dvī ubhayaśya rājā choshkūyate vīśaḥ Indro manushyān |* 17. *Parā pūrveshāṃ sakhyaḥ vṛṇakti virtarturāgo aparebhir eti |* "Like one moving (changing

¹²⁶ The S.V. reads *Aghe*.

¹²⁷ Aprvā is said in the Nirukta vi. 12, to mean "disease or fear," *vyādhir eva bhayaṃ vā*. Roth, *s.v.* says the word means a disease. In the improvements and addition to his Lexicon, vol. v., he refers to the word as denoting a goddess, and quotes Ind. Studien iii. 203, and ix. 482.

¹²⁸ This passage is translated by Prof. Benfey in his *Sāma-veda*. Compare A.V. iii. 19, 6 ff. and viii. 3 1 ff.

the positions of) his feet in walking, so Indra puts one and now another man first and last. 16. This hero is renowned as subduing every fierce man, and as advancing now one and now another. The enemy of the prosperous,¹⁰⁹ the king of both (worlds), Indra protects the men who are subject to him. 17. He abandons his friendships with (his) former (favourites), and consorts with others in turn."

In the following verses (viii. 45, 32) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness: *dadhrañ chid hi tvā-cataḥ kṛitāñ śrinve adhi khami | jigātu Indra to manaḥ |* 33. *Taved u tāñ sukṛttayāñ asann uta praśastayāñ | yad Indra mṛīḥyāsi naḥ |* 34. *Mā naḥ ekasminn āgasi mā dvayor uta trishu | vadhīr mā śāra bhūriḥu |* 35. *Bibhaya hi tvācataḥ ugrād abhiprabhanginaḥ | dasmad aham rīti-shaḥaḥ |* 32. "Little has been heard of as done upon earth by one such as thou art: let thy soul turn (to us), o Indra. 33. Let those renowned and those praises of thine be proved true by thy shewing mercy on us,

¹⁰⁹ "Who do not offer libations," say Yāska and Sāyaṇa (*asuncataḥ*). This line is explained by Prof. Roth in his Illustration of the Nirukta, p. 90. Or have we here the idea that the gods were jealous of human prosperity? which, as is well known, prevailed among the Greeks, and is expressed in the message of Amasis to Polycrates, as related by Herodotus, iii. 40: *ἰμοὶ δὲ ἄε σὺ μὲν ἄλλαι εὐτυχίαι οὐκ ἀπείκασαι τὸ θεῶν ἐκστασίην ὥς ἐστι φθονερὸν*. "But thy great prosperity does not please me, as I know that the Deity is envious." See Mr. Blakesley's note in loco, and Herodotus, i. 32, and vii. 46, where the same sentiment recurs. Prof. Wilson in the Introduction to the 3rd vol. of his Trans. of the R.V. remarks on this passage: "He (Indra) is also represented in the same hymn as of a capricious temperament, neglecting those who serve him, and favouring those who pay him no adoration (p. 473, verse 17); a notion somewhat at variance with a doctrine previously inculcated, that the ceremonial worship of Indra is able to atone for the most atrocious crimes (p. 289, note)." See the note last referred to, which relates to R.V. v. 34, 4. But is this a correct deduction from the passage when properly interpreted? The verse is as follows: *Yasya avadhīt pitarañ yasya mātarañ yasya śakro bhrūta-rañ na atāḥ śhate | eti id u aya prayatā yatankaro na kilbiḥād śhate vacaḥ ākaraḥ |* "The powerful god does not flee from the man whose father, or mother, or brother he has slain. The restrainer (or, according to Roth, s.v. perhaps, avenger) desires such a man's offered (gifts); this god, the source of riches, does not flee from sin." Sāyaṇa says the person, whose relations the god slays, is one who neglects his worship, and whom he chastises and then reinstates in his favour (*ayajivānāñ śikṣa-yitvā niyojayati*). If, however, Indra is merely punishing the ungodly, can it be intended in the word *kilbiḥād* in the last clause of the verse to impute to him any guilt? It may perhaps be meant that he does not fear to punish the offender against him. In verses 3, 5, and 6 of the hymn the godly man who offers libations is said to prosper, while the irreligious incurs the god's displeasure.

o Indra. 34. Slay us not for one sin, nor for two, nor for three, nor for many, o hero. 35. I am afraid of one so terrible, so crushing, so destroying, such a queller of resistance as thou art."²⁰⁰ Indra is the enemy of the irreligious, whom he punishes and destroys. i. 131, 4: *Sāsas tam Indra martyam ayajyum* | "Thou, Indra, hast punished him who does not worship thee; ii. 12, 10: *yaḥ śāsvato mahi eno dadhānān amanyamānān śarcā jaghāna* | "who slew with his bolt those who are great sinners, and do not regard him; viii. 14, 15: *asuncām Indra saṁśadaṁ viśvācīm vi anśāyaḥ* | *somapāḥ uttare bhavann* | "Thou, Indra, a soma-drinker, who art above all, hast destroyed and scattered the assembly which offers no libations." (Compare the passages quoted in Vol. i. pp. 259 ff.; and in my article on the Indian priests in the Vedic age, Jour. R.A.S., for 1866, pp. 286 ff.)²⁰¹ He hears and sees all things, and looks upon the wrath of men, himself uncontrolled (viii. 67, 5: *viśtaṁ kṛiṇoti paśyati* | 6. *Sa manyum martyānūm adabdhō nichikishate*). He protects his faithful servants and leads them into an ample space, into celestial light and security (vi. 47, 8: *urum*²⁰² *no lokam anu nehi cidvān svaraj jyotir abhayaṁ svasti*); and in one place, viii. 58, 7, the hope is held that they shall ascend with him to a home in the solar sphere, and there drink nectar thrice seven times in the abode of their friend (*ud yad bradhnaṣa viśhṭapaṁ griham Indras cha gantahi* | *madheṣa pītva sachevahi triḥ sapta sakhyuḥ pade*).

²⁰⁰ The sense of verse 134 f. is thus given by Prof. Roth in his Illustrations of the Nirukta (iv. 2) p. 38: "The poet prays Indra not to destroy him for one or more sins (verse 34), says that he is afraid of one so powerful as the god (verse 35), and entreats him to avert from him the loss of a friend or a son (verse 36). He then makes the god answer in the verse before us (37): 'Who, o mortals,' said Indra, 'without being provoked as a friend, has ever destroyed his friend? Who must flee from me?'"

²⁰¹ Compare R.V. viii. 21, 14 (= S.V. ii. 740): *nakiḥ revantaṁ sakhyōya vindase pīyanti tē surāvaḥ* | *yadā kṛiposhi nadanuṁ samūhasi ād it piteva hūyase*, which is thus rendered by Prof. Müller (Anc. Sansk. Lit., p. 543 f.): "Thou never findest a rich man to be thy friend; wine-swillers despise thee. But when thou thunderest, when thou gatherest (the clouds), then thou art called like a father." Benfey renders the verse somewhat differently, thus: "Thou never takest for a friend the man who is merely rich; he who is inflated with wine is a burthen to thee: with a mere sound thou smitest them, and then thou art supplicated like a father."

²⁰² Compare viii. 57, 13. In A.V. vii. 84, 2, Indra is said to have repelled the hostile man, and opened an ample space for the gods (*apānudo janum anitṛiyanam urum devebhyuḥ akṛiṇor u lokam*).

Indra, more than any other god,²⁰² is invoked as a patron of the Āryas, and as their protector against their enemies earthly, or aerial : i. 51, 8: *Vi jānīhi āryān ye cha dasyavo bārhiṣmate randhaya śāsād avatān | śūki bhava yajamānasya choditā viśvā it te sadhamādeshu chākana* | "Distinguish between the Āryas and those who are Dasyus; subject the lawless to the man who offers oblations; be a powerful helper of him who sacrifices; all these things I desire at thy festivals."²⁰⁴ (See also the following verse.)

i. 103, 3: *sa jātubharmā braddadhānaḥ ojaḥ puro vidhindann acharad vi dāsiḥ | vidvān vajrin dasyave hetim asya āryaṁ saho vardhaya dyumnam Indra* | "Wielding the thunderbolt, and confident in his prowess, he strode onward, shattering the cities of the Dasyus. Thunderer, knowing (each), hurl thy bolt against the Dasyu, and augment the force and glory of the Ārya." i. 130, 8: *Indraḥ samatēu yajamānam āryam pravad viśveshu śatamūtir ājishu . . . | manave śāsād avatān tvacham kṛishṇām arandhayat* | "Indra, commanding a hundred modes of succour, protected in all the battles the sacrificing Ārya: chastising the lawless, he subjected the black skin to Manu (or the Āryan man)." ii. 11, 18: *apāerīnor jyotir āryāya ni savyataḥ sādī dasyur Indra* | "Thou hast disclosed the light to the Ārya; the Dasyu was placed on the left side." iii. 34, 9: *śasāna atyān uta sūryaṁ śasāna śasāna purubhojasam gām | hiranyayam uta bhogaṁ śasāna hatvī dasyūn pra āryaṁ varṇam dāt* | "Indra has given horses,

²⁰² Other gods, however, are also referred to as protectors of the Āryas. In i. 117, 21 (Nir. vi. 25) it is said of the Aśvins: *abhi dasyuṁ bakureṇ ā dhamantū uru jyotir chakratūr āryāya* | "Sweeping away the Dasyu with the thunderbolt, ye have created a great light for the Ārya." Prof. Roth thinks *bakura* means a wind instrument, Illust. of Nir. p. 92, and Lexicon s.v. Prof. Benfey follows Sāyana in rendering it by thunderbolt. In vi. 21, 11, it is said of all the gods: *ye agnījīhvāḥ rītasūpaḥ āsur ye manuṁ chakrūr uparaṁ dasyāy* | "Those (gods) who, fire-tongued, and frequenting religious rites, have made Mann's race (or the Āryan man) superior to the Dāsa." In vii. 100, 4, it is said of Vishṇu: *vi chakrame prithivīm esha etām kṣhetrōya Viṣṇur manuḥ dasyāy* | "This Vishṇu strode over this earth, bestowing it as a domain on Mann's race." And in viii. 92, 1, it is said of Agni: *upo shu jātam āryasya vārdhanam Agniṁ nakshanta no giraḥ* | "Our hymns have reached Agni, who was born the promoter of the Ārya."

²⁰⁴ See Professor Benfey's Translation in *Orient und Occident*, i. 408.

²⁰⁵ Sāyana says this means either "he whose weapon is the thunderbolt," or "the nurturer of creatures." Benfey, *Or. und Occ.* iii. 132, renders the compound "born-warrior."

has given the sun, has given the prolific cow, and he has given golden wealth: destroying the Dasyus, he has protected the Āryan colour." iv. 26, 2: *aham bhūmim adadāṃ āryāya ahaṃ vṛiṣṭiṃ dāśuḥ mar-tyāya* | "I have given the earth to the Ārya, and rain to the worshipping mortal." vi. 18, 3: *tvam ha nu tyad adamāyo dasyūn ekah kṛiṣṭir avanor āryāya* | "Thou didst then subdue the Dasyus, and gavest the people to the Ārya." vi. 25, 3: *ābhīr viśvāḥ abhiyujō viśvāchīr āryāya viśaḥ avatārīr dāsiḥ* | "With these succours thou hast subjected all the distracted hostile Dasyu peoples to the Ārya." viii. 24, 27: *yaḥ rīkshād amhaso muchad yo vā āryāt sapta sindhushu | vadhar dāsasya tvinṛimṇa nīnamah* | "Who delivered from great straits; who, o god of mighty force, didst in (the land of) the seven rivers turn away from the Ārya the weapon of the Dasyu." viii. 87, 6: *tvam hi śaivatīnām Indra darta purām asi | hantā dasyor manor vṛidhaḥ patir divaḥ* | "Thou, Indra, art the destroyer of unnumbered cities; the slayer of the Dasyu; the prosperer of the (Āryan) man; the lord of the sky." x. 49, 2: *aham S'usahasya śnathitā vadhar yamaṃ na yo rare āryaṃ nāma dasyave* | "I, the smiter, have stayed the weapon of S'usahna; I do not abandon the Āryan race to the Dasyu." x. 86, 19: *ayam emi vicākaśad vichinvan dāsam āryam* | "I come beholding and distinguishing the Dāsa and the Ārya." (I am unable, however, to say who is the speaker here.)³⁰⁶

³⁰⁶ Indra with Agni is, however, besought in vi. 60 to slay all enemies, Āryas as well as Dasyus; *hato vṛittrūṇi āryā hato dāsūni satpatī | hato viśvā apa dvishah*. In x. 38, 3, Indra alone is similarly addressed: *Yo no dāsaḥ āryo vā puruṣhṭa adevaḥ Indra yudhaye chikṣtati | asmābhīr te sushahūḥ santu iatrasas teyā vayam tām vanuṣyāma sangame* | "Whatever ungodly man, o much-lauded Indra, whether a Dāsa or an Ārya, designs to fight with us,—may all such enemies be easy to overcome; may we slay them in the conflict." And in x. 102, 3, it is said: *antar yachha jighāṃsato vajram Indra abhidāsatāḥ | dāsasya vā maghavann āryasya vā sanutar yavaya vadham* | "Arrest, o Indra, the bolt of the destroyer who seeks to slay us; avert far from us the stroke, whether of Dāsa or of Ārya." Indra and Varuṇa are invoked for the same object in vii. 83, 1: *Dāsā cha vṛittrā hatam āryāni cha sudāsam Indrā-paruṇā vasa vāsam* | "Slay both Dāsa and Ārya enemies; protect Sudās with your succour, o Indra and Varuṇa." So too in x. 83, 1, Manyu (personified Wrath) is prayed: *sūhyāma dāsam āryaṃ teyā yujā sahekrītena sahasā sahasvatā* | "May we, with thee for our ally, overcome the Dāsa and the Ārya, with force-impelled, vigorous, energy." Perhaps ii. 11, 19 (*sanema ye te ūtibhis taranto viśvāḥ vṛidhaḥ āryeṇa dasyūn*) may have the same sense. In x. 65, 11, certain bountiful deities are spoken of as generating prayer, the cow, the horse, plants, trees, the earth, the mountains, the waters, as elevating the sun in the sky, and as spreading Āryan insti-

(7) *Apparent mutual incongruity of some of the preceding representations of Indra.*

The reader who is not familiarly acquainted with the hymns of the Veda, either in the original or by translations, may think that he perceives an incompatibility between the conceptions of the god, which he will find in the different parts of the preceding sketch. And, according to our idea, no doubt, there is an incompatibility. The naïf familiarity with which Indra is treated in some places seems irreconcilable with the lofty ideas of his greatness which other portions express. And more particularly the sensual character, which is generally attributed to the god, appears to be in opposition to the moral perfection which is elsewhere described as an essential feature of his nature. But however incompatible, according to our ideas, they may seem to be, both of these sets of representations occur side by side, in the same hymns; and we must account for their co-existence and juxtaposition by supposing that the ancient Indian poets regarded the deity who was the object of their adoration as anthropopathically partaking, in a higher degree, of the elements, sensuous as well as intellectual and moral, which, on the evidence of their own consciousness, they knew to be equally constituent parts of their own nature. It must be further borne in mind that these ancient authors did not connect the same low associations as we now connect with the sensuous, or even sensual, principle in the character of the god which is exemplified in his love for the exhilarating draughts of his favourite beverage. This is clearly shewn by the high rank which, as we shall hereafter see, they assigned to Soma himself, as the deity in whom this intoxicating influence was personified, and by the power which they ascribed to him of conferring immortality upon his votaries.

And that these apparently incongruous conceptions are not the products of different minds in various stages of development, but of the same poets, may be seen from the following instances. In ii. 15, 2, Indra is said to have fulfilled some of his grandest functions under the influence of the soma-juice: *avamāśe dyām astabhāyad brīhantam ā rodasi aprīṇad*

tutions upon the earth (*brahma gām āśvaṁ janayantaḥ oshadhīr vanaśpatīm prithivīm parvatūn apah | sūryaṁ divi rohayantaḥ sudānavaḥ āryū vratū visṛjantaḥ adhi kṣhami*).

aṅtarikṣham | sa dhārayad prithivīm paprathachā cha somasya tā made Indras chakāra | "He fixed the heaven in empty space; he filled the two worlds and the air; he supported the earth and spread it out; these things Indra did in the exhilaration of the soma." Similarly in viii. 36, 4, *Janitā divo janitā prithivyāḥ piba somam madāya kaṁ śatakrato* | "Generator of Heaven, generator of the Earth, drink soma to exhilarate thee, o god of mighty force." In viii. 67, 5, as we have seen above, p. 112, Indra is said to hear and see everything. In the seventh verse of the same hymn we are told that the belly of him, the impetuous actor, the slayer of Vṛitra, and drinker of soma, is full of vigour (*kratvaḥ it pārṇam udaram turasya asti vidhataḥ | vrittraghnaḥ somapācnaḥ*). And in viii. 81, 6, it is said of him: *asya pītvā madānām devo devasya ojasā | viśvā 'bhi bhuvanā bhavat* | "Drinking, a god, of the exhilarating draughts of this god (Soma), he, by his energy, overcame all beings (or worlds)."

(8) *Professor Roth's theory of the supersession of the worship of Varuṇa by that of Indra.*

Professor Roth is of opinion that Varuṇa belongs to an older dynasty of gods than Indra, and that during the Vedic age the high consideration originally attaching to the former was in course of being transferred to the latter. In support of his position that Varuṇa's worship was then declining, he urges the circumstance that, in the tenth book of the Rig-veda, which contains the latest productions of that period, there is not a single entire hymn addressed to this deity.²⁰⁷

²⁰⁷ See the Journal of the German Oriental Society, vi. 73; and Böhtlingk and Roth's Sanskrit and German Lexicon, s.v. Indra. Professor Whitney adopts the same view (Journ. Amer. Orient. Society, iii. 327). Windischmann, in his Mithra, p. 54, extends the same remark to that god also. The passage is translated in the 2nd vol. of this work, p. 296. Although, however, there is no hymn in the tenth Maṇḍala addressed exclusively to Varuṇa, there are two, the 126th, of eight verses, and the 185th, of three verses, in which he is invoked along with two of the other Ādityas, Mitra and Aryaman. In only two verses of the former of these hymns is reference made to any other god, viz., to Rudra, the Maruts, and Agni in the verse 5, and Agni in verse 8. Varuṇa is also invoked, or referred to, along with other deities, in numerous single verses of the 10th Maṇḍala, viz., in 8, 5; 10, 6; 11, 1; 12, 8; 14, 7; 30, 1; 31, 9; 35, 10; 36, 1, 3, 12, 13; 37, 1; 51, 2, 4; 61, 17; 63, 9; 64, 5, 12; 65, 1, 5, 8, 9; 66, 2; 70, 11; 75, 2; 83, 2; 84, 7; 85, 17, 24; 89, 8, 9; 93, 4; 97, 16; 98, 1; 99, 10; 103, 9; 109, 2; 113, 5; 123, 6; 124, 4, 5, 7; 125, 1; 130, 5; 132, 2; 147, 5; 167, 3; 173, 5. See the index to Langlois's French translation of the R.V.

I give the substance of his interesting observations :—

The supersession of the one god by the other Roth considers to be a result, or feature, of the gradual modification which the old Arian religion soon began to undergo after it had been transplanted into India. The more supersensuous or spiritual elements of this religion he thinks were preserved, though in a peculiar and somewhat altered form, in the Persian creed, which, at the same time, rejected almost entirely the gods representing the powers of nature, whom it had also inherited from an earlier age. The Indian faith, as found in the Rig-veda, has, on the contrary, according to Roth, begun already to give the preference to these latter deities, to transfer to them an ever-increasing dignity and honour, to draw down the divine life into nature, and to bring it ever closer to man. Proof of this is especially to be found in the development of the myth regarding Indra, a god who, in the earlier period of Arian religious history, either had no existence, or was confined to an obscure province. The Zend legend assigns to another god the function which forms the essence of the later myth concerning Indra. This god Trita, however, disappears in the Indian mythology of the Vedic age, and is succeeded by Indra. And not only so, but towards the end of this period Indra begins to dislodge even Varuna himself, the highest god of the ancient creed, from the position which is shewn, partly by historical testimonies, and partly by the very conception of his character, to belong to him, and becomes, if not the supreme god, at least the national god, whom his encoimiasts strive to elevate above the ancient Varuna. This process was completed in the post-vedic period, as is shewn already in the Brāhmanas and other works of the same era. Indra becomes the chief of the Indian heaven, and maintains this place even in the composite system which adopted into itself the three great gods. The course of the movement was therefore this, that an old god, common to the Arians (*i.e.* the Persians and Indians), and perhaps also to the entire Indo-Germanic race, Varuna-Ormuzd-Uranos, is thrown back into the darkness, and in his room Indra, a peculiarly Indian, and a national god, is intruded. With Varuna disappears at the same time the ancient character of the people, while with Indra there was introduced in the same degree a new character, foreign to the primitive Indo-Germanic nature. Viewed in its internal aspect, this modification of the religious

conceptions of the Aryas consists in an ever-increasing tendency to attenuate the supersensuous, mysterious side of the creed, until the gods, who were originally the highest and most spiritual, have become unmeaning representatives of nature, Varuna being nothing more than the ruler of the sea, and the Ādityas merely regents of the sun's course. This process of degradation naturally led to a reaction. (See the *Journal of the German Oriental Society*, vi. 76 f.)

The superior antiquity of Varuna to Indra may no doubt (as intimated in the passage just quoted), be argued from the fact already noticed of the coincidence of the name of the former with that of the Greek *Οὐρανός*, which goes some way to prove that a deity of this name was worshipped by the entire Indo-Germanic race before its western branches were separated from the eastern, whilst we shall look in vain for any traces of the name Indra in the Greek mythology.

(9) *Supersession of Dyaus by Indra, according to Professors Benfey and Bréal.*

It is, however, as I have already intimated, p. 34, the opinion of other writers that Indra was rather the successor of Dyaus than of Varuna. Thus in a note (occasioned by the word *sthātār*) to his translation of R.V. i. 33, 5 (*Orient und Occident*, i. 48, 1862), Professor Benfey writes: "It may be distinctly shewn that Indra took the place of the god of the heaven, who in the Vedas is invoked in the vocative as Dyaush pitar (R.V. vi. 51, 5). This is proved by the fact that this phrase is exactly reflected in the Latin (*Diespiter* ? and *Jupiter* (for *Dyouspiter*) and in the Greek *Ζεῦ πατὴρ* (which is consequently to be taken for *Ζεὺς πατὴρ*), as a religious formula fixed, like many others, before the separation of the languages. When the Sanskrit people left the common country where for them, as well as for the other kindred tribes, the brilliant radiance of heaven (*dicant*, part. from *dir*, to shine . . .) appeared to them, in consequence of the climate there prevailing, as the holiest thing, and settled in the sultry India, where the glow of the heaven is destructive, and only its rain operates beneficently, this aspect of the celestial deity must have appeared the most adorable, so that the epithet *Pluvius* in a certain measure absorbed all the other characteristics of Dyaush pitar. This found its expression in

the name Ind-ra, in which we unhesitatingly recognize a word (which arose in some local dialect, and was then diffused with the spread of the worship) standing for sind-ra, which again was derived from syand, 'to drop.' . . .²⁰⁸ The conceptions which had been attached to Dyans, Jous, Ζεύς, were then transferred to Indra, and accordingly we find the epithet stator, which in Latin is attached to Juppiter, applied to him." In this view Professor Benfey is followed by M. Michel Bréal, in his "Hercule et Cacus," p. 101. After giving in Section V. an account of the myth of Indra and Vrittra, this able writer proceeds in the following section to explain its formation. I translate a few sentences from p. 101: "The first thing which ought to strike us is that the hero of the myth is not the same in the Indian, as in the classical mythology. The name Indra has nothing in common with Zeus; further Indra is an exclusively Indian god, created at an epoch when the ancestors of the European races had been already separated from their brothers in Asia; in reading the Vedas we are in some sort spectators of his first appearance, which nearly coincides with the composition of the earliest hymns. But we have already said that the Vedic mythology is extremely floating, that the attributes of one god are easily transferred to another, and that in place of Indra, other gods are often invoked as the conquerors of Vrittra. We are authorized then to think that in this myth Indra occupies the place of some more ancient divinity. The name of this god, which we may give with perfect certainty, is Dyaus, or Dyanshpitar, the Heaven, father of beings. Dyaus is the first god of the Indo-European nations: maintained in his supreme rank by the Greeks and Latins, he has fallen from it in the Vedas, although he is there sometimes invoked, chiefly in company with the goddess Prithivî (the Earth)."

²⁰⁸ Professor Müller assigns the same sense to Indra, in his *Lectures on Language*, ii. 430, note, where he writes: *Indra*, a name peculiar to India, admits but of one etymology, i.e. it must be derived from the same root, whatever that may be, which in Sanskrit yielded *indu*, drop, sap. It meant originally the giver of rain, the Jupiter pluvius, a deity in India more often present to the mind of the worshipper than any other. Cf. Benfey, *Orient und Occident*, vol. i. p. 49." Professor Roth, in his *Lexicon*, s.v. thinks the word comes from the root *in* or *ins*, with the suffix *r*, preceded by epenthetic *d*, and means "the overcomer," "the powerful." The old Indian derivations may be found, as he remarks, in *Nir.* x. 8. See also *Sâyana* on R.V. i. 34, referred to by Roth, *Illust. of Nir.*, p. 136.

But whatever may be the case as regards Dyaus, the increasing popularity of Indra may, no doubt, as Professor Roth supposes, have tended also to eclipse the lustre of Varuṇa.

- (10) *Opinions of Professors Roth, Whitney, Spiegel, and Dr. F. Windischmann, on the question whether Varuṇa and Ahura Mazda are historically connected.*

If Professor Roth's opinion,²⁰⁹ that there is not merely an analogy, but an actual historical connection between the Ādityas and the Amshaspands of the Zend Avesta, be well founded, it will be made out that Varuṇa, who is one of the Ādityas, must have been worshipped by the Aryans before the separation of the Persian from the Indian branch of that family. And this conclusion will be confirmed if we adopt the suggestion of Professor Whitney,²¹⁰ that Ahura-Mazda is a development of Varuṇa.

I learn, however, from a communication with which I have lately been favoured by Professor Spiegel, of Erlangen, that that eminent Zend scholar is unable to recognize any similarity between Ahura-Mazda and Varuṇa, and considers the connection of the Amshaspands with the Ādityas to be very doubtful.²¹¹ The late Dr. Windischmann

²⁰⁹ Journ. Germ. Orient. Society, vi. 69, 70.

²¹⁰ Journal of the American Oriental Society, iii. 327. "Ahura Mazdā, Ormuzd, himself is," he writes, "as is hardly to be doubted, a development of Varuṇa, the Ādityas are correlatives of the Amshaspands, there even exists in the Persian religion the same close connection between Ahura Mazdā and Mithra as in the Indian between Mitra and Varuṇa." There is no doubt that the term *Asura*, "spirit," which is frequently applied to Varuṇa and to Mitra, and also to Indra and others of the Vedic gods, is the same word which, in its Zend form, Ahura, makes up, with the addition of Mazda, the appellation of the supreme and benevolent deity of the Iranian mythology. Professor Müller regards the names Ahura Mazdā as corresponding to the Sanskrit *Asuro-medhas*, the "wise spirit" (Lectures on the Science of Language, first series, 1st edition, p. 195). See also Professor Benfey's Glossary to the Sāmaveda (1848) s.v. *medhas*, from which it appears that that scholar had adopted the same identification, and considers the existing reading of R.V. viii. 20, 17, *asurasya vedhasaḥ*, to be a corruption of *asurasya medhasaḥ*. But *vedhas* occurs elsewhere as an epithet of the gods, e.g. of Viṣṇu in i. 166, 2, 4. In the last of these verses he is styled *mārutasya vedhasaḥ*.

²¹¹ In regard to Ahura-Mazda and the Amshaspands, Professor Spiegel has, as he informs me, collected all the positive information he could obtain in the Avesta, in the Introduction to the 3rd vol. of his translation, pp. iii. ff.

also, as Professor Spiegel informs me, held Ahura Mazda to be a purely Iranian god (*Zoroastrische Studien*, p. 122). And such of the grounds for regarding Varuna as an older deity than Indra as might otherwise have been derived from the Zend Avesta, would be a good deal weakened if we could look upon the Indra or Andra of the Zend books as standing for the same god who was known in India under the former name (see Spiegel's *Avesta*, i. 10), and as representing a deity who had at one time been an object of worship common both to the Indian and Persian Aryans, but who after the separation of the two tribes was degraded by the latter into an evil spirit. For while Indra would thus be proved to have been known before the period of that separation, he might also have been at one time a god held by both divisions of the Āryas in high consideration as well as Varuna. I learn, however, from Professor Spiegel, that the materials afforded by the Zend books in reference to this name are not sufficient to afford a basis for any positive conclusions.²¹³

(11) *Whether there are any passages in the hymns which decisively show that Indra was superseding Varuna.*

Beyond the fact noticed by Roth, that Varuna is much less frequently mentioned in the last than in the earlier books of the Rig-veda, I have not observed in the hymns themselves anything that can

²¹³ The identification of Andra with Indra was, as Professor Spiegel tells me, first proposed by Burnouf (*Yasna* 526 ff.), where a translation is given of the passage in which Andra is mentioned. It is rendered thus by Spiegel himself, in his *Avesta*, i. 176: "I fight with Indra, I fight with S'auru, I fight with the Dæva Naoghaithi, to drive them away from the dwelling, the village, the castle, the country." The name Indra or Andra, as Prof. Spiegel further informs me, occurs only in one other passage (*Westergaard*, *Zendavesta*, p. 475), which he (Prof. S.) believes to be interpolated. It contains merely the name, and consequently throws no further light on the position of the god in the Avesta. The information found in the later Parsee books regarding Indra or Andra is also meagre (compare Spiegel's *Avesta*, ii. 35). On this subject Professor Spiegel makes the following remarks, in the Introduction to the 3rd vol. of his *Avesta*, p. lxxxi: "It is said by some that the Andra of the Avesta is the Indra of the Vedas, that Nāoghaithya answers to Nāsatyas, and Saurva to Sarva. Here from a real fact a quite incorrect conclusion is drawn. The names are the same in both religious systems; but how far the things resemble each other can never be shown in the same manner as the similarity of Soma and Haoma, etc.; for the Avesta tells us nothing more than the name of any of the beings in question."

be construed as a decisive proof that the worship of Indra was superseding that of Varuṇa during the period of their composition. It is true that even in the earlier parts of the Veda the number of hymns addressed to the former god is much greater than that in which the latter is celebrated. But I have not discovered any expressions which would distinctly indicate that the popularity of the one was waning, and that of the other increasing. There are, however, some passages which, though they do not afford any clear indications in support of such a supposition, are, at all events, not inconsistent with its correctness. Thus there are several hymns in which Indra is associated with Varuṇa²¹³ as an object of celebration, and where the two are described as acting in concert, viz., i. 17; iv. 41; iv. 42; vi. 68; vii. 82; vii. 83; vii. 84; vii. 85; etc.; and this association of the two might have arisen from the worshippers of Indra desiring to enhance the dignity of that god by attaching him to the older and more venerable deity. In vii. 34, 24, Varuṇa is said to have Indra for his friend (*Varuṇaḥ Indrasakhā*), but this cannot well bear the interpretation that some of their worshippers had been in the habit of regarding them as rivals and enemies, as in i. 22, 19, Vishṇu is called the intimate friend of Indra (*Indrasya yuyjah sakha*). Indra and Varuṇa are called the two monarchs, *samrājā*, and the supporters of all creatures²¹⁴ (i. 17, 1, 2); fixed in their designs, *dhrīta-vratā* (vi. 68, 10). Varuṇa is supplicated along with Indra to discharge a gleaming and violent thunderbolt against the worshippers' enemy (*didyūṃ asminn oṣishṭham ugrā nī vadhiṣṭān vajram*, iv. 41, 4), though in most other places (see above) Indra alone is regarded as the thunderer. In vii. 82, 2, it is said that one of the two, Varuṇa, is called *samrāj*, monarch (as he is in various places, see above, p. 60), and the other, Indra, is called *svarāj*, independent ruler (iii. 46, 1, and elsewhere; see i. 61, 9, above); and their separate relations and functions are described in other parts of this and the following hymns, vii. 82, 5: *Indrā-varuṇā yad imānī chakrathur viśnā jātānī bhuvanānā majmanā | kshemeṇa Mitro Varuṇān dūvasyati Marudbhīr ugraḥ śubham anyah | tyate | 6. Ajāmim ariyaḥ śnathayantam ātirād dabhrebhīr anyah pra eṇṇoti bhūyasaḥ |* "Indra

²¹³ In A.V. iv. 25, 1, 2, Varuṇa and Vishṇu are worshipped together.

²¹⁴ *Dhṛitīrā charshayāmānām*. The same epithet is applied to Mitra and Varuṇa in v. 67, 2; and Varuṇa is called *charshayā-dhṛit*, "supporter of creatures," in iv. 1, 2.

and Varuṇa, when ye formed all these creatures of the world by your power, Mitra waits upon Varuṇa with tranquility, whilst the other fierce (god i.e. Indra) is resplendent along with the Maruts. 6. The one overcomes the destructive enemy; the other with few repels many." vii. 83, 9: *Ṛṣitrāṇi anyañ samīthesu jighnate vratāni anyañ abhi rakshate sadā* | "The one (Indra) loves to slay enemies in battle; the other (Varuṇa) always maintains his ordinances." vii. 84, 2: *Pari no heḷo Varuṇasya vṛijyāḥ uruṁ naḥ Indrāḥ kṛiṇavad u lokam* | "Do thou remove from us the wrath of Varuṇa; may Indra open to us an ample space." vii. 85, 3: *Kṛishṭir anyo dhārayati praviktāḥ ṛṣitrāṇi anyañ apratīni hanti* | "The one sustains the separate creatures; the other slays unequalled enemies." So, too, their joint action is described in other verses. Thus they are said to have dug the channels of the rivers, to have impelled the sun in the sky (vii. 82, 3: *anu apāṁ khāni atrintam ojasā ā sūryam airayataṁ divi prabhum*), and to have made all creatures (ibid. 5). All the other gods are said to have infused strength and vigour into these two in the highest heaven (ibid. 2: *viśve devāsaḥ parame vyomani saṁ vām ojo vṛishanā sam balaṁ dadhuḥ*). These passages are consistent with the supposition that the two gods were felt to have been rivals, and that the author of the hymn sought to reconcile their conflicting claims, but they are not conclusive, for Vishṇu and Indra are also joined together in the same way in some hymns, i. 155; vi. 69; vii. 99, 4 ff. (see the 4th Vol. of this work, pp. 64, 71, 74 ff.); as are also Agni and Indra in others, i. 21; i. 108; i. 109; iii. 12; v. 86; vi. 59; Indra and Vāyu in iv. 46-48; Indra and Pūshan in vi. 57; Indra and Soma in vi. 72; vii. 104.

A number of verses occur in different parts of the Rīg-veda (viz. i. 133, 1; iv. 23, 7; v. 2, 3, vii. 18, 16; x. 27, 6; x. 48, 7) in which the epithet *anindra*, "one who is no worshipper of Indra," is employed; but it does not appear that it is applied to persons who were not worshippers of Indra in particular, as distinguished from other Āryan gods, but either to the aboriginal tribes, who did not worship either him or any other Āryan god, or to irreligious Āryas, or rather, perhaps generally, to evil spirits as the enemies of Indra. In other places (as I have above noticed, p. 104,) we find sceptical doubts expressed regarding Indra.

The twelfth hymn of the second book is devoted to the glorification

of Indra. The first and second verses are as follows: 1. *Yo jātaḥ eva prathamo manasvān devo devān kratunā paryabhūṣat | yasya śuśmād rodast abhyasetūn nṛimṇasya mahnā sa janāsaḥ Indraḥ |* 2. *Yañ prithivīn vyathamānām adṛimḥad yaḥ parvatān prakupitān aramṇāt | yo antarikṣhaṁ vimame varīyo yo dyām astabhñāt sa janāsaḥ Indraḥ |* "1. He who, as soon as born, the first, the wise, surpassed the gods in force: at whose might the two worlds trembled, through the greatness of his strength, he, o men, is Indra. 2. He who fixed the quivering earth, who settled the agitated mountains, who meted out the vast atmosphere, who established the sky,—he, o men, is Indra." The following verses all end in the same way, by declaring that Indra is he who had performed the several acts, or possessed the various powers, which they specify. This might appear as a polemical assertion, against gainsayers, of Indra's claims to recognition as a fit object of worship.²¹⁵

In x. 48, 11, Indra is introduced as saying: *Ādityānām Vasūnām rudriyānām devo devānām na mināmi dhāma | te ma bhadrāya śavase tatakshur aparājitam asṛitam aśālham |* "I, a god, do not assail the rank (or glory) of the Ādityas, the Vasus, or the sons of Rudra, who have fashioned me for glorious power, and made me unconquerable, irreversible, and unassailable."

In viii. 51, 2, it is said: *Ayurjo asamo nṛibhir ekaḥ kṛiṣṭr ayāsyāḥ | purvīr ati pra varṇidhe viśvā jātāni ojasā ityādi |* 7. *Viśve te Indra vīryaṁ devāḥ anu kratuṁ daduḥ |* 12. *Satyam id vai u taṁ vayam Indraṁ stavāma nānṛitam | mahān asunvato vadho bhūri jyotīṁśhi sunvataḥ |* "2. Without a fellow, unequalled by men, Indra, alone, unconquered, has surpassed in power many tribes and all creatures. 7. All the gods yield to the Indra in valour and strength. 12. May we praise Indra truly and not falsely: great destruction falls upon him who pours out no libations to Indra,²¹⁶ while he who does offer them is blessed with abundant light."

In iv. 30, 1 ff. Indra is described as having no superior or equal (*Nakir Indra tad uttaro na jyāyān asti Vṛittrahan | nakir eva yathā*

²¹⁵ There is another hymn (x. 86), each verse of which ends with the words "Indra is superior to all;" but the drift of the hymn is too obscure to admit of my determining whether it has any polemical tendency or not.

²¹⁶ This sentiment appears to be repeated from i. 101, 4.

tvam), and as having alone conquered all the gods in battle. And in vii. 21, 7, it is said that even the former gods subordinated their powers to his divine glory and kingly dignity (*devās chit te asuryāya pūrvānu kṣatṛāya mamīre sahāṃsi*). In the following passages (formerly quoted in the 4th vol. of this work, pp. 85 ff.), it is said that all of the gods are unable to frustrate the mighty deeds and counsels of Indra (ii. 32, 4); that no one, whether god or man, either surpasses or equals him (vi. 30, 4); that no one, celestial or terrestrial, has been born, or shall be born, like to him (vii. 32, 23); and that by battle he has acquired ample space (or wealth) for the gods (vii. 98, 3). It is even said (i. 101, 3) that Varuṇa and Sūrya are subject to the command of Indra (*yasya vrate Varuṇo yasya Sūryaḥ*); and in x. 89, 8, 9, the latter is besought to destroy the enemies of Mitra, Aryaman, and Varuṇa (thereby evincing, of course, his superiority to those three gods) (*pra ye Mitrasya Varuṇasya dhūma yujāṃ na janāḥ minanti Mitram | 9. Pra ye Mitram pra Aryamaṇaṃ durevāḥ pra sangirāḥ pra Varuṇam minanti | nī amitreshu vadham Indra tumraṃ vṛishan vṛishānam aruṣaṃ tīkṣhi*).

All these texts, however, which are so laudatory of Indra, may be paralleled in the Rig-veda, not only by similar ones referring to Mitra and Varuṇa (as we have seen above), but also by a farther set of texts, in which other gods are magnified in the same style of panegyric. This is in accordance with the practice of the Indian poets to exaggerate²¹⁷ (in a manner which renders them often mutually inconsistent) the attributes of the particular deity who happens at the moment to be the object of celebration. Thus in ii. 38, 9, it is said that neither Indra, Varuṇa, Mitra, Aryaman, nor Rudra can resist the ordinance of Savitṛi (*na yasya Indro Varuṇo na Mitro vratam Aryamā na minanti Rudraḥ*); and in vii. 38, 4, that the divine Aditi, and the kings Varuṇa, Mitra, and Aryaman unite to magnify the same deity (*abhi yaṃ devī Aditiḥ grīṇāti savaṃ devasya Savitur jushānā | abhi samrājō Varuṇo grīṇanti abhi Mitraśo Aryamā sajoshāḥ*). Again, in i. 156, 4, it is declared that king Varuṇa and the Aśvins submit to the power of Viṣṇu (*tam aśya rājā Varuṇas tam Aśvinā kratum sachante Mārutasya vedhasaḥ*). In i. 141, 9, Varuṇa, Mitra, and Aryaman are said to triumph through Agni when he blazes forth (*tvayā hi Agne Varuṇo*

²¹⁷ See Müller's *Anc. Ind. Lit.* pp. 532 ff.

dhritavrato Mitraḥ śāhadre Aryamā). In iv. 5, 4, the same god is besought to consume those enemies who menace the stable abodes²¹⁸ of Varuṇa and the wise Mitra (*pra tām Agnir babhasat . . . pra ye minanti Varuṇasya dhāma priyā Mitrasya chetato dhrurāṇi*). If, therefore, we were to infer from passages like i. 101, 3 (which declares Varuṇa and Sūrya to be subject to Indra), that the worship of Indra was beginning to gain ground on that of Varuṇa, we should have, in like manner, to conclude from the other texts just cited, that the worship of Savitṛi, or Viṣṇu, or Agni, was beginning to supersede that of all the other deities who are there subordinated to them, not excepting Indra himself.

(12) *Indra as represented in the hymns ;—a metrical sketch.*

In the following verses I have endeavoured to combine in one picture the most salient and characteristic points in the representations of Indra, which are contained in the hymns. It will be seen that some parts of the sketch are translations, nearly literal, of verses occurring there; that other portions are condensed summaries of epithets, or descriptions, which are by far too numerous and too similar to each other to be all reproduced in detail; and that a third class of passages contains an amplification, and not an approximate rendering, of the texts of the original on which they are founded.

(1) *Invitation of Indra to the sacrifice.*

Hear, Indra, mighty Thunderer, hear,
Bright regent of the middle sphere;
List while we sweetly sing thy praise,
In new, and well-constructed, lays,
Hymns deftly framed by poet skilled,
As artizans a chariot build.
Come, Indra, come, thou much-invoked,
Our potent hymn thy steeds has yoked;
Thy golden car already waits
Thy pleasure at thy palace-gates:

²¹⁸ Ordinances.—Roth, s.v. *dhāman*.

Friend Indra, from the sky descend,
 Thy course propitious hither bend;
 Come straight, and may no rival priest
 Prevail to draw thee from our feast.
 Let no one catch thee unawares,
 Like bird the artful fowler snares.
 All is prepared; the Soma draught
 Is sweet as thou hast ever quaffed;
 And we will feed with corn, and tend,
 Thy coursers at their journey's end.
 But, Indra, though of us thou thinkest,
 And our libations gladly drinkest,
 We, mortal men, can only share
 A humble portion of thy care.
 We know how many potent ties
 Enchain thee in thy paradise.
 Thou hast at home a lovely wife,
 The charm and solace of thy life;
 Thou hast a ceaseless round of joys,
 Which all thy circling hours employs—
 Joys such as gods immortal know,
 Unguessed by mortals here below.
 But, brother Indra, come, benign,
 Accept our gifts, thou friend divino.
 Come, Indra, come in eager haste,
 Our hymns to hear, our food to taste,
 Like lover lured by female charms,
 Who rushes to his mistress' arms.
 Accept our sweet and grateful song;
 Come, we will not detain thee long.

(2) *Indra's birth.*

Hear, Indra, while thy birth we sing,
 The deeds, thy greatness, glorious king.
 Old father Sky²¹⁹ and mother Earth
 Both quaked, confounded at thy birth.

²¹⁹ Dyaus = Ζεύς.

The Sky exclaimed, at that great sight,
 "Thy father was a stalwart wight;
 Of most consummate skill was he,
 The god whose genius fashioned thee."
 This infant of unrivalled force
 Sprang forth from a transcendant source.
 A blessed mother bore the child,
 And fondly on her offspring smiled,
 Foretelling then, with pride and joy,
 The might and glory of the boy.
 He needed not a tedious length
 Of autumns to mature his strength;
 His force he felt as soon as born,
 And laughed all hostile powers to scorn.
 Grasping his deadly shafts, in pride
 Of prowess, thus the infant cried:—
 "Where, mother, dwell those warriors fierce
 Whose haughty hearts these bolts must pierce?"
 And when thy father proved thy foe,
 Thy fury, Indra, laid him low.
 Who vainly sought thy life to take,
 When thou didst sleep, when thou didst wake?
 Who, Indra, in his vengeful mood,
 Thy mother doomed to widowhood?
 What god stood by, thy wrath to fire,
 When, seizing by the foot thy sire,
 Thou smot'st him dead, in youthful ire?

(3) *Indra's arrival.*

Fulfilling now our ardent prayer,
 The god approaches through the air.
 On, on, he comes, majestic, bright,
 Our longed-for friend appears in sight.
 His brilliant form, beheld afar,
 Towers stately on his golden car.
 Fair sunlike lustre, godlike grace,
 And martial fire illumine his face.

Yet not one form alone he bears,
 But various shapes of glory wears,
 His aspects changing at his will,
 Transmuted, yet resplendent still.
 In warlike semblance see him stand,
 Red lightnings wielding in his hand.
 The heavenly steeds, his shining team,
 With all the peacock's colours gleam.
 Resistless, snorting, on they fly,
 As swift as thought, across the sky ;
 And soon bring nigh their mighty lord,
 To us, his friends, a friend adored.
 Now Indra from the sky descends ;
 Yes, yes, to us his way he wends.
 Although we see him not, we know
 He now is present here below.
 Within our hallowed precincts placed,
 He longs our grateful feast to taste.

(4) *Indra invited to drink the Soma draught.*

Thou, Indra, oft of old hast quaffed
 With keen delight our Soma draught.
 All gods the luscious Soma love,
 But thou all other gods above.
 Thy mother knew how well this juice
 Was fitted for her infant's use.
 Into a cup she crushed the sap,
 Which thou didst sip upon her lap.
 Yes, Indra, on thy natal morn,
 The very hour that thou wast born,
 Thou didst those jovial tastes display
 Which still survive in strength to-day.
 And once, thou prince of genial souls,
 Men say thou drainedst thirty bowls.
 To thee the soma-draughts proceed,
 As streamlets to the lake they feed,
 Or rivers to the ocean speed.

Our cup is foaming to the brim
 With Soma pressed to sound of hymn.
 Come, drink, thy utmost craving slake,
 Like thirsty stag in forest lako,
 Or bull that roams in arid waste,
 And burns the cooling brook to taste.
 Indulge thy taste, and quaff at will,
 Drink, drink again, profusely swill,
 Drink, thy capacious stomach fill.

(5) *Praise of Soma.*

This Soma is a god; he cures
 The sharpest ills that man endures.
 He heals the sick, tho sad he cheers,
 He nerves the weak, dispels their fears,
 The faint with martial ardour fires,
 With lofty thoughts the bard inspires,
 The soul from earth to heaven he lifts;
 So great and wondrous are his gifts.
 Men feel the god within their veins,
 And cry in loud exulting strains:
 "We've quaffed the Soma bright,
 And are immortal grown;
 We've entered into light,
 And all the gods have known.
 What mortal now can harm,
 Or foeman vex us more?
 Through thee beyond alarm
 Immortal god, we soar."
 The gods themselves with pleasure feel
 King Soma's influence o'er them steal;
 And Indra once, as bards have told,
 Thus sang in merry mood of old:—

(6) *Indra's drinking-song.*

"Yes, yes, I will be generous now,
 And grant the bard a horse and cow:

I've quaffed the soma-draught.
 These draughts impel me with the force
 Of blasts that sweep in furious course :
 I've quaffed the soma-draught.
 They drive me like a car that speeds,
 When whirled along by flying steeds.
 These hymns approach me fondly now,
 As hastes to calf the mother-cow.
 I turn them over as I muse,
 As carpenter the log he hews.
 The tribes of men, the nations all,
 I count as something very small.
 Both worlds, how vast soe'er they be,
 Don't equal even the half of me.
 The heaven in greatness I surpass,
 And this broad earth, though vast her mass,
 Come, let me as a plaything seize,
 And toss her wheresoe'er I please.
 Come, let me smite with vigorous blow,
 And send her flying to and fro.
 My half is in the heavenly sphere,
 I've drawn the other half down here.
 How great my glory and my power !
 Aloft into the skies I tower.
 I'm ready now to mount in air,
 Oblations to the gods to bear :
 I've quaffed the Soma-draught.²²⁰

(7) *Indra drinks the libation.*

And not in vain the mortal prays,
 For nothing loth the god obeys,
 The proffered bowl he takes ;
 Well trained the generous juice to drain,
 He quaffs it once, he quaffs again,
 Till all his thirst he slakes.

²²⁰ This "drinking song" is a translation, as we have already seen, p. 91, nearly literal, of the 119th hymn of the 10th Book of the Rig-veda.

And soon its power the Soma shows,
 Through Indra's veins the influence flows,
 With fervour flushed he stands ;
 His forehead glows, his eyes are fired,
 His mighty frame with force inspired,
 His towering form expands.
 He straightway calls his brave allies,
 To valorous deeds exhorts, and cries—
 "Stride, Vishnu, forward stride ;
 Come, Maruts, forth with me to war,
 See yonder Vritra stands afar,
 And waits the coming of my ear ;
 We soon shall crush his pride."

(8) *Indra, attended by the Maruts, sets out to encounter Vritra.*

Amid the plaudits, long and loud,
 Which burst from all the heavenly crowd,
 Charmed by the sweet and magic sound
 Of hymns pronounced by bards renowned,
 Viewed by admiring troops of friends,
 The valiant god his car ascends.
 Swept by his fervid bounding steeds,
 Athwart the sky the hero speeds.
 The Marut-hosts his escort form,
 Impetuous spirits of the storm.
 On flashing lightning-cars they ride,
 And gleam in warlike pomp and pride :
 Each head a golden helmet crests,
 And glittering mail adorns their breasts ;
 Spears on their shoulders rest, their hands
 Bear arrows, bows, and lightning-brands.
 Bright tinkling anklets deck their feet,
 And thought than they is not more fleet ;
 Like lions' roar their voice of doom ;
 With iron force their teeth consume.
 The hills, the earth itself, they shake,
 All creatures at their coming quake ;

Their headlong fury none can stay,
 All obstacles are swept away.
 The forest's leafy monarchs tall
 Before their onset crashing fall,
 As when in fierce destructive mood
 Wild elephants invade a wood.

(9) *Indra's conflict with Vrittra.*

Who is it that, without alarm,
 Defies the might of Indra's arm;
 That stands and sees without dismay
 The approaching Maruts' dread array;
 That does not shun, in wild affright,
 The terrors of the deadly fight?
 'Tis Vrittra,²²¹ he whose magic powers
 From earth withhold the genial showers,
 Of mortal men the foe malign,
 And rival of the race divine,
 Whose demon hosts from age to age
 With Indra war unceasing wage,
 Who, times unnumbered, crushed and slain,
 Is ever newly born again,
 And evermore renews the strife
 In which again he forfeits life.
 Perched on a steep aerial height,
 Shone Vrittra's stately fortress bright.
 Upon the wall, in martial mood,
 The bold gigantic demon stood,
 Confiding in his magic arts,
 And armed with store of fiery darts.
 And then was seen a dreadful sight,
 When god and demon met in fight.
 His sharpest missiles Vrittra shot,
 His thunderbolts and lightnings hot
 He hurled as thick as rain.

²²¹ The demon who personifies drought, and is also called S'ushna and Ahi.

The god his fiercest rage defied,
His blunted weapons glanced aside,
At Indra launched in vain.
When thus he long had vainly toiled,
When all his weapons had recoiled,
His final efforts had been foiled,
And all his force consumed,—
In gloomy and despairing mood
The baffled demon helpless stood,
And knew his end was doomed.
The lightnings then began to flash,
The direful thunderbolts to crash,
By Indra proudly hurled.
The gods themselves with awe were stilled
And stood aghast, and terror filled
The universal world.
Even Tvashṭri sage, whose master-hand
Had forged the bolts his art had planned,
Who well their temper knew,—
Quailed when he heard the dreadful clang
That through the quivering welkin rang,
As o'er the sky they flew.
And who the arrowy shower could stand,
Discharged by Indra's red right hand,—
The thunderbolts with hundred joints,
The iron shafts with thousand points,
Which blaze and hiss athwart the sky,
Swift to their mark unerring fly,
And lay the proudest foemen low,
With sudden and resistless blow,
Whose very sound can put to flight
The fools who dare the Thunderer's might?
And soon the knell of Vrittra's doom
Was sounded by the clang and boom
Of Indra's iron shower;
Pierced, cloven, crushed, with horrid yell,
The dying demon headlong fell

Down from his cloud-built tower.
 Now bound by Sushna's spell no more,
 The clouds discharge their liquid store ;
 And, long by torrid sunbeams baked,
 The plains by copious showers are slaked ;
 The rivers swell, and sea-ward sweep
 Their turbid torrents broad and deep.
 The peasant views, with deep delight
 And thankful heart, the auspicious sight.
 His leafless fields, so sere and sad,
 Will soon with waving crops be clad,
 And mother Earth, now brown and bare,
 A robe of brilliant green will wear.
 And now the clouds disperse, the blue
 Of heaven once more comes forth to view.
 The sun shines out, all nature smiles,
 Redeemed from Vritra's power and wiles ;
 The gods, with gratulations meet,
 And loud acclaim, the victor greet ;
 While Indra's mortal votaries sing
 The praises of their friend and king.
 The frogs, too, dormant long, awake,
 And floating on the brimming lake,
 In loud responsive croak unite,
 And swell the chorus of delight.

(10) *Indra's greatness.*

What poet now, what sage of old,
 The greatness of that god hath told,
 Who from his body vast gave birth
 To father Sky and mother Earth ;
 Who hung the heavens in empty space,
 And gave the earth a stable base ;
 Who framed and lighted up the sun,
 And made a path for him to run ;
 Whose power transcendent, since their birth
 Asunder holds the heaven and earth,

As chariot-wheels are kept apart
 By axles framed by workmen's art ?
 In greatness who with Him can vie,
 Who fills the earth, the air, the sky,
 Whose presence unperceived extends
 Beyond the world's remotest ends ?
 A hundred earths, if such there be,
 A hundred skies full short of thee ;
 A thousand suns would not outshine
 The effulgence of thy light divine.
 The worlds, which mortals boundless deem,
 To thee but as a handful seem.
 Thou, Indra, art without a peer
 On earth, or yonder heavenly sphere.
 Thee, god, such matchless powers adorn,
 That thou without a foe wast born.
 Thou art the universal lord,
 By gods revered, by men adored.
 Should all the other gods conspire,
 They could not frustrate thy desire.
 The circling years, which wear away
 All else, to thee bring no decay ;
 Thou bloomest on in youthful force,
 While countless ages run their course.
 Unvexed by cares, or fears, or strife,
 In bliss serene flows on thy life.

(11) *Indra's relations to his worshippers.*

Thou, Indra, art a friend, a brother,
 A kinsman dear, a father, mother.
 Though thou hast troops of friends, yet we
 Can boast no other friend but thee.
 With this our hymn thy skirt we grasp,
 As boys their father's garments clasp ;
 Our ardent prayers thy form embrace,
 As women's arms their lords enlase ;

They round thee cling with gentle force,
Like saddle-girth around a horse.
With faith we claim thine aid divine,
For thou art ours, and we are thine.
Thou art not deaf; though far away,
Thou hearest all, whate'er we pray.
And be not like a lazy priest,
Who batterns at the dainty feast,
Sits still in self-indulgent ease,
And only cares himself to please.
Come, dole not out with niggard hand
The brilliant boons at thy command.
Thy gracious hands are wont to grant
Profusely all thy servants want.
Why is it, then, thou sittest still,
And dost not now our hopes fulfil?
If I were thou, and thou wert I,
My suppliant should not vainly cry.
Wert thou a mortal, I divine,
In want I ne'er would let thee pine.
Had I, like thee, unbounded power,
I gifts on all my friends would shower.
Shed wealth, as trees, when shaken, rain
Their ripe fruit down upon the plain.
Thy strong right hand, great god, we hold
With eager grasp, imploring gold.
Thou canst our longings all fulfil,
If such shall only be thy will.
Like headlong bull's, thy matchless force
Strikes all things down that bar thy course.
Art thou to gracious acts inclined?
Then who shall make thee change thy mind?
Abundant aids shoot forth from thee,
As leafy boughs from vigorous tree.
To wifeless men thou givest wives,
And joyful mak'st their joyless lives.

Thou givest sons, courageous, strong,
To guard their aged sires from wrong.
Lands, jewels, horses, herds of kine,—
All kinds of wealth are gifts of thine.
Thy friend is never slain ; his might
Is never worsted in the fight.
Yes, those who in the battle's shock,
Thine aid, victorious god, invoke,
With force inspired, with deafening shout
Of triumph, put their foes to rout.
Thou blestest those thy praise who sing,
And plenteous gifts devoutly bring ;
But thou chastisest all the proud,
The niggard, and the faithless crowd,
Who thine existence doubt, and cry
In scorn, "No Indra rules on high."
The rich can ne'er thy favourites be,
The rich who never think of thee.
When storms are lulled, and skies are bright,
Wine-swillers treat thee with despite.
When clouds collect and thunders roar,
The scoffers tremble and adore.
No deed is done but thou dost see ;
No word is said unheard by thee.
The fates of mortals thou dost wield ;
To thy decree the strongest yield.
Thou dost the high and fierce abase,
The lowly raisest in their place.
But thy true friends secure repose,
By thee redeemed from all their woes,
From straits brought forth to ample room,
To glorious light from thickest gloom.
And thou dost view with special grace,
The fair-complexioned Aryan race,
Who own the gods, their laws obey,
And pious homage duly pay.

Thou giv'st us horses, cattle, gold,
As thou didst give our sires of old.
Thou sweep'st away the dark-skinned brood,
Inhuman, lawless, senseless, rude,
Who know not Indra, hate his friends,
And spoil the race which he defends.
Chase, far away the robbers chase,
Slay those barbarians black and base;
And save us, Indra, from the spite
Of sprites that haunt us in the night,
Our rites disturb by contact vile,
Our hallowed offerings defile.
Preserve us, friend, dispel our fears,
And let us live a hundred years.
And when our earthly course we've run,
And gain'd the region of the Sun,
Then let us live in ceaseless glce,
Sweet nectar quaffing there with thee.

SECTION VII.

PARJANYA.

The following hymn, R.V. v. 83, affords a picturesque description of Parjanya, the thundering rain-god :

v. 83, 1. *Achha vada tavasaṁ gīrbhir abhiḥ stuhi Parjanyaṁ namaṣā ārivāsa | kanikradad vṛishabho jīradānuḥ reto dadhāti oshadhishu garbham |* 2. *Vi vṛikṣhān hanti uta hanti rakṣhaso viśvam bibhāya dhruvanam mahāvadhāt | uta anāgāḥ iṣhate vṛishnyāvato yat Parjanyaḥ stanayan hanti duṣhkṛitaḥ |* 3. *Rathiva kaśaya 'śvān abhikṣhipann āvir dūtān kṛiṇute varshyān aha | dūrāt simhasya stanathāḥ ud irate yat Parjanyaḥ kṛiṇute varshyaṁ nabhaḥ |* 4. *Pra vātāḥ cānti patayanti vidyutaḥ ud oshadhīr jihate pincate evaḥ | irā viśvasmai dhruvanāya jāyate yat Parjanyaḥ prithiviṁ retasā 'cati |* 5. *Yasya erate prithivī namnamīti yasya erate śaphavaj jarbhurīti | yasya erate oshadhīr viśvarūpāḥ sa naḥ Parjanya mahi śarma yachha |* 6. *Dico no vṛishṣim Maruto raridheam pra pīvata vṛishṇo āsvasya dhārāḥ | arvāṇ etena stanayitnūnā ā ihi apo nishinchann asuraḥ pitā naḥ |* 7. *Abhi kranda stanaya garbham ā dhāḥ udancatā pari diya rathena | dṛitiṁ su karṣa nishilam nyancham samāḥ bhavantu udcato nīpādāḥ |* 8. *Mahāntaṁ kośam ud acha nishincha syandantāṁ kulyāḥ viśhitāḥ purastāt | ghṛitena dyāvā-prithivī vi undhi suprapāṇam bhavatu aghnyābhyāḥ |* 9. *Yat Parjanya kanikradat stanayan haṁsi duṣhkṛitaḥ | prati idam viśvam modate yat kincha prithivyām adhi |* 10. *Acarsṣīr varṣham ud u su grībḥāya akar dhanevāni atī etavai u | ajījanāḥ oshadhīr bhojanāya kam uta prajābhyo avido manishām |*

1. "Address the powerful (god) with these words; laud Prajanya; worship him with reverence: the procreative and stimulating fructifier, resounding, sheds his seed and impregnates the plants. 2. He splits the trees, he destroys the Rakshases; the whole creation is afraid of

the mighty stroke; even the innocent man flees before the vigorous god, when Parjanya thundering smites the evil doers.²²² 3. Like a charioteer urging forward his horses with a whip, the god brings into view his showery aconts. From afar the lion's roarings arise, when Parjanya charges the clouds with rain. 4. The winds blow, the lightnings fall, the plants shoot up; the heaven fructifies; food is produced for all created things, when Parjanya, thundering, replenishes the earth with moisture. 5. Parjanya, before whose agency the earth bows down, at whose operation all hooped cattle quiver; by whose action plants (spring up) of every form; do thou grant us thy mighty protection. 6. Grant to us, Maruts, the rain of the sky; replenish the streams of the procreative horse; come hither with this thy thunder, our divine father, shedding waters. 7. Resound, thunder, impregnate, rush hither and thither with thy watery chariot. Draw on forward with thee thy opened and inverted water-skin; let the hills and dales be levelled. 8. Raise aloft thy vast water-vessel, and pour down showers; let the discharged rivulets roll on forward; moisten the heaven and earth with fatness; let there be well-filled drinking-places for the cows. 9. When thou, Parjanya, resounding and thundering, dost slay the evil-doers, the whole universe rejoices, whatever lives upon the earth. 10. Thou hast shed down rain; now desist; thou hast made the waterless wastes fit to be traversed; thou hast generated plants for food, and thou hast fulfilled the desires of living creatures."²²³

Parjanya is also celebrated in two other hymns of the Rig-veda, viz., vii. 101, 102. The latter consists of only three verses, and the former is less spirited and poetical than that which I have translated. It assigns to Parjanya, however, several grander epithets and functions than are found in the other, as it represents this deity as the lord of all moving creatures (vii. 101, 2: *yo viśvasya jagato devaḥ iśe*); declares

²²² There does not seem to be any sufficient reason to understand evil-doers here, and in verse 9, of the cloud demons, who withhold rain, or simply of the malignant clouds, as Śaṅkara in his explanation of verse 9 (*pāpakṛito meghān*) does. The poet may naturally have supposed that it was exclusively or principally the wicked who were struck down by thunderbolts. Dr. Bühler thinks the cloud-demons are meant (*Orient und Occident*, i. 217, note 2).

²²³ This last clause is translated according to Professor Roth's explanation, *s.e. manishā*. Wilson, following Śaṅkara, renders "verily thou hast obtained laudation from the people," and Dr. Bühler gives the same sense: "thou hast received praise from the creatures." *Prajābhyaḥ* may of course be either a dative or ablative.

that all worlds (or creatures), and the three spheres abide in him (ibid. 4: *yaśmin viśvāni bhuvanāni tasthau tiro dyāvah*); that in him is the soul of all things moving and stationary²²⁴ (ibid. 6: *tasminn ātmā jagatāś tasthuhā cha*); and designates him as the independent monarch (ibid. 5: *svarājā*). In vii. 102, 1, he is called the son of Dyaus or the Sky (*Divas putrāya*). Parjanya is also mentioned in various detached verses in the R.V., viz. iv. 57, 8; v. 63, 4, 6; vi. 52, 6; vii. 35, 10; viii. 6, 1; viii. 21, 18; ix. 2, 9; ix. 22, 2; x. 66, 6; x. 98, 1, 8; x. 169, 2. In vi. 49, 6; vi. 50, 12; x. 65, 9; x. 66, 10, he is conjoined with Vāta the wind (*Parjanya-vāta*, *Vātā-parjanya*), and in vi. 52, 16, with Agni (*Agniparjanya*). In ix. 82, 3, he is called the father of the great leafy plant soma (*Parjanyaḥ pītā mahishasya parjinaḥ* | compare ix. 113, 3).

Parjanya forms the subject of two papers by Dr. G. Bühler, the one in English in the Transactions of the London Philological Society for 1859, pp. 154 ff., and the other in German in Benfey's *Orient und Occident*, vol. i. (1862) pp. 214 ff. The latter of these papers is not however, a translation of the former. The former contains an English version of the hymns R.V. v. 83; vii. 101, and vii. 102; to which the German article adds a translation of A.V. iv. 15, a hymn consisting of sixteen verses. The English paper contains a comparison of Parjanya with the Lithuanian god Perkunas, the god of thunder, which is not reproduced in the German essay. Dr. Bühler holds Parjanya to have been decidedly distinct from Indra (Transact. Phil. Soc. p. 167, and *Or. und Occ.* 229). In the English paper he says (p. 161): "Taking a review of the whole, we find that Parjanya is a god who presides over the lightning, the thunder, the rain, and the procreation of plants and living creatures. But it is by no means clear whether he is originally a god of the rain, or a god of the thunder." He inclines however to think that from the etymology of his name, and the analogy between him and Perkunas, he was originally the thunder-god (pp. 161-167). In his German essay, his conclusion is (p. 226) that Parjanya is "the god of thunderstorms and rain, the generator and nourisher of plants and living creatures."

²²⁴ Compare i. 115, 1, where the same thing is said of Sūrya,

SECTION VIII.

VĀYU.

Vāyu, the wind, as we have already seen, is often associated with Indra. See also i. 2, 4; i. 14, 3; i. 23, 2; i. 135, 4 ff. (*a vām ratho niyutvān vakshad avase abhi prayāñī sudhitāni vilaye vāyo havyāni vilaye | pibatam madho anāhasaḥ pārvapeyaṁ hi vām hitam* | "Let your car with team of horses bring you to our aid; and to the offerings which are well-arranged for eating; Vāyu, the oblations (are well-arranged) for eating. Drink of the soma, for to you twain belongs the right to take the first draught;" and see the next verse); i. 139, 1; ii. 41, 3; iv. 46, 2 ff.; iv. 47, 2 ff.; v. 51, 4, 6 f.; vii. 90, 5 ff.; vii. 91, 4 ff.; x. 65, 9; x. 141, 4. The two gods appear to have been regarded by the ancient expositors of the Veda as closely connected with each other; for the Nairuktas, as quoted by Yāska (Nirukta, vii. 5), while they fix upon Agni and Sūrya as the representatives of the terrestrial and celestial gods respectively, speak of Vāyu and Indra in conjunction, as deities, either of whom may represent those of the intermediate sphere: *Tisraḥ eva devatāḥ iti Nairuktāḥ Agniḥ prithivi-sthāno Vāyur eva Indro vā antarikṣa-sthānaḥ sūryo dyu-sthānaḥ* | "There are three gods according to the Nairuktas, viz., Agni, whose place is on earth, Vāyu, or Indra, whose place is in the air, and Sūrya, whose place is in the heaven," etc.

Vāyu does not occupy a very prominent place in the Rīg-veda. If we except the allegorical description in the Puruṣa Sūkta, x. 90, 13, where he is said to have sprung from the breath of Puruṣa (*prāṇā Vāyur ajāyata*), or unless we understand vii. 90, 3 (*rāye nu yañ jānataḥ rodasī ime* | "He whom the two worlds generated for wealth") to assert that he was produced by heaven and earth, I am aware of no passage where the parentage of Vāyu is declared. He is, however,

said to be the son-in-law of Tvashṭri (viii. 26, 21 f. *tava Vāyo pitaspath Tvashṭur jāmātar adbhuta | avāṁsi ā erinīmahe |* 22. *Tvashṭur jāmātaram vāyam isānam rāyaḥ imahe | sūtāvanto Vāyuṁ dyumnā janāsaḥ |* 21. "We ask thy succours, o Vāyu, lord of rites, wondrous son-in-law of Tvashṭri. 22. We men offering libations resort to Vāyu, Tvashṭri's son-in-law, the lord of wealth, and seek for splendour"); but his wife's name is not given.²²³ But few epithets are applied to him. He is called *darśata*, "sightly," "beautiful," or "conspicuous" (i. 2, 1), and *suparastama*, "most handsome in form" (viii. 26, 24). He is naturally described as *krandad-īshṭi*, "rushing noisily onwards" (x. 100, 2). Together with Indra, he is designated as touching the sky, swift as thought, wise, thousand-eyed (*divisprīṣā, manojavā, viprā, sahasrakṣā*, i. 23, 2, 3). He moves in a shining car, drawn by a pair of red or purple horses (i. 134, 3: *Vāyur yunkte rohitā Vāyur aruṇā*), or by several teams of horses, *chandreṇa rathena, niyutātā rathena* (iv. 48, 1; i. 134, 1; i. 135, 4; iv. 47, 1). His team is often said to consist of ninety-nine, of a hundred, or even of a thousand horses, yoked by his will, i. 135, 1, 3 (*saahasreṇa niyutā | niyuddhīḥ śatinīdhiḥ | sahasrinīdhiḥ |*); ii. 41, 1 (*saahasreṇa rathāsaḥ*); iv. 48, 4, 5 (*vahantu tvā manoyujo yuktāso navatir nava*); vii. 91, 6; vii. 92, 1, 5. As before mentioned (p. 85), Indra and Vāyu frequently occupy the same chariot, iv. 46, 2; iv. 48, 2 (*Indra-sārathiḥ | Vāyo*); vii. 91, 5 (*Indravāya saratham yātam arvāk*), which has its framework of gold, which touches the sky, and is drawn by a thousand horses, iv. 46, 3, 4 (*vām sahasraṁ harayaḥ Indravāyū abhi prayāḥ | vahantu somapīṭaye | ratham hiraṇyavandhuram* ²²⁴ *Indravāyū svadharam | ā hi sthātho divi-sprīṣam*). Vāyu, like the other gods, is a drinker of soma. In fact, he alone, or in conjunction with Indra, was, by the admission of the other gods, entitled to the first draught of this libation, i. 134, 1; i. 135, 1, 4 (*tubhyaṁ hi pūrṇapīṭaye devāḥ devāya yemire |* 4. *Pūrṇapeyāṁ hi vām hitam*); iv. 46, 1 (*tvāṁ hi pūrṇapāḥ asi*); v. 43, 3; vii. 92, 2 (*pragyad vām madhvaḥ agriyam bhāranti adhvaryavaḥ*); viii. 26, 25.²²⁵ It is

²²³ Sāyana gives no help. He merely says: *ekā kathā itihāsādibhir avagantaryā |* "This story is to be learned from the Itihāsas, etc." In the Section on Tvashṭri we shall see that according to R.V. x. 17, 1 f. he had a daughter called Saranyu, who was the wife of Vivasvat; but Vivasvat is not identical with Vāyu.

²²⁴ Regarding the word *vandhura* see a note in the Section on the Aśvins.

²²⁵ On this subject we find the following story in the Aitareya Brāhmaṇa, ii. 25 :

remarkable that Vāyu is but rarely connected with the Maruts or deities of the storm; but in one place (i. 134, 4) he is said to have begotten them from the rivers of heaven (*ajanayo Maruto vakṣhaṇābhyo divaḥ ā vakṣhaṇābhyah*); and in another place (i. 142, 12) to be attended by Pūshan, the Maruts and the Viśve devas (*Pūshanvate Marutvate viśvadevāya Vāyave*).

The following hymns are addressed to Vāta (another name of the god of the wind). The imagery in the first is highly poetical :

x. 168, 1. *Vātasya nu mahimānam rathasya rujann eti stanayann asya ghoshāḥ | divispriḡ yāti aruṇāni kṛiṇvann uto eti prithivyāḥ reṇum asyan* | 2. *Sam prerate anu vātasya viśvāḥ ā enaṁ gachchanti samanaṁ na yoshāḥ | tābhiḥ sayuk sarathāṁ devaḥ iṣyate asya viśvasya bhuvanasya rājā* | 3. *Antarikṣhe pathibhir iyamāno na ni viśate katamach chana ahaḥ | apāṁ sakṣā prathamajāḥ pītāvā kra svij jātaḥ kutaḥ ābabhūva | ātmā devānām bhuvanasya garbho yathāvacāṁ charati devaḥ eśaḥ | ghoshāḥ id asya śṛiṇvire na rūpaṁ tasmai Vātāya havishā vidhema* |

"1. (I celebrate) the glory of Vāta's chariot; its noise comes rending and resounding. Touching the sky, he moves onward, making all things ruddy : and he comes propelling the dust of the earth. 2. The

Devūḥ vai Somasya rūjno 'grapeye na samapādāyann "aham prathamah pibeyam" "aham prathamah pibeyam" ity eva akāmāyanta | te sampādāyanto 'bruvan "hanta ājīm iyūma sa yo naḥ ūjishyati sa prathamah somasya pāsyati" iti | "tathā" iti | te ājīm ayuḥ | teshāṁ ājīm yatām abhisriṣṭānām Vāyur mukham prathamah pratya-padyata atha Indro 'tha Mitrāvaruṇāve atha Aśvinau | so 'ved Indro Vāyūm ud vai jāyati iti tam anu parāpatat | sa ha "nūv atha ūjāyāva" iti | sa "na" ity abravīd "aham eva ūjishyāmi" iti | "tṛitīyam me 'tha ūjāyāva" iti | "na" iti ha eva abravīd "aham eva ūjishyāmi" iti | "turiyam me 'tha ūjāyāva iti | "tathā" iti | teṁ turye 'tyūrjata | tat turya-bhāg Indro 'bhavat tribhāg Vāyuh | tau saha eva Indraēyū ulajāyatām saha Mitrāvaruṇau saha Aśvinau | "The gods did not agree in regard to the first draught of king Soma; but each of them desired, 'Let me drink first,' 'let me drink first.' But coming to an arrangement, they said : 'Come, let us run a race, and the victor shall first drink the Soma.' 'Agreed,' said they all. They ran a race accordingly; and when they started and ran, Vāyu first reached the goal, then Indra, then Mitra and Varuṇa, and last the Aśvins. Indra thought he might beat Vāyu, and he followed him closely; and said 'Let us two now be the victors.' 'No,' rejoined Vāyu, 'I alone shall be the winner.' 'Let us so win together that I shall have a third (of the draught),' said Indra. 'No,' said Vāyu, 'I alone shall be the winner.' 'Let us so win together that I shall have the fourth,' continued Indra. 'Agreed,' said Vāyu. He gave him a right to the fourth, so Indra has one share out of four and Vāyu three. So Indra and Vāyu won together, as did Mitra and Varuṇa, and the two Aśvins respectively." See the story of another similar settlement by a race in the Alt. Br. iv. 7 f.

gusta(?) of the air rush after him, and congregate in him as women in an assembly. Sitting along with them on the same car, the god, who is king of this universe, is borne along. 3. Hasting forward, by paths in the atmosphere, he never rests on any day. Friend of the waters, first-born, holy, in what place was he born? whence has he sprung? 4. Soul of the gods, source of the universe, this deity moves as he lists.²²⁹ His sounds have been heard, but his form is not (seen): this Vāta let us worship with an oblation."

x. 186, 1. *Vātaḥ ā vātu bheshajam śambhu mayobhu no hṛide* | 2. *Pra naḥ āyūmahī tāriṣhat* | *uta Vāta pitā 'ei naḥ uta bhrātā uta naḥ saḥā* | *sa no jivātave kṛidhi* | 3. *Yad ado Vāta te grihe amṛitasya nidhir hitaḥ* | *tato no dehi jivass* |

"1. Let Vāta, the wind, waft to us healing,²³⁰ salutary, and auspicious, to our heart: may he prolong our lives. 2. And, Vāta, thou art our father, our brother, and our friend: cause us to live. 3. From the treasure of immortality, which is deposited yonder in thy house, o Vāta, give us to live."

Here the same property is ascribed to Vāta which is elsewhere ascribed to Rudra, that of bringing healing.

²²⁹ Compare St. John's Gospel, iii. 8: The wind bloweth where it listeth," etc.

²³⁰ Compare i. 89, 4.

SECTION IX.

THE MARUTS.

(1) *Their parentage, epithets, characteristics, and action.*

The Maruts, or Rudras, the gods of the tempest,²³⁰ who form a large troop of thrice sixty (viii. 85, 8: *triṣṣaṣṭis tvā Maruto varṣidhānāḥ*), or of only twenty-seven (i. 133, 6: *trisaptaiḥ śūra satvabhiḥ*),²³¹ are the sons of Rudra and Pṛiṣṇi²³² (*Rudrasya madyāḥ | Rudrasya sūnavaḥ | Rudrasya sūnūn | Rudrasya putrāḥ | idam pitre marutām uchyate vacaḥ | pitar marutām . . . Rudra | Pṛiṣṇim vochantā mātaram | adha pitaram iṣṁiṣāṁ Rudraṁ vochantā | yuvā pitā svapāḥ Rudraḥ śāhām sudughā Pṛiṣṇiḥ sudinā marudbhyaḥ | Pṛiṣṇimātaraḥ | asṛta Pṛiṣṇir mahate ranāya tvesham ayāsūm Marutām anikam | Gomātaraḥ | Gaur dhayati Marutām śravasyur mātā maghonām*),²³³ or the speckled cow (i. 64, 2; i. 85, 1 f.; i. 114, 6; i. 168, 9; ii. 33, 1; ii. 34, 2;

²³⁰ Prof. Benfey, in a note to R.V. i. 6, 4, says that the Maruts (their name being derived from *mar*, 'to die,') are personifications of the souls of the departed.

²³¹ See also A.V. xiii. 1, 3, where the same smaller number is given: *trisaptāso marutāḥ svādusammudāḥ*. Sūyana interprets the words of R.V. viii. 28, 6, *saptānāṁ sapta ṛiṣṭayaḥ* | "The seven have seven spears," by saying that it refers to an ancient story of Indra severing the embryo of Aditi into seven parts, from which sprang the Maruts according to the Vedic text: "The Maruts are divided into seven troops." The same story is told at greater length by Sūyana on R.V. i. 114, 6, where, however, it is said to be Diti, mother of the Asuras, whose embryo Indra severed first into seven portions, each of which he then subdivided into seven. See the 4th vol. of this work, p. 256.

²³² This word is regarded as a personification of the speckled clouds in Roth's Illustrations of Nirukta, x. 39, p. 146. In his Lexicon the same scholar says that like other designations of the cow, the word is employed in various figurative and mythical references, to denote the earth, the clouds, milk, the variegated or starry heaven. On ii. 34, 2, Sūyana refers (as an alternative explanation) to a story of Rudra, as a bull, begetting the Maruts on Pṛiṣṇi, the Earth, in the form of a cow.

²³³ The Taittirīya Sanhitā, ii. 2, 11, 4, says: *Pṛiṣṇiyai vai payaso maruto jātāḥ* | "The Maruts were born from Pṛiṣṇi's milk."

v. 42, 15; v. 52, 16; v. 60, 5; v. 59, 6; vi. 50, 4; vi. 66, 3; vii. 56, 1; viii. 7, 3, 17; viii. 20, 17; viii. 83, 1). They are, however, said to be like sons to Indra (*sa sūnubhir na Rudrebhiḥ*, i. 100, 5); and they are also called *sindhu-mātaraḥ*, children of the ocean, whether we suppose this to be the aerial or terrestrial sea (x. 78, 6), and sons of Heaven, *dīvas-putrāsaḥ* (x. 77, 2), and *Dīvo maryaḥ*, iii. 53, 13; v. 59, 6. See Müller's Trans. of R.V. p. 93. In v. 56, 8, mention is made of the chariot of the Maruts "in which Rodasi stood bringing enjoyments, in company with the Maruts" (*ā yasmin tasthau suraṇāni bibhrati saḥā maruteu Rodasi*). On this Sāyana remarks that Rodasi is the wife of Rudra and mother of the Maruts; or that Rudra is the Wind (Vāyu), and his wife the intermediate or aerial goddess. (*Rodasi Rudrasya patnī marutām mātā | yadvā Rudro Vāyuḥ | tat-patnī mādhyamikā devī*). They are frequently associated with Indra, as we have already seen;—(compare the expressions which describe them as his allies and friends, and as increasing his strength and prowess, at the same time that they celebrate his greatness: *Marutvantam Indram | Indra-jyēṣṭhāḥ marud-gaṇāḥ | sakhibhiḥ svebhir evaiḥ | ye te śuśrīmāḥ ye tavishīm avardham archantaḥ Indra marutas te ojaḥ | piba Rudrebhiḥ saganāḥ | ye tvā anu ahan Vrittram adadhūḥ tubhyam ojaḥ | archanti tvā Marutaḥ pūṭadakhāḥ tvam eśhām rishir Indrāsi dhīraḥ | Rudrāsaḥ Indravantaḥ | ayam Indro Marut-sakhā | Bṛihad Indrāya gāyata marutaḥ |* i. 23, 7, 8; i. 100, 1 ff.; i. 101, 1, ff.; iii. 32, 2, 4; iii. 35, 9; iii. 47, 1, ff.; iii. 51, 7 ff.; v. 29, 1, 2, 6; v. 57, 1; vii. 32, 10; vii. 42, 5; viii. 36, 1 ff.; viii. 52, 10; viii. 65, 1 ff.; viii. 78, 1 ff.; viii. 85, 7 ff.; x. 73, 1; x. 99, 5; x. 113, 3);—but they are also celebrated separately in numerous hymns (as i. 37; i. 38; i. 39; i. 64; i. 85; i. 86; i. 87; i. 88; i. 166, which, with others, are rendered into English and illustrated in the 1st vol. of Professor Müller's Translation of the R.V.; see also i. 167; i. 168; v. 52; v. 53; v. 54; v. 55; v. 56; vii. 56; vii. 57; vii. 58, etc.) They are favourite deities of some of the rishis, and are often praised in highly poetical strains. They are like blazing fires, free from soil, of golden or tawny hue, and of sunlike brilliancy (*ye agnayo na śośuchāḥ idhānāḥ | areṇavaḥ | hiraṇyāśaḥ | sūryatvachāḥ | aruṇaspatāḥ |* vi. 66, 2; vii. 59, 11; viii. 7, 7). They are also compared to swans with black plumage (*Amśaso nila-prishṭhāḥ*, vii. 59, 7); and are sometimes said to be playful as children or calves (*krīlanti*

krīḷāḥ | *śiśūlāḥ na krīḷayaḥ sumātaraḥ* | *vateḍo na prakrīḷinaḥ* | i. 166, 2; vii. 56, 16; x. 78, 6). They are thus apostrophized in v. 54, 11: *aṁśeṣhu vaḥ ṛiṣṭayaḥ patsu khūdayo cakṣhaṣu rukmāḥ Maruto rathe śubhaḥ* | *agnibhrājāḥ vidyuto gabhastyoḥ śiprāḥ śirṣhaṣu vitatāḥ hiraṇyayāḥ* | "Spears rest upon your shoulders, ye Maruts; ye have anklets on your feet, golden ornaments on your breasts, lustre in your cars, fiery lightnings in your hands, and golden helmets³²⁴ placed upon your

³²⁴ In ii. 34, 3, the epithet of *hiraṇya-śiprāḥ* is applied to these deities. This Sāyaṇa explains by *suvarṇamaya-śirastrāṇāḥ*, "with golden helmets." That one sense of *śiprā* (feminine) is "a head-dress, or a helmet," is settled by the verse in the text, v. 54, 11, where the words are *śiprāḥ śirṣhaṣu vitatāḥ hiraṇyayāḥ*, "golden helmets are stretched or (placed) upon your heads;" and also by viii. 7, 26, where it is said, *śiprāḥ śirṣhan hiraṇyayāḥ . . . ryanjata śriye*, "they displayed for ornament golden helmets on their heads." To the first of these passages, Sāyaṇa interprets *śiprāḥ* as meaning a 'turban,' in the second a 'helmet.' It thus appears that *śiprāḥ*, in these texts at least, must mean something external to the head, and not a feature of the face as *śipra* is often interpreted, when applied to Indra. Thus *śuśipra* is explained by Sāyaṇa on i. 9, 3, as meaning *śobhana-hano śobhana-nūrika vā*, "having handsome jaws, or a handsome nose;" since Yaska, he says, makes *śipra* to mean one or other of these two parts of the face (Nirukta, vi. 17). The same explanation is given by Sāyaṇa on i. 29, 2; i. 81, 4; and i. 101, 10. On iii. 30, 3, however, the same commentator says: *śipra-śabdena śirastrāṇam abhidhīyate* | *śobhana-śirastrāṇopetaḥ* | *yadvā śobhana-hanumān* | "By the word *śipra*, a helmet is signified. *Śuśipra* therefore means 'having a handsome helmet,' or it means 'having handsome jaws.' On iii. 32, 3; iii. 36, 10; viii. 32, 4, 24; viii. 33, 7; viii. 66, 4; he returns to the latter interpretation. On viii. 17, 4; viii. 81, 4; viii. 82, 12; he again gives the alternative explanation as on iii. 30, 3. Professor Aufrecht has favoured me with a note on the subject of the word *śipra* and its derivatives, of which the following are the most important parts: *Śipra* in the dual means jaws (i. 101, 10; iii. 32, 1; v. 36, 2; viii. 66, 10; x. 96, 9; x. 106, 6). *Śipravat* means "having large jaws" (vi. 17, 2). *Śiprin* means the same, and is used only of Indra (i. 29, 2; i. 84, 1; iii. 36, 10, etc. etc.). *Śipriṇī*, as Professor Aufrecht considers, means "a draught (imbibed by the jaws);" and he translates i. 30, 11, thus: "(Partake, our friend, wielder of the thunderbolt, of the draughts of us thy friends the soma-drinkers, thou who art fond of Soma." *Śipriṇīvat* (x. 106, 6) will thus be "be who possesses the draught." *Śiprāḥ* in v. 54, 11, and viii. 7, 26, are "visors," the two parts of which are compared to two jaws. *Ayaḥ-śipra*, used of the Rikhus (iv. 37, 4) will consequently mean "having iron visors." The word occurs in other compounds, to which I need not here refer. I am not sufficiently acquainted with the armour of India to know whether anything like a visor was or is used by warriors in that country. It is, however, customary for the Hindus in particular circumstances (as for protection from the heat, and also from the cold, and for purposes of disguise) to wear their turbans not only wrapped horizontally round their heads, but also to tie another cloth perpendicularly under their chins and over the tops of their heads, thus enclosing the sides of their faces. This is called in the vernacular Hindī *dhāṭḥā bāndhanā*. The word *dhāṭḥā* is explained in Shakespear's Hindustani Dictionary, s.v. as "a bandkerchief tied over the turband and over the ears."

heads." Compare i. 64, 4; i. 166, 10; ii. 34, 2, 3 (*dyāvo na śṛiḥhiś chitayanta khādinaḥ* | "adorned with rings, they were conspicuous like the sky with its stars"); v. 53, 4 (where, in addition to their ornaments and their weapons, they are said to have been decorated with garlands: *yo anyishu ye vāsiṣhu svabhānavaḥ vṛakṣhu rukmesu khādishu* | *śṛāyāḥ ratheṣu dhanrasu*); v. 55, 1; v. 57, 5, 6 (every glory is manifested in their bodies: *viśvā raḥ śṛir adhi tanuṣu pipiṣe*); v. 58, 2 (*khādihastam*); vii. 56, 11, 13 (*aṁśeṣu vo Marutaḥ khādayaḥ*²³⁵ | "on your shoulders, Maruta, are rings"); viii. 7, 25; viii. 20, 4 (*śubhrakhādayaḥ*), 11, 22; x. 78, 2. They are armed with golden weapons, and with lightnings, dart thunderbolts, gleam like flames of fire, and are borne along with the fury of boisterous winds (*vidyunmahaso naro aśmadidyaro vātatrisho Marutaḥ*, v. 54, 3); viii. 7, 4, 17, 32 (*rajrahastaiḥ . . . marudbhīḥ . . . hiranyavāśibhiḥ*); x. 78, 2, 3 (*vātāso na ye dhunayo jigatnaro agnīnām na jīhṛāḥ virokinaḥ*); they split Vṛittra into fragments (viii. 7, 23: *vi vṛittram parvaso gayuḥ*); they are clothed with rain (*varahanir- nijaḥ*, v. 57, 4); they create darkness even during the day, with the rain-clouds distribute showers all over the world, water the earth, and avert heat i. 38, 9 (*divā chit tamaḥ kṛiṇvanti parjanyaena udard- hena* | *yat prithivīm vyundanti*); v. 54, 1 (*śardhāya mārūtāya . . . gharma-stubhe*); v. 55, 5 (*ud irayatha Marutaḥ samudrato yūyaṁ vṛiṣ- tiṁ varahayatha puriṣiṇaḥ*); viii. 7, 4 (*rapanti maruto miham* | 16. *yo drapadḥ iva rodasī dhamanti anu vṛiṣṭibhiḥ*).²³⁶ They open up a path for the sun, viii. 7, 8 (*śṛijanti raśmim ojaś panthām sūryāya yālave*). They cause the mountains, the earth, and both the worlds to quake, i. 39, 5 (*pra repayanti parvatān*); i. 87, 3 (*rejato bhūmiḥ*); v. 54, 1, 3 (*parvatachyuṭaḥ*); v. 60, 2 f. (*vo bhīyā prithivī chid rejato parvataiḥ chit* | *parvataḥ chin mahi vṛiddho bibhāya divaś chit sānu rejato svano raḥ*); vii. 57, 1 (*ye rejayanti rodasī chid urvi*); viii. 7, 4; viii. 20, 5. They rend trees, and, like wild elephants, they devour the forests, i. 39, 5; i. 64, 7 (*vi vinchanti vanaspatīm* | *mṛigaḥ iva hastinaḥ*

²³⁵ On the sense of the word *khādi* see Müller's Trans. of the R.V. p. 102 and 218.

²³⁶ In a hymn of the A.V. iv. 27, verse 3, the Maruts are said to give an impulse to the milk of cows, the sap of plants, the speed of horses (*payo dhenūnām rasam ośhadhīnām javam aretām kavayo ye invatha*); and in the 4th verse they are described as raising the waters from the sea to the sky, and as discharging them from the sky on the earth (*apauḥ samudrād dīcam udahanti divas prithivīm abhi ye śṛijanti*).

khādatha vanā). They have iron teeth (*ayodamśhtrān*, i. 88, 5); they roar like lions (*simhāḥ iva nānadati*, i. 64, 8); all creatures are afraid of them, i. 85, 8 (*bhāyante vīṣā bhuvand marudbhyaḥ*). Their weapons are of various descriptions—spears, bows, quivers, and arrows (*rdśm-antaḥ riśhīmantāḥ | iśhumanto niśhanginaḥ*), i. 37, 2; v. 57, 2. Their coursers are swift as thought (*manojuvaḥ*, i. 85, 4). They ride, with whips in their hands (*kaśāḥ hasteshu*, i. 37, 3; i. 168, 4), in golden cars (*hiranyarathāḥ*, v. 57, 1), with golden wheels (*hiranyebhiḥ pavibhiḥ | hiranya-chakrān*, i. 64, 11; i. 88, 5), drawn by ruddy and tawny horses (with which the chariots are said to be winged), and flashing forth lightnings, or formed of lightning, i. 88, 1, 2 (*a vidyunmadbhiḥ rathedbhir riśhīmadbhir āśvapargaiḥ | aruṇebhiḥ piśangair āśvaiḥ*); iii. 54, 13 (*vidyudrathāḥ Marutaḥ riśhīmantāḥ*); v. 57, 4 (*piśangāśvāḥ aruṇāśvāḥ*). The animals by which these chariots are described as being drawn are designated in some places by the epithet *prishatīḥ* (i. 37, 2; i. 39, 6; i. 85, 5; viii. 7, 28), which Professor Wilson—following Sāyana on Rig-veda, i. 37, 2²²⁷—renders by “spotted deer.” But in i. 38, 12, the horses (*āśvāḥ*) of the Maruts are spoken of, as is also the case in viii. 7, 27, where they (the horses) are called *hiranya-pāṇibhiḥ*, “golden-footed;” though in the next verse (28) the *prishatīḥ* are again spoken of, as well as a *prashṭīḥ rohitāḥ*, which we find also in i. 39, 6, and which Sāyana understands to denote either a swift buck, or a buck yoked as a leader to the does. In i. 87, 4, the troop of Maruts itself receives the epithet *prishad-āśva*, “having spotted horses.” This is, indeed, explained by Sāyana in the sense of “having does marked with white spots instead of horses;”²²⁸ but in his notes on v. 54, 2, 10, and v. 55, 1, where the Maruts’ horses are again spoken of (*na vo āśvāḥ brathayanta | iyante āśvaiḥ suyamedbhir āśubhiḥ*), he does not repeat this explanation. In v. 55, 6, where the Maruts are described as having yoked *prishatīḥ* (feminine) as horses (*āśvān*, masculine,) to their chariots, Sāyana says we may either understand “spotted mares,” or suppose the word “horse” to stand for

²²⁷ *Prishatyo vindu-yuktūḥ mṛigyo Marud-vāhana-bhūtūḥ | “prishatyo Marutām” iti Nighaṇṭūv uktatvāt.*

²²⁸ Benfey, in his translation of this verse (Orient und Occident, ii. 280) retains the sense of antelopes. In vii. 56, 1, the Maruts are styled *śvasīśvāḥ*, “having good horses,” which Sāyana explains *śobhana-vāhāḥ*, “having good carriers.”

doe (*prishatīḥ* . . . *prishad-varṇāḥ caḍavāḥ* | *sāraṅgī vā atra asra-śabda-rāchyā*). In his note on *prishatībhiḥ* in ii. 34, 3, he says they may be either does marked with white spots, or mares; and he interprets *prishatīḥ* in v. 57, 3, by *asvāḥ*, mares. Professor Aufrecht, who has favoured me with a note on the subject of the word *prishatīḥ*, is of opinion that, looking to all the passages where it occurs in connection with the Maruts, it must mean mares.²²⁰ Perhaps it is best to hold with Professor Müller (Trans. of R.V. i. p. 59) that the Vedic poets admitted both ideas, as we find "that they speak in the same hymns, and even in the same verse, of the fallow deer, and also of the horses of the Maruts."

In the following verses, viii. 83, 9 ff., high cosmical functions are ascribed to the Maruts: *ā ye tīrvā pārthivāni paprathan rochanā divaḥ* | *Marutaḥ somapitaye* | 10. *Tyān nu pātadakhaso divo vo Maruto huve asya somasya pitaye* | 11. *Tyān nu ye vi rodasī tastabhur Maruto huve* | *asya somasya pitaye* | 12. *Tuā nu Mārutaḥ gaṇaṁ girishthām ṛṣiḥ-ṇaṁ huve* | *asya somasya pitaye* | 9 and 10. "I invite to drink this soma the Maruts who stretched out all the terrestrial regions, and the luminaries of the sky; I call from the heaven those Maruts of pure

²²⁰ Professor Aufrecht has pointed out a number of passages regarding the sense of the words *prishad-asva* and *prishat*, as Rāyamukṣa on Amara, the Vāj. Sanh. xiv. 11, 18; Śatapatha Brāhmaṇa, v. 5, 1, 10, and v. 5, 2, 9. He has also indicated another verse of the Rig-veda (v. 58, 6), where *prishatībhiḥ* in the feminine is joined with *asvāḥ* in the masculine (where Professor Müller, Trans. of R.V. i. 59, would translate, "when you come with the deer, the horses, and the chariots"); and remarks that viii. 54, 10, 11, could not mean that the rishi received a thousand antelopes. (The words are these: *dātū me prishatīnām rājā hiranyavīnām* | *mā devāḥ maghavā rishat* | 11. *Sāhaere prishatīnām adhi śchandram bṛihat prithu* | *śukraṁ hiranyam ādāde* | "O gods, may the bountiful king, the giver to me of the gold-decked *prishatī*, never perish! 11. I received gold, brilliant, heavy, broad, and shining, over and above a thousand *prishatī*s (probably speckled cows)." Sāyana represents Indra as the bountiful patron here, and makes the worshipper pray to the gods that Indra may not perish, an erroneous interpretation, surely. Professor Roth appears, from a remark under the word *eta* (vol. i. p. 1091 of his Dict.) to have at one time regarded *prishatyāḥ* as a kind of deer. In his explanation of this latter word itself, however (in a later part of his Lexicon, which perhaps had not reached me when this note was first written), he says that it is a designation of the team of the Maruts; and according to the ordinary assumption of the commentators, which, however, is not established either by the Nirukta, or by any of the Brāhmaṇas known to us, denotes spotted antelopes. There is nothing, however, he goes on to say, to prevent our understanding the word (with Mahīdhara on Vāj. Sanh. ii. 16) to mean spotted mares, as mention is frequently enough made of the horses of the Maruts.

power. 11. I call to drink this soma those Maruts who held apart the two worlds. 12. I call to drink this soma that vigorous host of Maruts which dwells in the mountains."

The Maruts or Rudras (like their father Rudra; see the 4th vol. of this work, pp. 253, 259, 261, 263 f., 333 ff.), are in one hymn, viil. 20, 23, 25, supplicated to bring healing remedies, which are described as abiding in the Sindhu, the Asikni, the seas, and the hills (*maruto mārutasya naḥ a bheśhajasya vahata | yad Sindhuḥ yad Asiknyām yat samudreshu . . . yat parvateshu bheśhajam*).

(2) *Relations of the Maruts to Indra;—the rival claims of the two parties.*

Professor Wilson is, of opinion (Rig-veda ii., Introduction p. vii. and notes pp. 145 and 160), that in a few hymns some traces are perceptible of a dispute between the votaries of the Maruts and those of Indra in regard to their respective claims to worship. Thus in hymns 165 and 170 of the first book of the Rig-veda we find dialogues, in the first case between Indra and the Maruts, and in the second between Indra and Agastya, in which the rival pretensions of these deities appear. Indra asks, i. 165, 6: *kva syā vo Marutaḥ svadhā āsīd yan mām ekam samadhatta Ahiḥ | ahaṁ hi ugras tavishas tvishmān viśvasya śatror anamāṁ vadhasnaiḥ | 7. Bhūri chakartha yujyebhir asme samānebhir vṛishabha pauṁsyebhiḥ | bhūriṇi hi kṛiṇavāma śavishṭha Indra kratvā Maruto yad vaśāma | 8. Vadhīm Vṛittram marutaḥ indriyeṣa svena bhāmena |* "Where was your inherent power, ye Maruts, when ye involved me alone²⁴⁰ in the conflict with Ahi? It was I who, fierce, strong, and energetic, overturned my enemies with my shafts." The Maruts rejoin: "7. Vigorous god, thou hast done great things with us for thy helpers, through our equal valour; for, O strong Indra, we Maruts by our power can perform many great exploits when we desire." Indra replies: "8. By my own prowess, Maruts, I slew Vṛitra, mighty in my wrath," etc.

Of hymn i. 170, the Nirukta says, i. 5, that "Agastya, having prepared an oblation for Indra, desired to give the Maruts also a share in it. On which Indra came and complained." (*Agastyāḥ Indrāya havir nirupya Marudbhyaḥ sampraditsām chakāra | sa Indrāḥ etya*

²⁴⁰ See above, p. 93, note.

paridevayānchakre). The Maruts reply, i. 170, 2: *kiñ naḥ Indra jighāṃsasi bhrātaro marutas tava | tebhiḥ kalpasva sādḥya mā naḥ samarane vadhiḥ* | 3. *Kiñ no bhrātār Agastya sakṣā sann atī manyase | vidma hi te yathā mano asmaḍhyam in na dīteasi* | "Why dost thou seek to kill us, Indra? The Maruts are thy brothers. Act amicably towards them. Do not kill us in the fray."³⁴¹ Indra then says to Agastya, v. 3. "Why dost thou, brother Agastya, being our friend, disregard us? For we know how thy mind is. Thou wilt not give us anything."—See Roth's *Elucidations of Nirukta*, p. 6.) In i. 171, 4, also, the rishi, after imploring the favour of the Maruts, says to them apologetically: *asmād ahañ tavishād iṣamāṇaḥ Indrād bhiyā Maruto rejamānaḥ | yushmabhyam havyā nīsitāni āsan tāni āre cakṛima mṛṇāta naḥ* | "I fled, trembling through fear of the mighty Indra. Oblations were prepared for you; we put them away; be merciful to us." (Compare R.V. iv. 18, 11; viii. 7, 31, and viii. 85, 7, quoted above, pp. 92 ff., note.) See Professor Muller's translation of i. 165, and the full illustrations he gives of its signification in his notes, pp. 170 ff., 179, 184, 186, 187, 189. This hymn is referred to in the following short story from the Taitt. Brāhmaṇa, ii. 7, 11, 1: *Agastyo maruḍbhyāḥ ukṣhṇaḥ praukṣhat | tān Indraḥ ādatta | te enaṁ vajram udyatyā abhyāyanta | tān Agastyas chaiva Indras cha kayāśubhīyena āsamayatām | tān śāntān upāhṛayata yat kayāśubhīyam bhavati śāntyai | tasmād ete ain-drāmārutāḥ ukṣhṇaḥ savanīyāḥ bhavanti | trayaḥ prathame 'hann ālabhyante | evaṁ dvītiye | evaṁ tṛītiye | pancha uttame 'hann ālabhyante* | "Agastya was immolating bulls to the Maruts. These bulls Indra carried off. The Maruts ran at him brandishing a thunderbolt. Agastya and Indra pacified them with the *kayāśubhīya*" (referring to R.V. i. 165, 1, of which the first verse begins with the words *kayā śubhā*). "Indra invited them to the ceremony when pacified, for the *kayāśubhīya* is used for pacification. Hence these bulls are to be offered both to Indra and the Maruts. Three are sacrificed on the first day, as many on the second and third; on the last day five are immolated."

In the following passages (some of which have been already quoted) the Maruts are said to worship Indra, viz., iii. 32, 3; v. 29, 1, 2, 6; viii. 3, 7; viii. 78, 1, 3.

³⁴¹ See Roth on the sense of this text, *s.v.* *kalp*.

SECTION X.

SŪRYA.

(1) *The two sun-gods separately celebrated in the hymns.*

The great powers presiding over day and night are, as we have seen above, supposed by the Indian commentators to be personified in Mitra and Varuṇa. But these deities, and especially Varuṇa, as described in the Veda, are far more than the mere representatives of day and night. They are also recognized as moral governors, as well as superintendents of physical phenomena. There are two other gods (also, as has been already noticed, p. 54, reckoned in a few passages as belonging to the Ādityas), who are exact personifications of the sun,²⁴² viz., Sūrya and Savitṛi.²⁴³ It is under these two different appellations that the sun is chiefly celebrated in the Rig-veda; and although it may be difficult to perceive why the one word should be used in any particular case

²⁴² In the Homeric hymn to Helios, verses 8 ff., the sun is thus described :

ὅς φαίνοι θνητοῖσι καὶ ἀθανάτοισι θεοῖσιν
 ἱπποῖς ἐμβεβαῖός· σμερδὺν δ' ὄγε δέρεται ὕσσοις
 χρυσῆς ἐκ κόρυθος· λαμπρὰ δ' ἀκτῖνες ἀπ' αὐτοῦ
 ἀγλῆεν στίλβουσι, παρὰ κροτάφων τε παρειαὶ
 λαμπρὰ ἀπὸ κρατὸς χαλκῶν κατέχουσι πρόσωπον
 τηλαυγές· καλὸν δὲ περὶ χροὶ λάμπεται ἶσθος
 λεπτουργέ, πνοῇ ἀνέμων· ὑπὸ δ' ἄρσενος ἱπποῖ
 ἐνθ' ἄρ ὄγε στήσας χρυσόβυγον ἄρμα καὶ ἱπποῖς
 ὀσπεριος πέμψει δι' οὐρανοῦ Ὀκεανόδε.

²⁴³ Regarding the Greek ideas of the divinity of the sun, moon, and stars, the reader may compare the passages of Plato cited or referred to by Mr. Grote, Plato, iii. pp. 384, 414, 418, 449, 462, 497. One of these passages, from the Laws vii. p. 821, is as follows :—"Ὁ ἀγαθός, καταφανεύμεθα νῦν ὡς ἔπος· ἐπεὶ τῶν Ἑλλήνων πάντες μεγάλων θειῶν, Ἡλίου τε ἑμα καὶ Σελήνης. Again in the Epinomis p. 984, mention is made of the visible deities, by which the stars are meant : θεοὺς δὲ δὴ τοὺς ὁρατούς, μεγίστους καὶ τιμιωτάτους καὶ ὁξέτατος ὁρῶντας παντὶ, τοὺς πρῶτους τῶν τῶν ἀστρῶν φύσιν λεκτόν, κ.τ.λ.

rather than the other, the application of the names may perhaps depend upon some difference in the aspect under which the sun is conceived, or on some diversity in the functions which he is regarded as fulfilling. Different sets of hymns are, at all events, devoted to his worship under each of these names, and the epithets which are applied to him in each of these characters are for the most part separate. In some few places, both these two names, and occasionally some others, appear to be applied to the solar deity indiscriminately, but in most cases the distinction between them is nominally, at least, preserved.

The principal hymns, or portions of hymns, in praise of, or referring to, Sūrya are the following:—i. 50, 1-13; i. 115, 1-6; iv. 13, 1-3; v. 40, 5, 6, 8, 9; v. 45, 9, 10; v. 59, 5; vii. 60, 1-4; x. 37, 1 ff.; x. 170. He is treated of in Nirukta, xii. 14-16.

(2) *Sūrya's parentage, relations to the other gods, epithets, and functions.*

In x. 37, 1, Sūrya is styled the son of Dyaus (*Divas putrāya Sūryāya śāmsata*). In x. 88, 11, he is called the son of Aditi (*Sūryām Āditeyam*), and by the same title in viii. 90, 11 (*Baṇ mahān asi Sūrya baṇ Āditya mahān asi*); but in other places he appears to be distinguished from the Ādityas, as in viii. 35, 13 ff. (*sajoshasā Ushasā Sūryeṇa cha Ādityair yātam Ācīnā*). Ushas (the Dawn) is in one place said to be his wife (*Sūryasya yashā*, vii. 75, 5), while in another passage, vii. 78, 3, the Dawns are, by a natural figure, said to produce him (*ajījanan sūryam yajnam agnim*) along with Sacrifice and Agni, and in a third text, to reveal all the three (*prāchikītat sūryam yajnam agnim*). Sūrya is described as moving on a car, which is sometimes said to be drawn by one and sometimes by several, or by seven, fleet and ruddy horses or mares²⁴¹ (i. 115, 3, 4; vii. 60, 3: *ayukta sapta haritāḥ sadhastād yāḥ im vahanṭi sūryam ghrīṭāchīḥ*); vii. 63, 2 (*yad etaso vahanṭi dhārshu yuktāḥ*; compare ix. 63, 7: *ayukta sūrah etasam pavamānaḥ*); x. 37, 3; x. 49, 7. His path is prepared by the Ādityas, Mitra, Aryaman, and Varuṇa, i. 24, 8 (*urum hi rājā Varuṇas chakāra sūryāya panthām anu etavai u*); vii. 60, 4 (*yasmai Ādityāḥ adhvano radanti Mitro Aryamā Varuṇas sajoshāḥ*); vii. 87, 1. Pūshan goes

²⁴¹ Indra is said to traverse the sky with the sun's horses (*ahaṁ Sūryasya pari yāmi āśubhīḥ pra etasiebhir vahanmānaḥ ojasū*, x. 49, 7). Compare Ovid's description of Phaethon's horses, *Metam.* ii. 153.

as his messenger with his golden ships, which sail in the aerial ocean, vi. 58, 3 (*yās te Pūshan nāraḥ antaḥ samudre hiranyayir antarikṣha charanti | tābhrir yāsi dūtyam sūryasya*). He is the preserver and soul of all things stationary and moving, i. 115, 1 (*sūryaḥ ātmā jagatas tastuḥaścha*); vii. 60, 2 (*viśvasya sthātur jagataścha gopāḥ*), the vivifier (*prasavilā*)²⁴⁵ of men, and common to them all, vii. 63, 2, 3 (*sādhāraṇaḥ sūryo mānuṣhāṇām | ud u eti prasavilā janānām*). Enlivened by him men pursue their ends and perform their work, vii. 63, 4 (*nānam janāḥ sūryeṇa prasūtāḥ ayann arthāni kṛṇavann apāṃsi*). He is far-seeing, all-seeing, beholds all creatures, and the good and bad deeds of mortals,²⁴⁶ i. 50, 2, 7; vi. 51, 2; vii. 35, 8; vii. 60, 2; vii. 61, 1; vii. 63, 1, 4; x. 37, 1 (*sūrōya viśvachakṣaḥ | paśyan janmāni sūrya | sūryaḥ uru-chakṣhāḥ | riju marteshu vṛjinā cha paśyan | abhi yo viśvā bhuvandni chakṣhe | dūredṛiṣe*). He is represented as the eye of Mitra and Varuṇa, and sometimes of Agni also, i. 115, 1; vi. 51, 1; vii. 61, 1; vii. 63, 1; x. 37, 1 (*chakṣhur Mitrasya Varuṇasya Agneḥ | chakṣhur Mitrasya Varuṇasya | namo Mitrasya Varuṇasya chakṣaḥ*). In one passage, vii. 77, 3, Ushas (the Dawn) is said to bring the eye of the gods, and

²⁴⁵ This word and others derived from the same root *su* or *sū*, are, as we shall shortly see, very frequently applied to Savitṛi. In x. 66, 2, the gods are said to be *Indra-prasūtāḥ*.

²⁴⁶ The same thing is naturally and frequently said of the sun in classical literature. Thus Homer says, *Iliad*, iii. 277:

ἥλιός δὲ πάντ' ἐφορᾷ καὶ πάντ' ἐνακούει· κ.τ.λ.

and again in the *Iliad*, xiv. 344 f.:

οὐδ' ἂν νῦν διαβρέκοι ἥλιός περ,
οὔτε καὶ δέξτατον πίλεται φῶς εἰσπράσσει·

And in the *Odyssey*, viii. 270 f.:

ἔφαρ δὲ οἱ ἄγγελοι ἥλθον
"Ἥλιος, δ σφ' ἐνόησε μισαζομένους φιλότῃτι.

So too Æschylus in the *Prometheus Vincit*us:

καὶ τὸν παρόντην κύκλον ἡλίου καλῶ.

And Plutarch, *Isis and Osiris*, 12:

Τῆς Ῥέας φασὶ κρέφα τῷ Κρόνῳ συγγενομένης αἰσθόμενον ἐπαράσσεσθαι τὸν Ἥλιον·
So too Ovid, *Metamorph.* iv. 171 f.:

Primus adulterium Veneris cum Marte putatur
Hic vidisse deus: videt hic deus omnia primus.

and verses 195 ff.:

qui que omnia cernere debes,
Leucotheen spectas: et virgine ſigis in una
quos mundo debes oculos.

lead on the bright and beautiful horse, by which the sun seems to be intended (*devānāṃ chakṣuḥ sūbhagā vahanti śvetāṃ nayanāṃ sudrīṣīkaṃ aśvaṃ*; compare vii. 76, 1: *kratvā devānāṃ aṇanīḥṣa chakṣuḥ*).²⁴⁷ In x. 85, 1, it is said that while the earth is upheld by truth, the sky is upheld by the sun (*satyenottabhīta bhūmīḥ sūryenottabhīta dyauḥ*). He rolls up darkness like a hide, vii. 63, 1 (*charmeva yaḥ samvityak tamāṃśi*). By his greatness he is the divine leader (or priest) of the gods, viii. 90, 12 (*mahnā devānāṃ asuryaḥ purohiṭaḥ*). In viii. 82, 1, 4, he is identified with Indra, or *vice versa*, Indra with him. In x. 170, 4, the epithets *viśvakarman*, the architect of the universe, and *viśvadevyavat*, possessed of all divine attributes, are applied to him (as in viii. 87, 2, Indra also is styled *viśvakarman* and *viśvadeva*). In vii. 60, 1, and vii. 62, 2, he is prayed at his rising to declare men sinless to Mitra, Varuṇa, etc. (*yaś adya Sūrya bravo anāgāḥ udyan Mitṛāya Varuṇāya satyam*).

(3) *Subordinate position sometimes assigned to him.*

In many passages, however, the dependent position of Sūrya is asserted. Thus he is said to have been produced, or caused to shine, or to rise, or to have his path prepared, etc., by Indra, ii. 12, 7 (*yaḥ Sūryaṃ yaḥ Uśasaṃ jajāna*); iii. 31, 15 (*Indro nṛbhir aṇanāḍ didyānaḥ sūkaṃ Sūryam uśasaṃ gātum Agnim*); iii. 32, 8 (*jajāna Sūryam uśasaṃ*); iii. 44, 2 (*sūryaṃ haryann arochayaḥ*); iii. 49, 4 (*janitā sūryasya*); vi. 17, 5; vi. 30, 5; viii. 78, 7 (*a sūryaṃ rohaya divi*);²⁴⁸ viii. 87, 2; x. 171, 4 (*tvaṃ tyam Indra sūryam paśchā santam puras kṛidhi*); by Indra and Soma, vi. 72, 2 (*ut sūryaṃ nayatho jyotiḥkā saha*); by Agni, x. 3, 2; x. 156, 4 (*Agne nakṣatram ajaram ā sūryaṃ rohaya divi | dadhaji jyotir janebhyaḥ*); by the Ushases (Dawns),

²⁴⁷ In v. 59, 3, 6, and x. 10, 9, the eye of the sun is spoken of; and in x. 16, 3, the affinity of the eye to the sun is indicated. In A.V. v. 24, 9, the sun is said to be the lord of eyes (*sūryaś chakṣuḥśūm adhipatiḥ*), and in A.V. xiii. 1, 46, he is said to see beyond the sky, the earth, and the waters, and to be the one eye of created things (*sūryo dyāuḥ sūryaḥ pṛthivīm sūryaḥ āpo 'tipāsyati | sūryo bhūtānāṃ ekaṃ chakṣur āruroha diṣam mahīm*).

²⁴⁸ In his note on this passage (viii. 78, 7) Śāyana relates a legend, that formerly the Pagis had carried off the cows of the Angirases, and placed them on a mountain enveloped in darkness, when Indra, after being lauded by the Angirases, and supplicated to restore the cows, caused the sun to rise that he might see them.

vii. 78, 3 (*ajñanan sūryaṁ yajnam agnim*); by Soma, vi. 44, 23 (*ayaṁ sūrye adadhāj jyotir antaḥ*); ix. 63, 7; ix. 75, 1; ix. 86, 29 (*tara jyotiṁśhi pavamāna sūryaḥ*); ix. 96, 5 (*janitā sūryasya*); ix. 97, 41; ix. 107, 7; ix. 110, 3); by Dhātṛi, x. 190, 3 (*sūryā-chandramasau Dhātā yathāpūrvam akalpayat*); by Varuṇa, i. 24, 8; vii. 87, 1 (quoted above); by Mitra and Varuṇa, iv. 13, 2 (*anu vrataṁ Varuṇo yanti Mitro yat sūryaṁ divi ārohayanti*); v. 63, 4, 7 (*sūryam ā dhattho divi*); Indra and Varuṇa, vii. 82, 3 (*sūryam airayataṁ divi prabhum*); by Indra and Viśvānu, vii. 99, 4 (*uruṁ yajnāya cakrathur u lokāṁ janayantū sūryam uhasam aynim*), and by the Angirases through their rites, x. 62, 3 (*ye riteṣa sūryam ārohayan divi aprathayan prithivīm mātaram vi*). In passages of this description the divine personality of the sun is thrown into the background: the grand luminary becomes little more than a part of nature, created and controlled by those spiritual powers which exist above and beyond all material phenomena. The divine power of Mitra and Varuṇa is said to be shown in the sky, where Sūrya moves a luminary and a bright agent [or instrument] of theirs; whom again they conceal by clouds and rain, v. 63, 4 (*māyā eām Mitrāvaruṇā divi śritā sūryo jyotiḥ charati chitram āyudham | tam abhreṇa vṛiṣṭyā gūhatho divi*). He is declared to be god-born, x. 37, 1; to be the son of the sky, *ibid.* (*devajātāya ketave Divas putrāya Sūryāya*); to have been drawn by the gods from the ocean where he was hidden (x. 72, 7, see above, p. 48); to have been placed by the gods in heaven, x. 88, 11 (*yadā id enam adadhur yajniyāso divi devāḥ sūryam āditeyam*), where he is identified with Agni; and to have sprung from the eye of Puruṣa, x. 90, 13 (*chakṣhoḥ sūryo ajāyata*).²⁴⁹ He is also said to have been overcome and despoiled by Indra, x. 43, 5 (*sām̐vargaṁ yaṁ maghavā sūryam jāyat*),²⁵⁰ who, in some obscure verses is alluded to as having carried off one of the wheels of his chariot, i. 175, 4; iv. 28, 2; iv. 30, 4; v. 29, 10.

(4) Translation of a hymn to Sūrya.

I subjoin, with a translation, the greater part of the picturesque, if somewhat monotonous, hymn, i. 50: *Ud u tyaṁ jātavedasaṁ devaṁ*

²⁴⁹ In the A.V. iv. 10, 5, the sun is said to have sprang from Vṛittra (*Vṛittrīj jāto divākaraḥ*).

²⁵⁰ See the 4th vol. of this work, pp. 92 f.

vahanti ketavaḥ | dṛiṣe viśvāya sūryam | 2. Apa tye tūyavo yathā nakṣhatrā yanti aktubhiḥ | sūrāya viśvachakṣaḥ | 3. Adṛiṣram aśya ketavo vi rāśmayo janān anu | bhrājanto agnayo yathā | 4. Taraṇir viśvadarśato jyotiṣṭhṛid aśi sūrya | viścam ā bhāsi rochanam | 5. Pratyāñ devānāñ viśaḥ pratyāñ uḍ eśi mānuṣhān | pratyāñ viścam svar dṛiṣe | 6. Yena pāvaka chakṣaḥā bhuranyantañ janān anu | tvañ Varuṇa paśyasi | 7. Vi dyām eśi rajas prithu aḥā mimāno aktubhiḥ | paśyan janmāni sūrya | 8. Sapta tvā harito rathe vahanti deva sūrya | śochiṣṭh-keśaṁ viśchakṣhaṇa | 9. ayukta sapta śundhyuvaḥ sūro rathasya naptyaḥ | tūbhīr yati svayuktibhiḥ | 10. Uḍ cayaṁ tamasaḥ pari jyotiṣ paśyantaḥ uttaram | devaṁ devatrā sūryam aganma jyotir uttamam |

1. "The heralds"²⁵¹ lead aloft this god Sūrya, who knows all beings, (manifesting him) to the universal gaze. 2. (Eclipsed) by thy rays, the stars slink away, like thieves, before thee the all-beholding luminary. 3. His rays revealing (his presence) are visible to all mankind, flaming like fires. 4. Traversing (the heavens), all-conspicuous, thou createst light, o Sūrya, and illuminatest the whole firmament. 5. Thon risest in the presence of the race of gods, of men, and of the entire heaven, that thou mayest be beheld. 6. With that glance of thine wherewith, o illuminator, o Varuṇa, thou surveyest the busy race of men,²⁵² 7. thou, o Sūrya, penetratest the sky, the broad firmament, measuring out the days with thy rays, spying out all creatures. 8. Seven ruddy mares bear thee onward in thy chariot, o clear-sighted Sūrya, the god with flaming locks. 9. The sun has yoked the seven brilliant mares, the daughters of the car; with these, the self-yoked, he advances. 10. Gazing towards the upper light beyond the darkness, we have ascended to the highest luminary, Sūrya, a god among the gods."²⁵³

²⁵¹ In his translation of R.V. i. 166, 1, Professor Müller renders *ketu* by herald (see pp. 197, and 201), a sense which suits the verse before us very well.

²⁵² See Professor Benfey's translation, and note (Orient und Occident, i. p. 405), and the passage of Roth's *Abhandlungen* (Dissertations on the literature and history of the Veda) p. 81 f., to which he refers; and in which that writer regards the reading *janān* as standing for *janām*, the acc. sing., the last syllable being lengthened on account of the metre.

²⁵³ I subjoin a metrical translation of these verses:

1. By lustrous heralds led on high,
The omniscient Sun ascends the sky,
His glory drawing every eye.

The Atharva-veda contains a long hymn to Sūrya, xiii. 2, partly made up of extracts from the Rig-veda.

The Mahābhārata (iii. 166 ff.) also has a hymn to the same god, in which he is styled "the eye of the world, and the soul of all embodied creatures," v. 166 (*tvam bhāno jagataś cakṣus tvam ātmā sarva-dehīnām*); the source of all beings, the body of observances performed by those who practise ceremonies, the refuge of the Sāṅkhyas, the highest object of Yogins, the unbolted door, the resort of those seeking emancipation, etc., etc.; v. 166 f. (*tvam yoniḥ sarva-bhūtānām tvam āchāraḥ kriyāvatām | tvam gatiḥ sarva-sāṅkhyānām yoginām tvam parāyaṇam | anāvṛitūrgaladevāraṇām tvam gatiḥ tvam mumukṣatām*); and his celestial chariot (*divyaṁ ratham*) is referred to (v. 170). He is also, we are told, said by those who understand the computation of time, to be the beginning and end of that period of a thousand yugas known as the day of Brahmā (*yad aho Brahmanāḥ proktaṁ sahasra-yuga-sammitam | tasya tram ādir antaś cha kālajnaiḥ samprakīrtitaḥ*); the lord of the Manus, of their sons, of the world sprung from Manu, and of all the lords of the Manvantaras. When the time of the mundane dissolution has arrived, the Samvarttaka fire, which reduces all things to ashes, issues from his wrath (vv. 185 f.; compare the 1st vol. of this work, pp. 43 f. and 207).

2. All-seeing Sun, the stars so bright,
Which gleamed throughout the sombre night,
Now scared, like thieves, slink fast away,
Quenched by the splendour of thy ray.
3. Thy beams to men thy presence shew;
Like blazing fires they seem to glow.
4. Conspicuous, rapid, source of light,
Thou makest all the welkin bright.
5. In sight of gods, and mortal eyes,
In sight of heaven thou scal'st the skies.
6. Bright god, thou scanu'st with searching ken
The doings all of busy men.
7. Thou stridest o'er the sky; thy rays
Create, and measure out, our days;
Thine eye all living things surveys.
8. 9. Seven lucid mares thy chariot bear,
Self-yoked, athwart the fields of air,
Bright Sūrya, god with flaming hair.
10. That glow above the darkness we
Beholding, upward soar to thee,
For there among the gods thy light
Supreme is seen, divinely bright.

SECTION XI.

SAVITŪI.

(1) *His epithets, characteristics, and functions.*

The hymns which are entirely or principally devoted to the celebration of Savitŕi are the following: i. 35; ii. 38; iv. 53; iv. 54; v. 81; v. 82; vii. 37; vii. 45; x. 149; with many detached passages and verses, such as i. 22, 5-8; iii. 56, 6, 7; iii. 62, 10-12, etc., etc.

The epithets, characteristics, and functions of this god, as described in the Rig-veda, are as follows:

He is pre-eminently the golden deity, being *hiranyākṣa*, golden-eyed (i. 35, 8); *hiranya-pāṇi*,²³⁴ *hiranya-hasta*, golden-handed (i. 22, 5; i. 35, 9, 10; iii. 54, 11; vi. 50, 8; vi. 71, 4; vii. 38, 2; S.V. i. 464; Vaj. S. i. 16; iv. 25; A.V. iii. 21, 8; vii. 14, 2; vii. 115, 2;²³⁵ *hiranya-jihva*, golden-tongued (vi. 71, 3); *sujiḥva*, beautiful-tongued (iii. 54, 11; vii. 45, 4); *mandra-jihva*, pleasant-tongued (vi. 71, 4). He invests himself with golden or tawny mail (*piśaṅgaṁ drūpim*, iv. 53, 2); and assumes all forms (*viśvā rūpāṇi prati mānchate kaviḥ*, v. 81, 2). He is also *harikṣa*, the yellow-haired (x. 139, 1). Luminous in his aspect, he ascends a golden car, drawn by radiant, brown, white-footed, horses; and beholding all creatures, he pursues an ascending and descending path, i. 35, 2-5; vii. 45, 1 (*hiranyayena Savitā rathena devo yāti bhuvanāni paśyan | yāti devaḥ pravatā yāti udatā yāti śubrābhyām yajato haribhyām | kṛīṣanair viśvarūpām*

²³⁴ See the tasteless explanations of this epithet given by the commentator and the Kaushitaki Brāhmaṇa, as mentioned in Rosen's and Wilson's notes on i. 22, 5; and see also Weber's Ind. Studien, ii. 306. The same epithet is given to Savitŕi in the Vaj. Samhitā, i. 16, where see the commentary. Savitŕi is also called *prithuspāṇi*, broad-handed (ii. 38, 2), and *supāṇi*, beautiful-handed (iii. 33, 6; vii. 45, 4). Tvāṣṭri, too, is called *supāṇi* (iii. 54, 12), as are also Mitra and Varuṇa (iii. 56, 7).

²³⁵ According to the A.V. i. 33, 1, he, as well as Agni, was born in the golden-coloured waters (*hiranyavarṇāḥ śuchayaḥ pūvakūḥ yāsu jātaḥ Savitā yāsu Agniḥ*).

hiranya-samyam yajato bṛihantam ā asthād ratham savitā chitrabhd-nuḥ | vi janān svādāḥ śitipādāḥ akhyaṇ ratham hiranyapraugam vahan-taḥ | savitā suratno antarikṣapṛāḥ vahanāno āsvaiḥ). Surrounded by a golden lustre, *hiranyayām amatim* (iii. 38, 8; vii. 38, 1; vii. 45, 3), he illuminates the atmosphere, and all the regions of the earth, i. 35, 7, 8; iv. 14, 2; iv. 53, 4; v. 81, 2 (*vi suparṇo antarikṣhāṇi akhyat | asthau vi akhyat kakubhaḥ pṛithivyāḥ | ūrdhvaṁ ketuṁ savitā devo astrej jyotir viśvamai bhuvanāya kṛiṇvan | adābhyo bhuvanāni pra-chākaśat | vi nākam akhyat Savitā*). His robust and golden arms,²²⁶ which he stretches out to bless, and infuse energy into, all creatures, reach to the utmost ends of heaven, ii. 38, 2; iv. 53, 3, 4; vi. 71, 1, 5; vii. 45, 2 (*viśvasya hi śruśhaye devaḥ ūrdhvaḥ pra bāhavā pṛithu-pāṇiḥ sisartti | pra bāhū asrāk Savitā savitmani | ud u sya devaḥ Savitā hiranyayā bāhū ayaṁśta savanāya sukratuḥ | ud asya bāhū śithirā bṛi-hantā hiranyayā divo antān anashṭām*). In one place, however (vi. 71, 4), he is called *ayohanu*, the iron-jawed, though even there the commentator says that *ayas*, which ordinarily means iron, is to be rendered by gold. His ancient paths in the sky are said to be free from dust, i. 35, 11 (*ye to panthāḥ Savitāḥ pūrvyāso areṇavaḥ sukrītāḥ antarikṣe*). He is called (like Varuṇa and others of the gods) *asura*, a divine spirit (i. 35, 7, 10; iv. 53, 1). His will and independent authority cannot be resisted by Indra, Varuṇa, Mitra, Aryaman, Rudra, or by any other being, ii. 38, 7, 9; v. 82, 2 (*nakir asya tāni vratā devasya Savitur minanti | na yasya Indro Varuṇo na Mitro vratam Aryamā na minanti Rudraḥ | asya hi svayaśastaram Savituh kach chana priyam | na minanti svarājyam*). He observes fixed laws, iv. 53, 4; x. 34, 8; x. 139, 3 (*vratāni devaḥ Savitā bhīrakṣhate | Savitā satyadharmā*). The other gods follow his lead, v. 81, 3 (*yasya prayāṇam anu anyo id yayur devāḥ*). The waters and the wind obey his ordinance, ii. 38, 2 (*āpaś chid asya vrata ā nimigrāḥ ayaṁ chid vāto ramate pariḥman*). His praises are celebrated by the Vasas, by Aditi, by the royal Varuṇa, by Mitra, and by Aryaman, vii. 38, 3, 4 (*api stutaḥ Savitā devo astu yam ā chid tiśve Vasavo grīṇanti | abhi yam devi Aditir grīṇāti savaṁ devasya*

²²⁶ Indra, too, is called *hiranya-bāhu*, golden-armed, vii. 34, 4. Agni is said to raise aloft his arms like Savitṛi, i. 95, 7. In vii. 79, 2, the Dawns are said to send forth light as Savitṛi stretches out his arms. In i. 190, 3, also the arms of Savitṛi are alluded to. In vii. 62, 5, Mitra and Varuṇa are supplicated to stretch out their arms.

Savitur juahānā | abhi samrājō Varuṇo grīnanti abhi Mitrāso Aryamā anjoshāḥ). He is lord of all desirable things, and sends blessings from the sky, from the atmosphere, and from the earth, i. 24, 3; ii. 38, 11 (*isānām vāryānām | asmaḥhyam tad divo adbhyaḥ prithivyās tvayā dattaṁ kāmyaṁ rādhaḥ ā gāt | śam yat stotribhyaḥ āpaye bhavāti uruśāmsāya Savitar jaritre*). He impels the car of the Aśvins before the dawn, i. 34, 10 (*yuvor hi pūrvaṁ Savitā ushaso ratham ṛitāya chitraṁ ghrīta-rantam iśhyati*). He is *prajāpati*,²⁹⁷ the lord of all creatures, the supporter of the sky and of the world, and is supplicated to hasten to his worshippers with the same eagerness as cattle to a village, as warriors to their horses, as a cow to give milk to her calf, as a husband to his wife, iv. 53, 2; iv. 54, 4; x. 149, 1, 4²⁹⁸ (*Divo dhartā bhuvanasya prajāpatiḥ | Savitā yantraiḥ prithivīm aramṇād askambhane Savitā dyūm adṛimhat | 4. Gāraḥ ica grāmaṁ yuyudhir icāivān vāsrena vatsaṁ sumanāḥ duhānā | patir ica jāyām abhi no ni etu dhartā divaḥ Savitā viśvavāraḥ*). In v. 82, 7, he is called *viśvadeva*, "in all attributes a god." He measured (or fashioned) the terrestrial regions, v. 81, 3 (*yaḥ parthivāni vi mame*). He bestows immortality on the gods, iv. 54, 2 = Vāj. Sanh. xxxiii. 54 (*devēbhyo hi prathamam yajniyēbhyo amṛitatvaṁ suvasi bhāgam uttamam*), as he did on the Rikhus, who by the greatness of their merits attained to his abode, i. 110, 2, 3 (*charitasya bhūmanā agachhata Savitur dāhuḥo griham | tat Savitā ro amṛitatvam āsvat*). In x. 17, 4, he is prayed to convey the departed spirit to the abode of the righteous (*yatrāste sukṛito yatra te yayus tatra tvā devaḥ Savitā dadhātu*). He is supplicated to deliver his worshippers from sin, iv. 54, 3 (*achitti yach chakṛima daicye jame . . . | devashu cha Savitar mānuḥeshu cha traṁ no atra svatād anāgasaḥ*).

Savitri is sometimes called *apām napāt*, son of the waters (x. 149, 2), an epithet which is more commonly applied to Agni.

²⁹⁷ In the Taittiriya Brāhmaṇa, i. 6, 4, 1 (p. 117), it is said, *Prajāpatiḥ Savitā bhūteṣu prajāḥ asṛjata*, "Prajāpati, becoming Savitri, created living beings." On the relation of Savitri and Prajāpati see Weber, "Omina und Portenta," pp. 386, 392; and the passage of the Śatapatha Brāhmaṇa, xii. 3, 6, 1, where it is said that people are accustomed to identify Savitri with Prajāpati, *Yo hy eva Savitā sa Prajā-patir iti vadantaḥ*, etc., etc.

²⁹⁸ It is not clear whether it is Savitri or the aerial ocean (*samudra*) from which earth, atmosphere, and sky are said in x. 149, 2, to have sprung. See the 4th vol. of this work, p. 96.

(2) *Passages in which the origin of his name seems to be alluded to.*

The word Savitṛi is defined by Yāska (Nirukta, x. 31 as meaning *sarvasya prasavitā*, but he does not explain in what sense *prasavitā* is to be taken. The root *su* or *sū*, from which it is derived, has three principal significations, (1) to generate or bring forth; (2) to pour forth a libation; and (3) to send or impel. When treating of derivatives of this root as applied to Savitṛi, Sāyana sometimes gives them the sense of sending or impelling, and sometimes of permitting or authorizing (*anujñā*). In a few places he explains the root as meaning to beget. (Thus on i. 113, 1, he renders *prasūtā* by *utpannā*, and *sarāḥ* by *utpattiḥ*). The word *prasavitṛi*, as well as various other derivatives of the root *su*, are introduced in numerous passages of the Rig-veda relating to the god Savitṛi, with evident reference to the derivation of that name from the same root, and with a constant play upon the words,²²⁹ such as is unexampled in the case of any other deity.

The following are some of the passages of the Rig-veda in which these derivatives occur:

i. 124, 1. *Devo no atra Savitā nu artham prāsāvid dvīpat pra chatuṣpad ityai* | "The god Savitṛi hath impelled (or aroused) both two-footed and four-footed creatures to pursue their several objects."

i. 157, 1. *Prāsāvid devaḥ Savitā jagat prithak* | "The god Savitṛi has aroused each moving thing" (comp. i. 159, 3).

v. 81, 2 (= Vāj. San. xiii. 3). *Viśvā rūpāṇi prati munchato kaviḥ prāsāvid bhadrām dvīpade chatuṣpade | vi nākam akhyat Savitā vorenyo anu prayānam Ushaso virājati* | 5. *Uta īśiṣhe prasavasya tvam ekaḥ id uta Pūshā bhavasi dera yāmabhiḥ* | "The wise (Savitṛi) puts on (or, manifesta) all forms. He hath sent prosperity to biped and quadruped. Savitṛi, the object of our desire, has illuminated the sky. He shines after the path of the Dawn." 5. "Thou alone art the lord of vivifying power, and by thy movements, o god, thou becomest Pūshan, (or the nourisher)."

i. 110, 2. *Saudhanvānsāś charitasya bhūmanā ayachhata Savitṛ*

²²⁹ See Roth's Illustrations of the Nirukta, p. 76. I cannot form an opinion whether this feature in the hymns in question affords any sufficient ground for regarding them as artificial in character, and consequently as comparatively late in their origin.

dānuho griham | 3. *Tat Savitā ro amṛitateam ānuwat* | "Sons of Sudhanvan (Ribhus), by the greatness of your deeds ye arrived at the house of the bountiful Savitṛi. 3. Savitṛi bestowed on you (*ānuwat*) that immortality."

i. 159, 5. *Tad rādho adya Savitur varenyam vayasā devasya prasave manūmahe* | "That desirable wealth we to-day seek through the favouring impulse of the divine Savitṛi."

ii. 38, 1. *Ud u syaḥ devaḥ Savitā savāya tatsatamañ tad-apāḥ vahnir aśhāt* | "The god Savitṛi hath arisen to impel (or vivify) us, he who continually so works, the supporter."

iii. 33, 6 (Nir. ii. 26). *Devo anayat Savitā supāṇis tasya vayam prasave yamaḥ urviḥ* | "The god Savitṛi hath led (us, *i.e.* the waters); by his propulsion we flow on broadly."

iii. 56, 6. *Trir ā divaḥ Savitāḥ vāryāṇi dice dice ānuva trir no ahnaḥ* | 7. *Trir ā divaḥ Savitā sashavīti rājānā Mitrāvaruṇa supāṇi* | "Thrice every day, o Savitṛi, send us desirable things from the sky. 7. Thrice Savitṛi continues to send down (these things to us) from the sky; and so also do the fair-handed Mitra and Varuṇa."

iv. 53, 3. *Pra bāhū asrāk Savitā savimani niveśayan prasuvann ak-tubhir jagat* | 6. *Bṛihatsumnaḥ prasavitā niveśano jagataḥ sthātur ubha-yasya yo raśi* | *sa no devaḥ Savitā śarma yachhatu* | "Savitṛi hath stretched out his arms in his vivifying energy (*savimani*²⁶⁰), stablishing and animating all that moves by his rays. 6. May that god Savitṛi, who bestows great happiness, the vivifier, the stablisher, who is lord both of that which moves and of that which is stationary, bestow on us protection."

iv. 54, 3. *Achitti yach chakṛima daivyo jano dīnair dakṣaiḥ prabhūti puruṣvataḥ* | *deveshu cha Savitar mānuṣhesu cha tvañ no atra suvatād anāgasaḥ* | "Whatever (offence) we have committed by want of thought, against the divine race, by feebleness of understanding, by violence, after the manner of men, and either against gods or men, do thou, o Savitṛi, constitute (*suvatāt*) us sinless."

v. 82, 3. *Sa hi ratnāni dāsuahe suvāti Savitā Bhagaḥ* | 4. *Adya no devaḥ Savitāḥ prajāvat sāvīḥ saubhagam* | *parā dushvapnyam sava* | 5. *Viśvāni deva Savitar duritāni parā sava yad bhadrāṇi tan naḥ ānuva* | 6. *Anāgasaḥ Aditayo devasya Savituh sava* | *viśvā vāmāni dhīmahi* |

²⁶⁰ This word also occurs in Sāma-veda, i. 464.

7. *Ā vitradevaṁ satpatim sūktair adya vṛṇimāhe | satyasavaṁ Savitāram |* "May he, Savitṛi, who is Bhaga, (or the protector, *bhaga*), send wealth to his worshipper. 4. Send (*sāciḥ*) to-day, o divine Savitṛi, prosperity with progeny: send away (*parā-susa*) sleeplessness (compare x. 37, 4, where a similar expression (*apa-susa*) is employed in the case of Sūrya). 5. Send away, o divine Savitṛi, all calamities; send (*āsusa*) us what is good. 6. May we, becoming sinless towards Aditi, through the influence (*sava*) of the divine Savitṛi, possess all things desirable. 7. We seek to-day, with hymns, for Savitṛi, who possesses true energy (*satya-sava*²⁶¹), and all divine attributes, the lord of the good."

vi. 71, 1. *Ud u syaḥ devaḥ Savitā hīranyayā bhāhū nyañista savanāya sukṛatuḥ |* 2. *Devasya vayasā Savituh savimani śreṣṭhe syāma vasuṁś cha dāvane |* yo viśvasya deipado yaś chatuṣpado niveśane prasave chāsi bhūmanah | 6. *Vāmam adya Savitar vāmam u śeo divo divo vāmam asmubhyaṁ sāciḥ |* "The potent god Savitṛi hath stretched out his golden arms to vivify (or impart energy). 2. May we share in the excellent vivifying power (compare x. 36, 12) of the god Savitṛi, and in the bestowal of wealth by thee, who continuest to stablish and vivify the entire two-footed and four-footed world. 6. Send to us to-day, Savitṛi, what is desirable; send it to us to-morrow, and every day."

vii. 38, 2. *Ud u tiṣṭha Savitaḥ . . . ā nrīḍhyo marttabhojanam sutānaḥ |* 4. *Abhi yaṁ devī Aditir grīṇāti savaṁ devasya Savitur juṣṭhānā |* abhi samrājō Varuṇo grīṇanti abhi Mitrāso Aryamā sajoṣhāḥ | "Rise, Savitṛi, . . . sending (*āśveḍnaḥ*) to men the food which is fit for mortals. 4. Whom (*i.e.* Savitṛi) the goddess Aditi praises, welcoming the vivifying power of the divine Savitṛi, whom Varuṇa, Mitra, and Aryaman laud in concert."

vii. 40, 1. *Yad adya devaḥ Savitā sveḍti syāma aśya ratnino vibhāge |* "May we partake in the distribution (of wealth) which the opulent god Savitṛi shall send to-day."

vii. 45, 1. *Ā devo yātu Savitā suratno antarikṣa-prāḥ vāhamāno āśvaiḥ |* haste dādāhāno naryā purāṇi niveśayan cha prasaveṇ cha bhāma | 3. *Sa gha no devaḥ Savitā saḥsā sāviśad vasupatir vasūni |* "May the

²⁶¹ The same epithet is applied to him in x. 36, 13. It occurs also in the Sāmaveda, i. 464.

god Savitri approach, rich in treasures, filling the atmosphere, borne by horses, holding in his hand many gifts suitable for men, establishing and vivifying the world. 3. May the powerful god Savitri, lord of wealth, send us riches."

viii. 91, 6. *Āsavāṁ Savitur yathā Bhagasyeva bhujīm hve | Agniṁ samudravāsasam* | "I invoke the sea-clothed Agni, as (I invoke) the vivifying power (*savam*²²²) of Savitri and the bounty of Bhaga."

x. 35, 7. *Sreshṭham no adya Savitar vareṇyam bhāgam āsuva sa hi ratnadhāḥ asi* | "Send us to-day, o god Savitri, a most excellent and desirable portion, for thou art the possessor of riches."

x. 36, 14. *Savitā naḥ suvatu sarvatātīm* | "May Savitri send (*suvatu*) all prosperity," etc.

x. 100, 8. *Apas amivāṁ Savitā sāviśad nyak* | "May Savitri remove (*apasāviśat*) sickness."

x. 139, 1. *Sūryaraśmīr hariketaḥ purastāt Savitā jyotir ud ayān aśram* | *tasya Pūshā prasave yāti vidvān sampatyan viśvā bhuvanāni gopāḥ* | "Invested with the solar rays, with yellow hair, Savitri raises aloft his light continually from the east. In his energy (*prasave*) the wise Pūshan marches, beholding all worlds, a guardian."

Compare A. V. v. 24, 1; vii. 14, 1, 3; vii. 15, 1.

The preceding passages will suffice to show the extent to which this play on words is carried in the hymns addressed to Savitri.

Derivatives from the same root are, as we have already seen, also applied to Sūrya, as *prasavitā* and *prasūtaḥ*, in R. V. vii. 63, 2 and 4; and *apasuva* in x. 37, 4; to Indra (*haryaśva-prasūtaḥ*, iii. 30, 12); to Varuṇa (*parāsuva*, ii. 28, 9); and to Mitra, Aryaman, Savitri, and Bhaga (*sudāti*, vii. 66, 4). In vii. 77, 1, Ushas (the Dawn) is said to rouse (*prasuvanti*) all living creatures into motion. In viii. 18, 1, the impulse, vivifying power, or favouring aid (*savimani*) of the Ādityas is referred to.

(3) *Savitri, sometimes distinguished from, sometimes identified with, Sūrya.*

Savitri is sometimes expressly distinguished from Sūrya. Thus he is said in i. 35, 9, to approach, or (according to Prof. Benfey's rendering) to

²²² In i. 164, 26, and ix. 67, 26, particularly in the latter passage, *sava* may mean a libation of soma. Compare *brahmasavaiḥ* in ix. 67, 24.

bring Sūrya (*veti sūryam*);²⁶³ in i. 123, 3, to declare men sinless towards Sūrya²⁶⁴ (*devo no atra Savitā damānāḥ anāgato vocati Sūryāya*); and in v. 81, 4, to combine with the rays of Sūrya (*uta Sūryasya rāśmibhiḥ samuchyasi*). In explanation of the last passage, Śāyana remarks, that before his rising the sun is called Savitṛi, and from his rising till his setting Sūrya (*udayāt pūrvabhāsi Savitā | udayāstamayavartti Sūryaḥ iti*). And similarly Yāska says, Nirukta xii. 12: *tasya kālo yadā dyaur apahatata maskā ākṛṇarāsmir bhavati* | “the time of Savitṛi’s appearance is when darkness has been removed, and the rays of light have become diffused over the sky.” If so, his action must also extend to a later period of the day, as in vii. 66, 4, he is prayed along with Mitra (the god of the day) and Aryaman and Bhaga, to vivify the worshipper after the rising of the sun (*yad ādya sūre udite anāgāḥ Mitro Aryamā | sveāti Savitā Bhagaḥ*). Again, in x. 139, 1, Savitṛi is termed *sūrya-rāśmi*, “invested with the rays of Sūrya;” and in the 8th and 10th verses of vii. 35 (verse 8: *śam naḥ Sūryaḥ uruchakṣhāḥ* | 10: *śam no devaḥ Savitā trāyamānaḥ*), as well as in x. 181, 3 (*Dhātūr dyutānāt Savitūś cha Viśṇor ā Sūryād abharan gharmam etc*), the two gods are separately mentioned, unless we are to suppose (but apparently without reason) that in the last passage the writer means to identify all the four gods who are there named, viz. Dhātṛi, Savitṛi, Viśṇu, and Sūrya. In i. 157, 1 also, where several gods are mentioned besides Sūrya and Savitṛi, the last two appear to be distinguished: *abodhi Agnir jmaḥ udeli Sūryo vi Ushās chandrā mahi āvo archishā | ayukṣhātām Aśvinā yātave ratham prāsūti devaḥ Savitā jagat prithak* | “Agni has awoke from the earth: Sūrya rises; the great and bright Ushas has dawned with her radiance; the Aśvins have yoked their car to go; Savitṛi has vivified each moving creature.” In other texts, however, the two names appear to be employed indiscriminately to denote the same deity, viz. in iv. 14, 2 (*ārdhvaṁ ketum Savitā devo āsrej jyotir vīśvaṁ mai bhuvanāya kṛṇvan* | *ā aprāḥ dyāvā-prithivī antarikṣam vi Sūryo raś-*

²⁶³ Śāyana remarks here that, though the godhead of Savitṛi and Sūrya is identical, they may yet, from their representing different forms, be spoken of as respectively approaching and approached (*yadyapi savitṛi-sūryayor ekadevatāteṣāṁ tathāpi mūrṭti-bhedaṁ gantṛi-gantavya-bhāvaḥ*).

²⁶⁴ As in another place (x. 12, 8), he is supplicated, along with Mitra and Aditi, to declare the worshippers sinless towards Varuṇa.

mibhiḥ chekitānaḥ); x. 158, 1 (*Sūryo no divas pātu . . .* | 2. *Josha Savitāḥ . . .* | 3. *Chakshur no devaḥ Savitā . . .* | 5. *Susandriśān tvā cayam prati paśyema Sūrya*). In i. 35, 7, also the name Sūrya may be employed as synonymous with Savitṛi, which is found in the other verses of the hymn, although, as we have already seen, the two deities appear to be distinguished in verse 9. See also i. 124, 1; and vii. 63, 1-4 (when the word Sūrya is used in verses 1, 2, and 3, and Savitṛi in verse 4, and where the functions expressed by the derivatives of the root *su*, which, as we have seen, are most generally assigned to Savitṛi, are in verses 2 and 4 predicated of Sūrya).

In v. 81, 4 and 5 (*uta Mitro bhavasi deva dharmabhiḥ* | 5. *Uta Pūsha bhavasi deva yamabhiḥ*), Savitṛi is identified with Mitra and Pūshan, or is, at least, described as fulfilling the proper function of those gods. And similarly in v. 82, 1, 3, and vii. 38, 1, 6 (unless with Prof. Roth, *s.v.* we take *Bhaga* as a simple epithet), Savitṛi seems to be identified with the god of that name. On the other hand, he is clearly distinguished from these and other deities, in such texts as iii. 54, 11, 12; vi. 49, 14; vi. 50, 1, 13; viii. 18, 3; viii. 91, 6; x. 139, 1.

The word Savitṛi is not always a proper name; but is sometimes used as an epithet. Thus in ii. 30, 1, it seems to express an attribute of Indra; and in iii. 55, 19, and x. 10, 5 (*devas Tvashṭā savitā viśvarūpaḥ*), to be, as well as *viśvarūpa*, an epithet of Tvashṭri. As applied to this god, it probably means rather the generator, than the vivifier.

SECTION XII.

PŪSHAN.

I commence my description of this deity by translating the account given of him in the Sanskrit and German Lexicon of Messrs. Böthlingk and Roth, vol. iv. p. 854 f.

(1) *Functions and epithets of Pūshan.*

"Pūshan is a protector and multiplier of cattle (*paśupā*) and of human possessions in general (*pushṭimbhara*, R.V. vi. 3, 7). As a cowherd he carries an ox-goad (vi. 53, 9; vi. 58, 2) and he is drawn by goats (*ajāśva*). In character he is a solar deity,¹⁰⁰ beholds the entire universe, and is a guide on roads and journies (i. 42, 1; x. 17, 6; x. 59, 7; x. 85, 26; A.V. vi. 73, 3), and to the other world (*pathaspati*, *propathya* (x. 17, 3, 5; A.V. xvi. 9, 2; xviii. 2, 53). He is called the lover of his sister Sūryā (vi. 55, 4, 5; vi. 58, 4). He aids in the revolutions of day and night (i. 23, 13-15); and shares with Soma the guardianship of living creatures (*Soma-pūshanau*, ii. 40, 1 ff.). He is invoked along with the most various deities, but most frequently with Indra (*Indrā-pūshanau*, i. 162, 2; vii. 35, 1), and Bhaga (iv. 30, 24; v. 41, 4; v. 46, 2; x. 125, 2. Compare Satapatha Brāhmaṇa xi. 4, 3, 3; Kāty. Sr. v. 13, 1). His most remarkable epithets, in addition to those above specified, are *āghṛiṇi*, *kapardin*, *karambhād*, *dasra*, *dasma*, *dasmavarchas*, *narāśansa* (R.V. i. 106, 4; x. 64, 3) *vimucho napāt*, *vimochana*. Compare especially the hymns R.V. vi. 53-58; x. 26." The reader can also consult the remarks on this god given in the Introductions to Professor Wilson's translation of the Rig-veda, vol. i. p. xxxv. and vol. iii. p. xii.

The hymns which are exclusively devoted to the celebration of

¹⁰⁰ In Nir. vii. 9, where R.V. x. 17, 3, is quoted, Yāska explains the words *dhurandasya gopāḥ* there applied to Pūshan, by *sarveśām dhātūnām gopāyitā ōdityaḥ* | "the sun, the preserver of all beings."

Pūshan are i. 42; i. 138; vi. 53-56; vi. 58; and x. 26. In ii. 40, he is invoked along with Soma, and in vi. 57, in company with Indra. The single or detached verses of other hymns in which he is mentioned are numerous. In addition to the epithets above specified by Professor Roth, I note the following, and others will be found, in the hymns which are translated below: *agohya*, not to be hidden (x. 64, 3); *anarvan*, resistless (vi. 48, 15); *abhyardhayajvan*, bringing blessings (vi. 50, 5); ²⁰⁰ *asura*, divine (v. 51, 11); *kshayadvira*, ruler of heroes (i. 106, 4); *tavyas*, strong, and *tura*, vigorous (v. 43, 9); *tuvijāta*, of powerful nature (i. 138, 1); *purandhi*, wise (ii. 31, 4); *purūvasu*, abounding in wealth (viii. 4, 15); *mantumat*, wise in counsel (i. 42, 5); *māmhishṭha*, most bountiful (viii. 4, 18); *mayobhā*, beneficent (i. 138, 2); *vājin*, bestower of food (i. 106, 4); *śakra*, powerful, (viii. 4, 15); *viśvadevya*, distinguished by all divine attributes (x. 92, 13); *viśvasaubhaga*, bestowing all blessings (i. 42, 6); *viśvavedas*, knowing all things (i. 89, 6); *hiranyavāṣṭimattama*, skilful wielder of a golden spear (i. 42, 6); and Soma is said to be like Pūshan an impeller of the soul (*dhijavana*). He is the lord of all things moving and stationary, the inspirer of the soul, an unconquerable protector and defender, and is besought to give increase of wealth, i. 89, 5 (*tam iśānaṁ jagataḥ tastuhas patiṁ dhiyāmjinam avasa hūmahe tayaṁ | Pūshā no yathā vedasūm asad vridhe rakṣitā pūyur adabdhāḥ svastaye |* compare ii. 1, 6). He is besought to maintain his friendship steadfast like a skin without holes and well filled with curds; he is declared to transcend mortals, and to be equal to the gods, in glory; and is prayed to protect his servants in battle and to defend them as of old, vi. 48, 18 (*ḍṛiter iva te arjīkam astu sakhyam | achhidrasya dadhanvataḥ supūrṇasya dadhanvataḥ |* 19. *Paro hi martyair asi samo devair uta śriyā | abhi khyāḥ Pūshan pritanāsu naḥ tvaṁ ara nūnaṁ yathā purā*). He is said to regard, and to see clearly and at once, all creatures, iii. 62, 9 (*yo viśvā abhi vipāśyati dhuranaṁ saṁ cha paśyati | sa naḥ Pūshā 'eitā dhurat*), and in x. 139, 1, is associated

²⁰⁰ "Spenden entgegenbringend" (Roth). Yāska (Nir. vi. 6) explains the compound as *abhyardhayan yajati*, "one who increasing, worships," and Śāyana expands this into "prospering his worshippers" (*stotrin abhyardhayan sampiddhān kurvan yo yajati dhanena pūjayati tūdrīṣaḥ*); Roth, in his Illustrations of the Nirukta, p. 75, inclines to the same interpretation.

with *Savitṛi* and is described as moving onward under his impulse, and as knowing and perceiving all creatures, a guardian (*tasya Pūshā prasave yāti vidvān sampāṣyan viśvā bhuvanāni gopāḥ*). He is connected with the marriage ceremonial in x. 85, 26 and 37, being besought to take the bride's hand and lead her away (verse 26. *Pūshā tvā ito nayatu hastagrihya*), and to bless her in her conjugal relation (37. *tām Pūshan śīcatamām ā trayasra*);²⁶⁷ and in another place he is prayed to give his worshippers their share of damsels, ix. 67, 10 (*avita no ajāśvaḥ Pūshā yāmani yāmani ā bhakṣhad kanyāsu naḥ*). According to Professor Roth (as quoted above) Pūshan is not only the tutelary god of travellers, but also, like *Savitṛi* and *Agni*, and the Greek *Hermes*, a *ψυχοπομπός*, who conducts departed spirits on their way to the other world, and in proof of this, as we have seen, he refers to R.V. x. 17, 3, 5, and two passages from the A.V. These texts are as follows: R.V. x. 17, 3 ff. (verses which, as I learn from Professor M. Müller's article on the funeral ceremonies of the Brahmins,²⁶⁸ p. xi. ff., are directed to be recited during the cremation of the body): *Pūshā tvā itaś chyāvayatu pra vidvān anashṭapaśur bhuvanasya gopāḥ | sa tvā śtebhyah pari dadat pitṛibhyo Agnir devebhyah suvidatriebhyah |* 4. *Āyur viśvāyuh pari pāsati tvā Pūshā tvā pātu prapathe purastāt | yatrāsato sukṛito yatra te yayus tatra tvā devaḥ Savitā dadhātu |* 5. *Pūshā imāḥ āśāḥ anu veda sarvāḥ so asmān abhayatamena neshat | svastidāḥ āghṛiṇiḥ sarvavīro aprayuchhan puraḥ etu prajānan |* 6. *Prapathe pathām ajanishṭa Pūshā prapathe divaḥ prapathe pṛithivyāḥ | ubhe abhi priyatame sadasthe ā cha parā cha charati prajānan |* "3. May Pūshan convey thee away hence, the wise, the preserver of the world, who loses none of his cattle; may he deliver thee to these fathers; and may *Agni* (entrust thee) to the gracious gods. 4. May life, full of vitality, protect thee: May Pūshan convey thee onward on thy distant road; May *Savitṛi* place thee where the righteous abide, in the place whither they have gone. 5. Pūshan knows all these regions: may he conduct us in perfect security; blessing, glowing, all-heroic, may he go before us, watchful and understanding. 6. Pūshan was born to move on distant paths, on the far road of heaven and the far road of earth. He goes to and returns from both the beloved abodes."

²⁶⁷ See Weber's Ind. Stud. v. 186, and 190.

²⁶⁸ Journal of the German Oriental Society, vol. ix., at the end.

A.V. xvi. 9, 2. *Tad Agnir āha tad u Soma āha Pūshā mā dhāt sukṛitasya loka* | "Agni says, and Soma says, 'may Pūshan place me in the world of righteousness.'"

A.V. xviii. 2, 53. *Agnishomā pathikṛitā syonaṁ devebhyo ratnaṁ dadhathur vi lokam* | *upa preshyatam Pūshanaṁ yo vahāti ajayānāḥ pathibhis lattra gachhatam* | "Agni and Soma, makers of paths, ye have prepared for the gods, as a treasure, a beautiful world; go thither and send hither to us Pūshan, who shall conduct us by direct roads."²⁶⁹

In R.V. i. 23, 13 f. the glowing Pūshan is prayed to bring hither, like a lost beast, the supporter of the sky, who is surrounded by brilliant grass;²⁷⁰ and is said to have found the king so designated, who had been concealed (*a Pūshan chitrabarkisham āghṛiṇe dharuṇaṁ divaḥ āja nashṭaṁ yathā paśum* | 14. *Pūshā rājānam āghṛiṇir apagūḷhaṁ guhā hitam* | *avindach chitrabarkisham*).

In one passage, i. 23, 8, the other gods are designated by the appellation of *pūsharātī*, "bestowers of Pūshan's gifts," or "having Pūshan as their chief giver."

(2) Hymns addressed to Pūshan.

I shall now translate some of the hymns addressed to Pūshan, from which it will appear that the character of this god is not very distinctly defined; and that it is difficult to declare positively what province of nature or of physical action he is designed to represent, as is at once manifest in the case of Dyaus, Prithivī, Agni, Indra, Parjanya, and Sūrya :

i. 42, 1. *Sam Pūshann adheanas tira vi amho vimucho napāt* | *sakheva deva pra nas puraḥ* | 2. *Yo naḥ Pūshann agho tṛiko duśśevaḥ ādideśati* | *apa sma tvam patho jahi* | 3. *Apa tyam paripanthinam mushicānaṁ huraśchitam* | *dūram adhi sruter aja* | 4. *Tvaṁ tasya dvayāvino aghaśam-sasya kasya chit* | *padā 'bhi tiśṭha tapuskim* | 5. *Ā tat te dasra mantumaḥ Pūshann avo tṛiṇīmahe* | *yena pitṛin achodayaḥ* | 6. *Adha no*

²⁶⁹ Prof. Roth, *s.v.* takes *ajayānāḥ* as = *anjayānāḥ*.

²⁷⁰ Professor Roth understands this epithet *chitrabarkish* to mean "having glittering straw," or "having around him straw in the form of jewels," and applies it to the moon. Prof. Benfey, following Śāyana, considers that Soma is the deity intended, and renders the word *chitrabarkish* by "reposing on a rich covering." The reference seems obscure.

*viśvasaubhaga hiranyavāśīmatama | dhanāni suśaṅgā kṛidhi | 7. Ati
naḥ satśato naya sugā naḥ supathā kṛiṇu | Pūshann iha kratuṁ vidadh |
8. Abhi suvasasāṁ naya na navaśvāro adhvaṇe | Pūshann . . . | 9. Sa-
dhi pārdhi pra yamāi cha tisthi prāsi udaram | Pūshann . . . | 10. Na
Pūshanam methāmāsi sūktair abhi grīṇīmāsi | vasūni dāsmam imāhe |*
“1. Conduct us, Pūshan, over our road; remove distress, son of the de-
liverer;”²⁷¹ go on before us. 2. Smite away from our path the destruc-
tive and injurious wolf which seeks after us. 3. Drive away from our
path the waylayer, the thief, the robber. 4. Tread with thy foot upon
the burning weapon of that deceitful wretch, whosoever he be. 5. O
wonder-working and wise Pūshan, we desire that help of thine where-
with thou did favour our fathers. 6. O god, who bringest all bless-
ings, and art distinguished by thy golden spear, make wealth easy of
acquisition. 7. Convey us past our opponents; make our paths easy
to traverse; gain strength for us here. 8. Lead us over a country of
rich pastures; let no new trouble (beset our) path. 9. Bestow, satiate,
grant, stimulate us, fill our belly. 10. We do not reproach Pūshan,
we praise him with hymns; we seek riches from the wonder-working
god.”²⁷²

The next hymn alludes at the beginning to Pūshan in his character
of tutelary god of travellers (comp. vi. 49, 8; x. 17, 3, 6; x. 59, 7;
x. 92, 13); but it is chiefly occupied with the poet's aspirations after
a liberal patron, and with attempts to inflame the god's indignation
against the niggards with whom he considered himself to be surrounded.

²⁷¹ *Vimuchā napāt*. Professor Benfey follows Sāyana *in loco* in taking this to
mean “offspring of the cloud” (*jala-vimochaka-hetor meghasya putra*). The
Indian commentator, however, assigns another sense to the phrase in v. 55, 1, where
it recurs, and where he explains it as “the son of Prajāpati, who at the creation
sends forth from himself all creatures” (*vimunchati śṛiṣṭi-kāle vasakūdat sarvāḥ
prajāḥ viśṛjati iti vimuk Prajāpatiḥ | tasya putra*). In R.V. viii. 4, 15 f. Pūshan
is called *vimochana*, the “deliverer,” which Sāyana interprets “deliverer from sin”
(*pāpād vimochayitāḥ*). Perhaps *vimuchā napāt* means the same thing. Compare
the words *vi te munchantām vimuchā hi santi*, A.V. vii. 112, 3; and *śaraso napāt*,
and the other similar phrases quoted above in p. 52. In preparing my version of this
hymn I have had the aid of Benfey, as well as of Sāyana.

²⁷² Professor Benfey refers here to a preceding note of his own on R.V. i. 41, 8, the
sense of which is as follows: “I believe that this refers to a practice which we still find
among barbarous, and even among partially civilized, races, of believing that they
can compel their gods, by insults, and by blows inflicted on their images, to grant
their desires, or if this be not accomplished, of thinking that they thereby take their
revenge.”

vi. 53, 1. *Vayam u tvā pathas pate ratham na vājasātaye | dhiye Pūshann ayujmahi |* 2. *Abhi no naryam vasu citram prayata-dakṣiṇam | vāmaṁ grihapatim naya |* 3. *Aditsantaṁ chid āghṛiṇe Pūshan dānāya chodaya | paṇeś chid vi mrada manaḥ |* 4. *Vi patho vājasātaye chinuḥi vi mṛidho jahi sādhanāt ugra no dhiyaḥ |* 5. *Pari tṛindhi paṇinām ārayā hṛidayā kave | athem asmaḥyaṁ randhaya |* 6. *Vi Pūshann ārayā tuda paṇer ichha hṛidi priyam | athem asmaḥyaṁ randhaya |* 7. *Ā rikha kikirā kṛiṇu paṇinām hṛidayā kave | athem . . . |* 8. *Yām Pūshan brahmachodinitim āram bīḍharsṇi āghṛiṇe | tayā samasya hṛidayam ā rikha kikirā kṛiṇu |* 9. *Yā te aśhṛā goopaśā āghṛiṇe paśusādhanī | tasyās te sumnam imahe |* 10. *Uta no goshaṇim dhiyam āvasām vājasām uta | nṛicat kṛiṇuḥi vītaye |*

"1. Pūshan, we have attached thee, lord of roads, to our hymn, as a chariot (is yoked) for the acquisition of food. 2. Bring to us wealth suitable for men, and a manly estimable householder, who shall bestow on us gifts. 3. Impel to liberality, o glowing Pūshan, even the man who would fain bestow nothing: soften the soul even of the niggard. 4. Open up paths by which we may obtain food; slay our enemies; let our designs succeed, o glorious god. 5. O wise god, pierce the hearts of the niggards with an awl; and then make them subject to us. 6. Pierce them with an awl, o Pūshan; seek (for us) that which is dear to the niggard's heart; and then make them subject to us. 7. Penetrate and tear the hearts of the niggards, o wise god, and then subject them to us. 8. With that prayer-stimulating goad which thou carriest, glowing Pūshan, penetrate and tear the heart of every such man. 9. From that goad of thine, which is furnished with leathern thongs,²⁷³ and guides cattle, we seek for prosperity. 10. Grant that our hymn may produce for us cattle, horses, food, for our enjoyment abundantly."

vi. 54, 1. *Sam Pūshan vidushā naya yo anjasā 'nuśāsati | yaḥ eva idam iti bravat |* 2. *Sam u Pūshnā gamemahi yo grihān abhiśāsati | ime eva iti cha bravat |* 3. *Pūshnāś chakraṁ na rishyati na kōśo ava padyate | no asya vyathate pavīḥ |* 4. *Yo asmai havishā 'vidhat na tam Pūshā 'pi nṛishyate | prathamō vindate vasu |* 5. *Pūshā gāḥ anu stu naḥ Pūshā rakshatu arvataḥ | Pūshā vājam sanotu naḥ |* 6. *Pūshann anu pra gāḥ*

²⁷³ See Bohtlingk and Roth, s.v. *goopaśā*.

*ñi yajamānasya sunvataḥ | asmākaṁ stuvatām ula | 7. Mākir neśat
mākiṁ riśhat mākiṁ saṁ śāri kecaḥ | atha ariśṭābhīr ā gahi | 8.
Śṛiṇcantam Pūṣaṇaṁ vayam iryam anashṭa-cedasam | isānaṁ rāyaḥ
īmahe | 9. Pūshan tava vrate vayaṁ na riśhyema kadāchana | stolāras te
īha masi | 10. Pari Pūṣhā parastūd hastaṁ dadhātu dakṣhiṇam | punar
no naśṭam ājatu |*

“1. May we, o Pūshan, meet with a wise man who shall straightway direct us, and say ‘so it is.’²⁷⁴ 2. May we meet with Pūshan,²⁷⁵ who shall point out a house, and shall say ‘it is this.’ 3. Pūshan’s wheel is not shattered, nor does its box fall, nor is its rim broken. 4. Pūshan is not hostile to the man who offers him an oblation; that man is the first to obtain wealth. 5. May Pūshan follow our kine; may he protect our horses; may he give us food. 6. Pūshan, follow the kine of the worshipper who offers soma-libations, and of us when we do the same. 7. Let nothing be lost, or injured, or fall into a pit; but come to us with (the cows) all safe. 8. We seek after Pūshan who hears us, the alert, who never loses property, who is lord of wealth. 9. Pūshan, may we, through thy appointment, never fall into calamity; we are here, thy worshippers. 10. May Pūshan stretch out his right hand far and wide, and drive hither our lost property.”

vi. 55, 1. *Ēhi vām vimucho napād āghṛiṇe saṁ sachāvahai | rathīr
ṛitasya no bhava | 2. Rathītamaṁ kapardīnam isānaṁ rūdhaso mahah |
rāyaḥ sakhāyam īmahe | 3. Rāyo dhārā ’si āghṛiṇe vasoḥ rāsīr ajāśva
dhīvato dhīvato sakḥā | 4. Pūṣaṇaṁ nu ajāśvam upa stoshāma vājinam |
svasur yo jāraḥ uchyate | 5. Mātur didhishum abravām svasur jāraḥ
śṛiṇotu naḥ | dhṛtā Indrasya sakḥā mama | 6. Ā ajāsaḥ Pūṣaṇaṁ rathe
niśṛimbhās te janaśṛiyam | devaṁ vahanu bibhrataḥ |*

“1. Come hither, glowing god, the deliverer, may we meet; be the charioteer of our rite. 2. We seek riches from thee, the most skilful of charioteers, the god with braided hair, the lord of great wealth, and our friend. 3. Thou art a stream of opulence, a heap of riches, o glowing deity, drawn by goats, and the friend of every devout contemplator.

²⁷⁴ Sāyana says that this verse is to be muttered by a man seeking for lost property (*naśṭa-dhanam anvichhatā etaj jopyam*), and refers to Gṛhya Sūtras, iii. 9. He understands the wise man of one who shall point out the mode of recovering such property.

²⁷⁵ See Prof. Wilson’s note *in loco*. Sāyana explains: “May we by [the favour of] Pūshan meet with a man who shall shew us the house in which our lost cattle are.”

4. Let us praise Pūshan, the god drawn by goats, the giver of food, who is called the lover of his sister.²⁷⁶ 5. I address the husband of his mother;²⁷⁷ may he hear us, the lover of his sister, the brother of Indra, and my friend. 6. May the surefooted²⁷⁸ goats, supporting Pūshan, the god who visits mankind, bring him hither upon his chariot."

vi. 56, 1. *Yaṣ enam ādideśati "karambhād" iti Pūshaṇam | na tena devaḥ ādiśe |* 2. *Uta gha sa rathitamaḥ sakhyā satpatir yujā | Indro vṛitrūṇi jighnate |* 3 (Nir. ii. 6). *Uta adaḥ parushe gavi sūraś chakraṁ hiranyayam | ni airayaḥ rathitamaḥ |* 4. *Yad adya tvā puruṣtuta bravūma dasra mantumaḥ | tat su no manma sūdhaya |* 5. *Imaṁ cha no gaveshaṇam sūtaye sishadho gaṇam | ārāt Pūshann asi śrutāḥ |* 6. *Ā te eratim imaḥ āreaghām upāvasum | adya cha sarvatātaye svaś cha sarvatātaye |*

"1. By him who designates Pūshan by saying 'this is the eater of meal and butter,' the god cannot be described. 2. Indra too, the lord of the good, the most skilful of charioteers, seeks to slay his enemies in company with his friend. 3. And this most skilful charioteer drove that golden wheel of the sun through the speckled cloud.²⁷⁹ 4. Accomplish for us, o wonder-working and wise deity, that desire which we shall address to thee to-day. 5. And direct this exploring band of ours to the attainment of their object: for, Pūshan, thou are renowned afar. 6. We seek thy blessing, which drives away calamity, and brings opulence near, for full prosperity to-day, and for full prosperity to-morrow."

vi. 57, 1. *Indrā nu Pūshaṇā²⁸⁰ vayan sakhyāya svastaye hucema vāja-sūtaye |* 2. *Soman anyāḥ upāsadat pātave chamcoḥ sutam | karambhām²⁸¹*

²⁷⁸ Ushas, according to Sūyana; and Sūryā, according to Prof. Roth. See the last verse of vi. 58, below.

²⁷⁷ Sūyana renders *mātuh* by *nirmātryūḥ rātreh*, "the constructress, Night."

²⁷⁶ Roth, *s.v.* says *niśrinbha* perhaps means "sicher aufstretend;" Wilson renders "harnessed;" Sūyana *niśrathya sambadhya kartāraḥ*. All seems guess work.

²⁷⁹ Prof. Roth translates this verse as follows in his Illustrations of the Nirukta, p. 19: "Er hat dort durch den krausen Wolkenzug der Sonne goldenes Rad hindurchgelenkt, der treffliche Fuhrmann (Pūshan). "He has guided the golden wheel of the sun through the curled train of clouds, the excellent driver (Pūshan)." In his Lexicon he renders the word *parusha* by "variegated," etc.

²⁸⁰ Compare iii. 67, 2, and vi. 17, 11, where Pūshan and Vishṇu are said to have purified three bowls of Soma for Indra (*Pūshā Viśṇus triṇīsa rāmei dhāvan vṛitra-ḥaṇam madīram amśum amai*).

²⁸¹ iii. 52 7.

*anyaḥ ichhati | 3. Ajāḥ anyasya vahnayo harī anyasya sambhritā |
tābhyāñ eritrāñi jighnate | 4. Yad Indro anayad rito mahir apo vri-
shantamaḥ | tatra Pūshā 'bhavat sachā | 5. Tām Pūshṇaḥ sumatiñ
vayūñ vrikshasya pra vayām iva | Indrasya cha ā rabhāmahe | 6. Uṭ
Pūshanañ yuvāmahe abhīśāñ iva sārathiḥ | mahyai Indrañ svastaye |*

"1. Let us invoke Indra and Pūshan to be our friends, to bless us and to grant us food. 2. Of these two gods, the one (Indra) comes to drink the soma poured out from the ladles, and the other (Pūshan) desires meal and butter. 3. Goats convey the one, and two harnessed brown horses the other: borne by them he seeks to slay his enemies. 4. When the most vigorous Indra brought the great flowing waters, Pūshan was there with him. 5. We lay hold of that goodwill of Pūshan and of Indra, as we seize the branch of a tree. 6. We stir up Pūshuu and Indra to bring us great prosperity, as a charioteer shakes his reins."

vi. 58, 1 (= S.V. i. 75). *Sukrañ te anyad yajatañ te anyad viśhārūpe
ahanī dyaur itāsi | rivaḥ hi māyāḥ avasi svadhāvo bhadrā te Pūshann
iḥa rātir astu | 2. Ajāśvaḥ paśupāḥ vājapastyo dhiyañjinvo bhucano
viśve arpitāḥ | ashtrām Pūshā śithirām udcartvrijat sanchakshāṇo bhu-
vanā devaḥ iyate | 3. Yās te Pūshan nāvo antaḥ samudre hiranyayir
antarikshe charantī | tābhir yāsi dūtyaṁ sūryasya kāmēna kṛitā²⁰⁸ śrataḥ
ichhamānaḥ | 4. Pūshā subandhur divaḥ ā prithivyāḥ īlaspātir maghavā
dasmavarchāḥ | yañ devāso adaduḥ Sūryāyai kāmēna kṛitāñ tavasañ
svancham |*

"1. One of thine (appearances) is bright, the other is venerable; thy two periods are diverse; thou art like Dyaus: for, o self-dependent god, thou exerciseest all wondrous powers. O Pūshan, may thy gifts be beneficent. 2. Borne by goats, guardian of cattle, lord of a house overflowing with plenty, an inspirer of the soul, abiding within the whole creation, Pūshan has grasped his relaxed goad; the god moves onward beholding all creatures. 3. With those golden ships of thine, which sail across the aerial ocean, thou actest as the messenger of the Sun, desiring food, o god, subdued by love. 4. Pūshan is the close associate of [or the bond uniting?] heaven and earth, the lord of nourishment, the magnificent, of wondrous lustre. Him, vigorous and rapid, subdued by love, the gods gave to Sūryā."

²⁰⁸ See next verse, and vi. 49, 8, where the same phrase occurs.

In ii. 40, Soma and Pūshan are celebrated conjointly as the generators of wealth, of heaven and earth, and the born preservers of the world, and as made by the gods the centre-point of immortality (*Somāpūṣhaṇā jananā rayīṇūṃ jananā divo jananā prithivyāḥ | jātau viśvasya bhucanasya gopau devāḥ akrinvann amṛitasya nābhīm*, verse 1); they hide the hated darkness (*imau tamāṃsi gūhatām ajushṭhā*, ibid. 2); they impel the chariot with seven wheels which traverses the air, but is not all-pervading, which revolves in all directions, is yoked by the mind, and shines with seven rays (*Somāpūṣhaṇā rajaso vimānaṃ saptaśakraṃ ratham aviśramincam | viśhurṛitam manasā yujyamānaṃ taṃ jinvatho vṛiṣhaṇā pancharaśmim*, verse 3); the one of them (Pūshan) is said to make his abode in the heaven, the other (Soma) on the earth and in the air (*dīvi anyo sadanaṃ chakre uchchā prithivyām anyo adhi antarikṣhe*, verse 4); the one (Soma) to have generated all creatures, and the other (Pūshan) to move onward beholding the universe (*viśvāni anyo bhuvanā jajāna viśvam anyo abhichakṣhāṇaḥ eti*, verse 5).

In the concluding verse of R.V. i. 138, the poet tells Pūshan that he seeks with gentle hymns to attract his attention, and that he does not treat the god with haughtiness or contempt, or reject his friendship (*o su tvā vacṛitimaḥi stomebhīr dasma sūdhubhiḥ | na hi tvā Pūshann atimanye āghṛiṇe na te sakhyam apahnūve*).

In x. 26, he is said to be the fulfiller of prayers, and the stimulator of sages (*matinaṃ cha sūdhanaṃ viprāṇāṃ cha ādhavam*, verse 4); to be the promoter²⁸³ of sacrifices, to impel the horses of chariots, to be a rishi friendly to men, and a protecting friend of the wise man (*pratyardhīr yajñānām āsvahayo rathānām | ṛishiḥ sa yo manurhito viprasya yavayat-sakhaḥ*, verse 5), the unshaken friend, born of old, of every suppliant (*viśvasya arthinaḥ sakhaḥ sanojāḥ anapachyutaḥ*).

²⁸³ Prof. Roth, s.r. thinks the word *pratyardhi*, which occurs also in x. 1, 5, may mean "entitled to the half of," "having an equal share in." Compare *abhy-ardha-yaḥjan* above, p. 172, and note.

SECTION XIII.

USHAS.

This goddess, who corresponds to the 'Hṓs (Æolic 'Αυῶς) of the Greeks, and to the Aurora of the Latins, is a favourite object of celebration with the poets of the Rig-veda, and the hymns addressed to her are among the most beautiful—if not the most beautiful—in the entire collection. The following are those which are specially dedicated to her honour, viz., i. 48; i. 49; i. 92; i. 113; i. 123; i. 124; iii. 61; iv. 51; iv. 52; v. 79; v. 80; vi. 64; vi. 65; vii. 75-81; x. 172. She is also invoked or referred to in numerous detached verses.

To give an idea of the manner in which Ushas is described and celebrated, I shall quote the larger portion of three hymns, of which the second and third are more remarkable than the first (introducing here and there some parallel passages from other quarters), and I shall afterwards give a summary of the principal attributes and functions which are attributed to her.

(1) *Three hymns to Ushas.*

i. 48, 1. *Saha vāmena naḥ Usho vi uchha duhitar Divaḥ | saha dyumena brikatā vibhāvare rāyā devi dāsvati | 2. Āśravatir gomatir viśvasvīdo bhūri chyavanta vastave | udīraya prati mā sūṇṇitāḥ ushaś choda rūdho maghonām | 3. Uvāsa ushāḥ uchhāt cha nu devī jīrā rathānām | ye asyāḥ ācharaṇeṣu dadhrīre samudre na śravasyavaḥ | 4. Usho ye te yāmeshu yunjate mano dānāya sūrayaḥ | atirāha tat kaṇṭaḥ eśāṁ kaṇṭalamo nāma grīṇāti nṛinām | 5. Ā gha yosheva sūnari ushāḥ yāti prabhunjati | jarayanāṁ vṛijanam padvad īyate ut pātayati pakṣiṇaḥ | 6. Vi yā vṛijati samanaṁ vi arthinaḥ padaṁ na veti odati | vayo nakis te papitirāṁsaḥ āsate vyushṭau vājintṛati |* [i. 124, 12 = vi. 64, 4. *Ut te vayas chid vasater apātan naraś cha ye pitubhājo vyushṭau* | see also i. 48, 9].
i. 48, 7. *Eśa ayukta parāvataḥ sūryasyodayanād adhi | śatām rathebbhiḥ subhagā ushāḥ iyaṁ vi yāti abhi mānuṣhān | 8. Viśvam asyāḥ nanāma*

*chakshase jagaj jyotish kṛinoti sūnari | apa dvesho maghoni duhitā divaḥ
ushāḥ uchhad apa sridhaḥ |* 9. *Ushaḥ ā bhūhi bhānunā chandrena duhitar
divaḥ | āvahanti bhūri asmabhyaṁ saubhagaṁ vyuchhanti divishṣishu |*
10. *Vīśasya hi jīvanam prāṇanaṁ tee vi yad uchhasi sūnari | sū no
rathena bṛihatā vibhāvari śrudhi chitramaghe havam |* [i. 49, 1. *Usho
bhadrebbhir ā gahi dicāś chid rochanād adhi | vahantu aruṇapsavaḥ upa
tvā somino griham |* 2. *Supesasaṁ sukhaṁ rathaṁ yam adhyaesthāḥ ushas
tvam | tena sūtravasaṁ janam prāva adya duhitar divaḥ |* vi. 65, 2. *Vi
tad yayur aruṇayugbhir āstaiś chitraṁ bhānti ushasāś chandrarathāḥ |*
vii. 75, 6. *Prati dyutānām arushāso āstaiś chitrāḥ adṛīśrann ushasaṁ
vahanataḥ | yāti śubhrā viśvapiśā rathena |*]. i. 48, 12. *Vīścān devān ā
vaha somapitaye antarikṣhād ushas tvam |*

"1. Dawn on us with prosperity, o Ushas, daughter of the sky, with great glory, o luminous and bountiful goddess, with riches. 2. (These dawns) bringing horses and cows, and all-bestowing, have oftentimes hastened to shine.²⁵⁴ Awake for me joyful voices (or hymns)²⁵⁵ o Ushas, and send us the wealth of the magnificent. 3. Ushas has dawned (before); let her now dawn (again), the goddess who impels our chariots, which at her arrivals are borne forward, like wealth-seekers in the ocean.²⁵⁶ 4. Kaṇva, the chief of his race, here celebrates the name of those wise men who at thy approaches, o Ushas, direct their thoughts to liberality. 5. Like an active woman, Ushas advances cherishing²⁵⁷ (all things); she hastens on arousing footed creatures,²⁵⁸ and

²⁵⁴ The word *castore* is so rendered by Benfey. See his translation, in loco, and his Glossary to the Sāma-veda, s.v. *ush*, and *cas*, and *castu*; and Roth s.v. *ush*. 2.

²⁵⁵ Benfey renders *sūnritāḥ* here by "Herrlichkeiten," "glorious things;" but in i. 92, 7, and i. 113, 12, he translates the same word by "beautiful hymns." A note on it by Professor Aufrecht will be found further on.

²⁵⁶ The sense of *dadhṛire* in this clause is not very clear. Prof. Wilson renders after Sāyana: "chariots, which are harnessed at her coming; as those who are desirous of wealth send ships to sea." Prof. Benfey explains: "carts, which roll at her approach, like wealth-seekers in the sea;" i.e., as he adds in a note: "The waggon full of wealth are driven hither by the dawn; they are so full as to reel and swing about." It is difficult to see how this sense can be extracted from the words.

²⁵⁷ Sāyana makes *prabhujātī* = *prakarakeṇa sarvām pālayantī*. Benfey renders it "ruling," and Roth s.v. "rendering service."

²⁵⁸ Professors Benfey and Bollensen (Orient und Occident, ii. 463) both explain *jarayantī* here in the sense of "setting in motion," or "arousing," the former deriving it from the root *jar*, "to hasten," and the latter from *jar* = *gar*, "to wake."—See Bollensen's remarks in pp. 463–465. In other places, as we shall see, and as he allows, it must be rendered "making old."

makes the birds fly aloft. 6. She sends forth both the active and the beggars (to their occupation); lively, she loves not to stand still; the flying birds no longer rest after thy dawning, o bringer of food.²⁹⁹ [i. 124, 12. The birds fly up from their nests, and men seeking food, leave their homes.] 7. She has yoked (her horses) from the remote rising-place of the sun; this auspicious Ushas advances towards men with a hundred chariots. 8. Everything that moves bows down before her glance; the active goddess creates light; by her appearance the magnificent daughter of the sky drives away our haters; Ushas has repelled our enemies. 9. Shine forth, Ushas, daughter of the sky with brilliant radiance, bringing to us abundant prosperity, dawning upon our devoutness. 10. In thee, when thou dawnest, o lively goddess, is the life and the breath of all creatures; resplendent on thy massive car hear our invocation. [i. 49, 1. Come, Ushas, even from the light of the sky, by auspicious (paths); let the ruddy (horses) bring thee to the house of the offerer of soma. 2. Protect to-day, o Ushas, daughter of the sky, the prosperous man with that beautifully formed and pleasant chariot on which thou standest. vi. 65, 2. They went apart with their ruddy-yoked horses; the Dawns on the luminous cars shine brilliantly. vii. 75, 6. The bright and ruddy steeds were beheld bearing onward the shining Ushas. The lustrous goddess moves in a chariot beautified with all sorts of ornaments]. i. 48, 12. Ushas, bring all the gods to drink our soma."

i. 92, 1 (= S.V. ii. 1105). *Elāḥ u tyāḥ Ushasāḥ ketum akrata pūrve 'rdhe rajaso*³⁰⁰ *bhānum anjate | nishkṛigvānāḥ āyudhānīva dhṛishṇavaḥ prati gāvo arushīr yanti mātaraḥ |* 2 (= S.V. ii. 1106). *Ud apaptann aruṇāḥ bhānava vṛithā svāyujō arushīr gāḥ ayukṣhata | akrann uśāso vāyumnāni pūrvathā ruśantam bhānum arushīr asītrayuj |* 3 (= S.V. ii. 1107). *Archanti nārīr apaso na viśṭībhīḥ samānena yojanena ā parāvataḥ | iśam vāhantiḥ sukrīte sudānave viśvā id aha yajamanaya sunvate |* 4. *Adhi peśāmī vapate nṛitūr ita apornute vakṣaḥ usreva barjaham | jyotir viśvasmai bhuvanāya kṛigatī gāvo na vrajām vi uśāḥ*

²⁹⁹ *ējīnīteatī* is explained by Yāska, Nir. xi. 26, and xii. 6, by *annaratī*; and by Sāyaṇa on R.V. i. 3, 10, by *annarat-kṛigāratī*, "mistress of rites possessing food." These senses of the word seem uncertain.

³⁰⁰ Compare i. 124, 51: *pūrve 'rdhe rajaso aptasya gavām janitrī akrīta pra ketum |* "The mother of the cows has displayed her signal in the eastern part of the watery firmament."

āvar tamaḥ | [i. 123, 10. *Kanyeva tanvā śāśadānā eshi devi devam iyakṣhamāgam | saṁamayamānā yuvatīḥ purastād āvir vakṣhāmāsi kṛiṇuṣhe vibhāti* | 11. *Susankāśā mātṛimṛiṣhṭeva yoshā āvis tanvaṁ kṛiṇuṣhe dṛiṣe kam* | i. 124, 4 (= Nirukta, iv. 16). *Upo adarśi śundhyuvo na vakṣho nodhāḥ ivāvīr akṛita priyāṅi | admasad na sasato bodhayanāti śāśvattamā āgāt punar eynakṣnām* | 7 (= Nir. iii. 5). *Abhrātā iva puṁsaḥ eti pratīcī garttārug iva sanayo dhanānām*²⁹¹ | *jāyeva patyo usāti suvāsāḥ ushāḥ hasreva ni riṇṭe apeaḥ* | v. 80, 5. *Eṣā śubhrā na tanro vidānā ūrdhveva snāti dṛiṣayo no asthāt* | vi. 64, 2. *Āvir vakṣhaḥ kṛiṇuṣhe śumbhamānā devi rochamānā mahobhiḥ* | compare v. 80, 46]. i. 92, 5. *Prati archiḥ ruśad asyāḥ adarśi vi tiśṣhate bādḥate kṛiṣṇam abhram*²⁹² | *svaruṁ na peśo vidatṣeshu anjan chitram divo duhitā bhānum āśret* | 6. *Atāriṣhma tamasaḥ pāram asya ushāḥ uchchanti vayanā kṛiṇoti | śriye chhāndo na smayate vibhāti mpratikā saumanasāya aṅgaḥ* | 7. *Bhāsvati netri sūnṛitānām divaḥ etave duhitā Gotamebhiḥ | prajāvato nṛivato āśva-budhyān usho goagrān upa māsi vājān* | 8. *Uśhas tam āsyām yaśasaṁ suvtrām dāsapravargaṁ rayim āśvabudhyam | eudamēasā śravasā yā vi bhāsi vājaprasūtā śubhage bṛiḥantam* | 9. *Viśvāni devī bhuvanā 'bhichakṣhya pratīcī chakṣhur urviyā vibhāti | viśvān jīvaṁ charase bodhayanāti viśvasya vācham avidat manāyoḥ* | 10. *Punaḥ punar jāyamānā*²⁹³ *purāṇi samānam varṇam abhi śumbhamānā | śvaghnīva kṛitnūr vijaḥ āminānā martasya devī jarayanāti āyuh* | 11. *Vyānāti divo antān abodhi upa śa-sāraṁ sanutar yuyoti | pramināti manushyā yugāni yoshā jāvasya chakṣhasā vibhāti* | [i. 115, 2. *Sāryo devīm Uśhasam rochamānām marya na yoshām abhi eti paśchāt* | vii. 75, 4. *Divo duhitā bhuvanasya patnī* | 5. *Vājīnīvati sūryasya yoshā*]. i. 92, 12. *Paśūn na chitrā śubhagā prathānā sindhur na kṣhodaḥ urviyā vi āśvāt | amināti dāivyāni vratāni sūryasya cheti rāsmibhir dṛiṣānā* | 13. *Uśhas tat chitram ābhara asma-bhyaṁ vājīnīvati | yena tokāṁ cha tanayāṁ cha dhāmahe* | 14. *Usho adyeha gomati āśvāvati vibhāvāri | revad asme vi uchha sūnṛitāvati* | 15. *Yukṣha hi vājīnīvati āśvān adya aruṇān ushāḥ | atha no viśvā saubhagāni āvaha* |

²⁹¹ Compare R.V. ix. 96, 20.

²⁹² Compare iv. 51, 9: *Gūhantīḥ abhram anitoṁ ruśadābhir śukrās tanūbhiḥ śuchayāḥ* | "The bright lucid Dawns concealing the black abyss with their radiant bodies."

²⁹³ Compare i. 123, 2: *Uchchā vi akhyad yuvatīḥ punarbhūḥ* | "The youthful (goddess) born anew, has shone forth on high." iii. 61, 1: *Purāṇī devī yuvatīḥ purandhīr anu vratāṁ charasi* | "Thou, o goddess, old, (and yet) young, wise, movest at thy will."

"1. These Dawns have become conspicuous; they display their lustre in the eastern hemisphere; like bold warriors drawing forth their weapons, the ruddy mother-cows advance. 2. The rosy beams have flashed up spontaneously; they have yoked the self-yoked ruddy cows. The Dawns, as of old, have brought us consciousness; the red cows have assumed a brilliant lustre. 3. Like women active in their occupations, they shine from afar along a common track, bringing sustenance to the pious and liberal worshipper, and all things to the man who offers libations of soma. 4. Ushas, like a dancer, puts on her gay attire; she displays her bosom as a cow its udder: creating light for all the world, she has dissipated the darkness, as cattle (abandon) their stall.²⁶⁴ [i. 123, 10. Like a maid triumphing²⁶⁵ in her (beautiful) form, thou, goddess, advancest to meet the god who seeks after thee (the sun); smiling, youthful, and resplendent, thou unveilest thy bosom in front. 11. Like a fair girl adorned by her mother, thou displayest thy body to the beholder. i. 124, 4. She has been beheld like the bosom of a bright maiden.²⁶⁶ Like Nodhas,²⁶⁷ she has revealed things that we love. Awaking the sleepers like an inmate of the house, she has come, the most perpetual of all the females who have returned. 7. As a woman who has no brother appears in presence of (another) man, as a man mounted on a chariot goes forth in pursuit of wealth, as a loving wife shews herself to her husband, so does Ushas, as it were, smiling, reveal her form.²⁶⁸ v. 80, 5. She displays her person like a fair

²⁶⁴ "As cattle of their own accord go quickly to their own cowpen"—Sūyaga. "As cows open their stall"—Benfey. See his note in loco.

²⁶⁵ The word so rendered is *sasādīnā*.—Sūyaga explains it "becoming manifest." The word, however, as appears from the context, as well as other passages in which it occurs, i. 33, 13; i. 116, 2; i. 124, 6; i. 141, 9; vii. 98, 4; vii. 104, 24; x. 120, 5, has evidently the sense assigned to it by Roth, in Illust. of Nir. p. 83, where he renders it by "triumphing," in i. 33, 13, and x. 120, 5. In the passage before us he makes it mean "distinguished by beauty." Benfey explains it by "triumphing" in i. 33, 13, and i. 116, 2. His translation of the R.V. does not extend beyond the 118th hymn of the 1st Maṇḍala.

²⁶⁶ Sūyaga, following Yaska, explains *sandhyuro na vakshah*, as the "rays on the breast of the sun," or as "the breast of a particular white water bird." Roth, Illust. of Nir. p. 44, translates "as the breast of a pure virgin."

²⁶⁷ This is the name of a Rishi. Roth thinks it may be an appellative here. Müller, Trans. of R.V. i. p. 107, thinks it may have the general meaning of poet.

²⁶⁸ Roth, Illust. of Nir. p. 25, says "The sense of the verse appears to be: "as a brotherless maiden, who after her father's death has no longer any home, turns more

woman, like one rising out of the water in which she has been bathing. vi. 64, 2. Thou, full of brightness, displayest thy bosom, o goddess, shining in thy glory]. i. 92, 5. Her bright ray has been perceived; it extends and pierces the black abyss. The daughter of the Sky has assumed a brilliant glow, like the decorations of the sacrificial post on festivals. 6. We have crossed over this darkness; Ushas dawning restores consciousness; radiant, she smiles like a flatterer seeking his own advantage; fair in her aspect, she has awakened all creatures to cheerfulness. 7. The shining daughter of the skies, leader of cheerful voices (or hymns),²⁹⁹ has been lauded by the Gotamas. Ushas, thou distributest resources in offspring, men, horses, and kine. 8. Blessed Ushas, thou who, animated by strength, shinest forth with wonderful riches, may I obtain that renowned and solid wealth, which consists in stont sons, numerous slaves, and horses. 9. Directing her eyes towards all creatures, the goddess shines before them far and wide. Rousing into motion every living thing, she notices the voice of every adorer. 10. Born again and again, though ancient, shining with an ever uniform hue, (she goes on) wasting away the life of mortals, carrying it away as a clever gambler the stakes.³⁰⁰ 11. She is perceived revealing the ends of the sky; she chases far away her sister (Night). Wearing out the lives of men, the lady shines with the light of her lover (the sun). [i. 115, 2. The sun follows the shining goddess Ushas, as a man, coming after, approaches a woman. vii. 75, 4. Daughter of the Sky, mistress of the world, food-providing wife of the sun.] i. 92, 12. The bright, and blessed goddess has widely diffused her rays, as if she were driving forth cattle in various directions, or as a river

boldly to men, as a warrior on a chariot goes forth proudly to conquer booty (comp. ix. 96, 20), as a decorated wife in presence of her husband, so Ushas unveils before the eyes of men all her beauty, smiling as it were in the sure consciousness of its overpowering effect." This explanation seems to express well the import of the word *āsādanā* as interpreted in a previous note.

²⁹⁹ See above, note 235.

³⁰⁰ Sāyana takes *śvaghnī* for a "fowler's wife" (*śvādha-strī*), and *vijaṣ* for "birds." See Wilson in loco. Benfey takes *vijaṣ* for "dice," and explains the clause as denoting a cunning gambler who tampers with the dice, by shaving them down. See his note. Bollensen, *Orient und Occident*, ii. 464, translates: "as a fortunate gamester carries off the gains." The phrase *vijaṣ iva ā mināti* occurs again in R.V. ii. 125, where Sāyana takes *vijaṣ* for *udvijaṣ*, "a vexer." So uncertain are his explanations!

rolling down its floods ; maintaining the ordinances of the gods, she is perceived, made visible by the rays of the sun. 13. Ushas, provider of food, bring us that brilliant fortune whereby we may possess offspring. 14. Ushas, resplendent, awaking cheerful voices (or hymns), dawn richly upon us to-day, bringing cows and horses. 15. Yoke to-day, Ushas, thy ruddy steeds, and then bring us all blessings."

i. 113, 1 (=S.V. ii. 1099; Nir. ii. 19). *Idam breshtham jyotisham jyotir agat chitraḥ praketo ajanishṭa vibhva | yathā prasūtā Savituh savāya eva rātri Ushase yonim araik |* [i. 124, 8. *Svasā svase jyā-yasyai yonim arag apaiti asyāḥ pratichakṣhya eva*] i. 113, 2 (= S.V. ii. 1100; Nir. ii. 20). *Rusadvatsā ruṣati śvetyā āgād arag u kṛishṇa sadanāni asyāḥ | samānabandhū amṛite anūchī dyāvā varṇam charataḥ āmināne |* 3 (= S.V. ii. 1101). *Samāno adhva evasror anantas tam anyā 'nyā charato devasishṭe | na methete na tashṭhatuḥ sumeke naktośhāshā samanasā virupe |* 4. *Bhāsvati netri sūnṛitānām acheti chitrā vi'duro naḥ āvaḥ | prārpya jagad vi u no rāyo akhyad ushāḥ ajigar bhuvanāni viśvā |* [i. 48, 15. *Usho yad adya bhānunā vi dvārāve rināvo divaḥ | ityādī*] i. 113, 5. *Jihmaṣye charitave maghonī ābhogaye ishṭaye rāye u tvam | dabhram paśyadbhyaḥ urciyā vi chakṣhe ushāḥ ajigar bhuvanāni viśvā |* 6. *Kshattrāya tvam śravase tvam mahiyai ishṭaye tvam artham eva tvam ityai | visadriṣā jivitā 'bhiprachakṣhe ushāḥ ajigar bhuvanāni viśvā |* 7. *Eshā divo duhitā pratyadarśi vyuchhanti yuvatiḥ śukravāsāḥ*³⁰¹ *| viśvasyesūnā pāṛthivasya savāḥ usho adyeha subhago vi uchha |* 8. *Parāyatīnām anu eti pāṛthavā āyatīnām prathamā śasvatīnām | vyuchhanti jivam udīrayanti ushāḥ mṛitam kaṁ chana bodhayanti |* [i. 123, 8. *Sadriṣir adya sadriṣir id u śvo dirgham sachanto Varuṇasya dhāma | anaradyās triṁśataṁ yojanāni ekaikā kratām pari yanti sadyaḥ |* 9. *Jānati ahnaḥ prathamasyo nāma śukrā kṛishṇād ajanishṭa śveticī | ritasya yoshā na mināti dhāma ahar ahar nishkṛitam ācharanti*] i. 113, 9. *Usho yad agniḥ samidhe chakartha vi yad āvaś chakṣhasā sūryasya | yad mānushān yakṣhyamāṇān ajigas tad deveshu chakṛiṣhe bhādrām apnaḥ |* 10. *Kiyati ā tat samayā bhavāti yāḥ vyūshur yās cha nūnam vyuchhān | anu pūrvāḥ kripate vārasānā pradīdhyān josham anyābhir yāti |* 11. *Itus te ye pūrvatarām apaśyan vyuchhantim ushasam martyūsaḥ | asmābhir u nu pratichakṣhyā abhūd ā u te yanti*

³⁰¹ Compare vii. 77, 2: *Vivam pratichī saprathōḥ ud asthūd ruṣad vāso bibhrati śukram āśrit.*

ye aparishu paśyān | 12. Yāyaddveshā ritapāḥ ritejāḥ sumnāvart
 sūnṛitā irayanti | sumangalir bibhrati devacittim ihādya Ushāḥ kṛeṣṭha-
 tamā vi uchha | 13. Sasvat purā ushāḥ vi urāsa devī atho adya idam vi
 āro maghoni | atho vi uchhād uttarān anu dyūn ajarā 'mṛitā charati
 svadhābhīḥ | 14. Vi anjibhir diceḥ ātāsu adyaud apa kṛishnām nirṇijām
 devī āvaḥ | prabodhayanti aruṇebhir āsvair ā ushāḥ yāti suyuḥ rathena |
 15. Āraṇanti pośhyā vāryāni chitraṁ ketum kṛiṇute chekitānā | iyushinām
 upamā sāsvatinām vibhātinām prathamā ushāḥ vi āsvait | [i. 124, 2.
 Aminati daicyāni vratāni praminati manushyā yugāni | iyushinām
 upamā sāsvatinām āyatīnām prathamā ushāḥ vy adyaut] i. 113, 16.
 Ud irdhvaṁ jīvo asur naḥ āgād apa prāgāt tamaḥ ā jyotir eti | araik
 panthām yātave Sūryāya aganma yatra pratirante āyauḥ | 17. Syūmanā
 vāchaḥ ud iyartti vahnīḥ stavāno rebhaḥ ushaso vibhātīḥ | adya tad uchha
 grīṇate maghoni asme āyur ni didiḥi prajāvat | 18. Yāḥ gomatiḥ uha-
 saḥ sarvacīrāḥ vyuchhanti dāsushe martyāya | vāyor iva sūnṛitānām
 udarke tāḥ āsvadāḥ āsnavat somasutvā | 19. Mātā devānām Aditer an-
 kaṁ yajnasya ketur bṛihati vi bhāhi | prāstastikṛid brahmane no vi uchha
 ā no jāne janaya viśvavāre | 20. Yat chitraṁ apnaḥ ushaso vahanti ījānāya
 śaśamānāya bhādrām | tan no Mitro Varuṇo māmahanātām Aditīḥ sindhuḥ
 Prithivī uta Dyauḥ |

"1. "This light has arrived, the greatest of all lights; the glorious and brilliant illumination has been born. Inasmuch as she (Ushas) has been produced for the production of Savitṛi, the Night has made way for Ushas. [i. 124, 8. The sister (Night) has made way for her elder sister (Ushas); and departs, after she has, as it were, looked upon her]. i. 113, 2. The fair and bright Ushas, with her bright child (the Sun) has arrived; to her the dark (Night) has relinquished her abodes; kindred to one another, immortal, alternating, Day and Night go on changing colour. 3. The same is the never-ending path of the two sisters, which they travel, commanded by the gods. They strive not, they rest not, the prolific Night and Dawn, concordant, though unlike. 4. The shining Ushas, leader of joyful voices (or hymns), has been perceived; she has opened for us the doors (of the sky): setting in motion all moving things, she has revealed to us riches; Ushas has awakened all creatures. [i. 48, 15. Ushas, as thou hast by thy light opened to us the two doors of heaven, etc.] i. 113, 5. (Arousing) the prostrate sleeper to

move, (impelling) another to enjoyment, to the pursuit of wealth, (enabling) those who see but a little way, to see far; Ushas has awakened all creatures. 6. (Arousing) one to seek royal power, another to follow after fame, another for grand efforts, another to pursue as it were his particular object,—Ushas awakes all creatures to consider their different modes of life. 7. She, the daughter of the sky, has been beheld breaking forth, youthful, clad in shining attire: mistress of all earthly treasures, auspicious Ushas, shine here to-day. 8. Ushas follows the track of the Dawns that are past, and is the first of the unnumbered Dawns that are to come, breaking forth, arousing life, and awaking every one that was dead. [i. 123, 8. Alike to-day, alike to-morrow, they observe the perpetual ordinance of Varuna. Spotless, they each instantaneously shoot forward thirty *yojanas*, their destined task.³⁰² 9. Knowing the indication of the earliest day, the bright, the lucid (goddess) has been born from the black (gloom). The female does not transgress the settled ordinance, coming day by day to the appointed place.] i. 113, 9. Inasmuch as thou hast made Agni to be kindled, hast shone forth by the light of the sun, and hast awakened the men who are to offer sacrifice, thou hast done good service to the gods. 10. How great is the interval that lies between³⁰³ the Dawns which have arisen, and those which are yet to arise? Ushas yearns longingly after the former Dawns, and gladly goes on shining with the others (that are to come). 11. Those mortals are gone who saw the earliest Ushas dawning; we shall gaze upon her now; and the men are coming who are to behold her on future morns. 12. Repelling foes, protecting right (or rites), born in right (or rites), imparting joy, stimulating joyful voices (or hymns), bringing good fortune, promoting the feast of the gods, rise on us, Ushas, the best (of all Dawns). 13. Perpetually in former days did the divine Ushas dawn; and now to-day the magnificent goddess beams upon this world: undecaying, immortal, she marches on by her own will. 14. She has shone forth with her splendours on the borders of the sky; the bright goddess has chased away the dark veil of

³⁰² See Böhtlingk and Roth, *s.v.* *k-ratu*.

³⁰³ *samaya* means "near," according to Säyana. Prof. Müller, Trans. p. 220, considers it to signify "together," "at once." The rendering I have given is that of Professor Aufrecht.

night; arousing the world, Ushas advances in her well-yoked car, drawn by ruddy steeds. 15. Bringing with her abundant boons, revealing herself, she displays a brilliant lustre. Ushas has shone forth, the last of the numerous Dawns which are past, and the first of those which are coming. [i. 124, 2. Maintaining the ordinances of the gods, but wasting away the lives of men, Ushas has shone forth, the last of the numerous former dawns, and the first of those that are coming.] i. 113, 16. Arise! our life, our breath, has come; darkness has departed; light arrives; Ushas has opened up a path for the sun to travel: we have reached the point where men prolong their days. 17. The priest, the poet, celebrating the brightening Dawns, arises with the web³⁰⁴ of his hymn; shine therefore, magnificent Ushas, on him who praises thee; gleam on us with life and offspring. 18. May he who offers libations of soma obtain such Dawns as rise upon the liberal mortal, (Dawns) rich in kine, in (sons) all stalwart, and in horses, at the end of his hymns which resound like the wind.³⁰⁵ 19. Mother of the gods, manifestation of Aditi, forerunner of the sacrifice, mighty Ushas, shine forth! Arise, bestowing approbation on our prayer; giver of all boons, increase our progeny.³⁰⁶ 20. May Mitra, Varuṇa, Aditi, the Ocean, the Earth, and the Sky, bestow upon us those brilliant and excellent resources which the Dawns bring to the man who offers sacrifice and praise."

(2) *Relations of Ushas to the other deities.*

Ushas, as we have seen, is constantly described as the daughter of the Sky (*duhitā Dītaḥ*, as in i. 30, 22; i. 48, 1, 8, 9; i. 92, 5, 7; i. 183, 2; iv. 30, 8; vii. 67, 2; viii. 47, 14 f.; *divijāḥ* in vii. 75, 1).³⁰⁷ She is also called the sister of Bhaga and the kinswoman of Varuṇa, i. 123, 5 (*Bhagasya evasā Varuṇasya jāmiḥ*). She is also the sister of

³⁰⁴ *Syūmanā* is taken by Sūyana as an accusative plural and construed with *vāchaḥ* in the sense of "hymns sewed together," or "connected." Professor Benfey takes it as the instrumental singular of *syūman*, and renders, "with the web of the word." Professor Aufrecht confirms this view, referring to R.V. iii. 61, 4.

³⁰⁵ See Benfey *in loco*, and Böttlingk and Roth, s.v. *udarka*, where *sūnrita* is explained of hymns.

³⁰⁶ Professor Aufrecht proposes to translate *jane ā janaya* by "give us prominence among men." Sūyana explains the words by "settle us in the country" (*janapade ābhimukhyena prādurbhāvaya | avasthāpaya*).

³⁰⁷ In i. 46, 1, she is called "the beloved of the Sky" (*priyā Dītaḥ*).

Night, i. 113, 2, 3; x. 127, 3, and in i. 124, 8, the elder sister. Night is also in one place, x. 127, 8, called the daughter of the Sky. The two sisters are frequently conjoined in the duals *naktoshasā* and *ushasā-naktā* or otherwise, i. 13, 7; i. 90, 7; i. 96, 5; i. 122, 2; i. 186, 4; ii. 2, 2; ii. 3, 6; ii. 31, 5; iv. 55, 3; v. 41, 7; vii. 2, 6; vii. 42, 5; ix. 5, 6; x. 36, 1; x. 70, 6; x. 110, 6. In vii. 2, 6, they are compared to two great celestial females (*yoshasē dīrye mahi na ushasānaktā*), and in ii. 31, 5, they are characterized as the two blessed goddesses who are seen alternately³⁰⁸ and impel all moving things (*uta tye devī subhage mithūdrisā ushasānaktā jagatām apijwā | stushe |*). Ushas is also, as was to be expected, frequently brought into connection with the Sun. As we have seen above, he is called her lover, i. 92, 11, or if with Roth, *s.v. jāra*, we should understand this of Agni, the Sun is indubitably described as going after Ushas as a man after a woman, in i. 115, 2, quoted above. He is said to follow her track, v. 81, 2 (*savitā annu prayānam ushaso vi rūjati*); and she is represented as bringing the eye of the gods and leading on the beautiful white horse (the sun), vii. 77, 3. She is declared to be the mistress of the world and the wife of the sun, vii. 75, 5 (*bhuvanasya patnī | vājīnīvati sūryasya yoshā*), as the Dawns, in the plural, are said to be in iv. 5, 13 (*kadā no devīr amṛitasya patnīḥ sūro varṇena tatanann ushasaḥ*). In iii. 61, 4, Ushas is said to be *vasarasya patnī*, which Śāyana renders wife of the Sun or the Day.³⁰⁹ In vii. 78, 3, the Dawns are even said to generate the sun, sacrifice and Agni (*ajījanan sūryam yajnam agnim*). Ushas and Agni are also frequently brought into conjunction, fire being always kindled for sacrificial purposes at dawn. He is called her lover, and is said to appear with, or before the dawn, i. 69, 1; i. 124, 1, 11; iii. 5, 1; iv. 13, 1; iv. 14, 1; vii. 8, 1; vii. 9, 1, 3; vii. 10, 1; vii. 67, 2; vii. 77, 1; vii. 78, 2; viii. 43, 5; x. 1, 1; x. 8, 4; x. 35, 6; x. 122, 7.³¹⁰ In one place he is represented as going to meet her as she comes, and to beg for riches (iii. 61, 6. *āyatīm Agne Ushasām vibhātīm vāmam eshi draviṇam bhikṣamāṇaḥ*). In vii. 6, 5, Agni is said to have

³⁰⁸ So Professor Roth understands *mithūdrisā*. Śāyana makes it "looking at each other."

³⁰⁹ Roth, however, *Illustr. of Nirukta*, p. 56, says *vasara* (neuter) means only customary road, place of abode, court for cattle, but he does not advert to this passage.

³¹⁰ In x. 3, 3 (=S.V. ii. 898), Agni appears to be the lover of his sister, the Night. See Benfey's trans. of the S.V. ii. 898.

made the Dawn, the spouses of the noble god (*yo aryapatnīr ushasāś chākāra*), which Sāyana understands of the sun. Ushas is also often connected with the Aśvins, the time of whose manifestation, as we shall hereafter see, is regarded by Yāska as being between midnight and sunrise, i. 44, 2; i. 180, 1; iii. 20, 1; vii. 69, 5; vii. 72, 3, 4; viii. 9, 18; x. 41, 1. They are said to associate with her, i. 183, 2 (*Divo duhitrā Ushasā sachetha*); and she is said to be their friend, iv. 52, 2 (*sakhā 'bhūd Aśvinor Ushāḥ* | 3. *Uta sakhā 'si Aśvinoḥ*). In viii. 9, 17, she is called upon to awaken them (*pra bodhaya Usho Aśvinā*). Her hymn is said to have awoke them, iii. 58, 1 (*Ushasāś stomo Aśvināv ajīgaḥ*). Again, however, we are told that when the Aśvins' car is yoked, the daughter of the sky is born, x. 39, 12 (*yaśya yoge duhitā jāyate Divaḥ*). In one place, x. 85, 19, the moon is said to be born again and again, ever new, and to go before Ushas as the herald of the day (*navo navo bhavati jāyamāno ahnūm ketur ushasām eti agram*). Indra is said to have created, or lighted up, Ushas, ii. 12, 7 (*yaḥ sūryam yaḥ Ushasām jajāna*); ii. 21, 4; iii. 31, 15; iii. 32, 8; iii. 44, 2 (*haryann ushasam archayaḥ*); vi. 17, 5. He is, however, sometimes represented as assuming a hostile attitude towards her. In ii. 15, 6, he is said to have crushed her chariot with his thunderbolt (*rajreṇa anaḥ Ushasāḥ sampipesha*). The same thing is repeated in iv. 30, 8 ff. (where the poet, with the want of gallantry which was so characteristic of the ancients, does not hesitate to admire the manliness and heroism of Indra in overcoming a female): *Etad gha id uta vīryam Indra chakartha pauṇḍrayam | strīyam yad durhanāyuvam vadhir duhitaram Divaḥ* | 9. *Divaś chid gha duhitaram mahān mahīyamānām | Ushasam Indra sam pinak* | 10 (= Nirukta, xi. 47). *Apa Ushāḥ anasaḥ sarat sampishṭād aha bibhyushī | nī yat sīm sīnathad vīśhā* | 11 (= Nir. xi. 48). *Etad asyāḥ anaḥ śaye susampishṭam vīpāśī ā | sasāra śīm parāvataḥ* | "8. This, Indra, was a deed of might and manliness which thou didst achieve, that thou didst smite the daughter of the sky, a woman who was bent on evil. 9. Thon Indra, a great (god), didst crush Ushas, though the daughter of the sky, who was exalting herself. 10. Ushas fled away in terror from her shattered car, when the vigorous (Indra) had crushed it. 11. This chariot of hers lies broken and dissolved, while she herself has fled afar off." These verses are translated in his Illustrations of the Nirukta by Roth, who

adduces R.V. x. 138, 5, as referring to the same myth: *Indrasya vajrād abibhēd abhiśnathāḥ prākṛāmat śundhyār ajahād Ushāḥ anāḥ* | "The bright Ushas was afraid of the destructive thunderbolt of Indra; she departed and abandoned her chariot." And in x. 73, 6, it is said that Indra destroyed certain foes like the chariot of Ushas (*avāhann Indraḥ Ushaso yathā anāḥ*).

Soma is said to have made the Dawns bright at their birth, vi. 39, 3, (*śuchijānmanāḥ Ushasāḥ chakāra*), and to have formed them the wives of a glorious husband, vi. 44, 23 (*ayam akṛiṇod ushasāḥ supatniḥ*). Bṛhaspati is said to have discovered Ushas, the Sun, etc., x. 67, 5, (*Bṛhaspatir Ushasāṁ Sūryāṁ gām arkāṁ vīveda*), and to have repelled the darkness by light, x. 68, 9 (*so arkēṇa vi babādhe tamāṁsi*).

The early fathers, who were wise and righteous, and companions of the gods in their festivities, are said to have possessed efficacious hymns wherewith they discovered the hidden light, and generated Ushas, vii. 76, 4 (*te id devānāṁ sadhamādaḥ āsann rītātūnāḥ kavayaḥ pūrvyāsaḥ* | *gāḥmā jyotir pitaro anuvandin satyamantrāḥ ajanayann Ushāsan*).

(3) *Epithets, characteristics, and functions of Ushas.*

The Nighaṇṭu, i. 8, gives sixteen names of Ushas, which seem to be almost entirely epithets, viz. *vibhāvari* (the resplendent), *sūnari* (the beautiful), *dhāsvati* (the shining), *odati* (the flowing, gushing, from the root *ud*, according to Professor Roth, *s.v.*), *chitrāmaghā* (possessed of brilliant riches), *arjunt* (the white), *vājini*, *vājiniṇi* (the bringer of food), *sumnāvari* (the giver of joy), *ahanā*, *dyotanā* (the bright), *śeṭyā* (the fair-coloured), *arushi* (the ruddy), *sūṇṛitā*, *sūṇṛitāvatī*, *sūṇṛitāvari* (the utterer of pleasant or sacred voices).³¹¹ Some of these epithets

³¹¹ Professor Aufrecht thinks that this word *sūṇṛitā* is to be explained as follows: He considers it to be a derivative from *ṇṛit*, "to be in motion," compounded with *su*. Its first meaning is 'movable' (*sūṇṛitā maghāni*, R.V. vii. 57, 6), then 'brisk,' 'alert' (*sūṇṛitā*, predicated of Indra, viii. 46, 20; *sūṇṛitā* of Ushas, iv. 66, 9; i. 123, 5; 124, 10; viii. 9, 17). As a feminine substantive in the plural it means either 'activity,' or, with a supplied *gir*, "lively voices" (*sūṇṛitānām girām*, iii. 31, 18); *netrī sūṇṛitānām* is Ushas as a stimulator, or rather, leader (*χορηγός*) of joyful voices (of birds, etc.); *sūṇṛitā irayanti* is just the same. Professor Aufrecht is of opinion that the words *rāyor iva sūṇṛitānām udarke*, in R.V. i. 113, 18, should not be rendered as I have done in p. 190, above, but translated thus: "when fervent voices arise like the rising of the wind (*ortu vocum velut ortu venti*)."
Udarke he

are of frequent occurrence in the hymns, and there are also many others to be found there, such as *maghāni* (the magnificent), *subhaga* (the fortunate), *arunapau* (the ruddy), *ṛitācari* (the righteous), *ṛitapā* (the preserver of right or of order), *ṛitejā* (born in right, or order), *śuchi* (bright), *hiraṇyavarāḍ* (gold-hued), *devī* (the goddess, or the divine), *amṛitā* (the immortal), *raṅgasandṛik* (of pleasant aspect), *sudṛidika-sandṛik* (the same), *supratikā* (the brilliant), *satyaśravasī* (possessed of real wealth, or renown), *dānuchitṛā* (bringing brilliant gifts), *ghṛitapratikā* (shining like butter), *indratamā* (most similar to Indra), i. 30, 20; i. 48, 1, 2, 7, 10; i. 92, 6-9, 14, 15; i. 113, 2, 12, 13; i. 123, 4, 6; i. 134, 4; iii. 61, 2, 5; iv. 55, 9; v. 59, 8; v. 80, 1; vii. 75, 5; vii. 77, 2; vii. 78, 4; vii. 79, 3; vii. 81, 1; viii. 62, 16.

Ushas is borne onward on a shining chariot, of massive construction, richly decorated and spontaneously yoked (*rathena bṛihatā*,—*supāsā*,—*viśvapīḍā*,—*śobuchatā*,—*jyotiṣmatā*,—*svadhayā yujyamānena*), i. 48, 10; i. 49, 2; i. 123, 7; iii. 61, 2; v. 80, 2; vii. 75, 6; vii. 78, 1, 4; from the distant east, i. 92, 1; i. 124, 5. She is also said to arrive on a hundred chariots, i. 48, 7. She is drawn by ruddy horses (*arunabhir aśvair*), i. 30, 22; i. 49, 1; i. 92, 15; i. 113, 4; iii. 61, 2; iv. 51, 5; v. 79, 1 ff.; vii. 75, 6, or by cows or bulls of the same colour, Nighaṇṭu i. 15; R.V. i. 92, 2; i. 124, 11; v. 80, 3; and traverses rapidly a distance of thirty yojanas, i. 123, 8. Like a beautiful young woman dressed by her mother, a richly decked dancing girl, a gaily attired wife appearing before her husband, or a female rising resplendent out of the bath,—smiling, and confiding in the irresistible power of her attractions, she unveils her bosom to the gaze of the beholder, i. 92, 4; i. 123, 10; i. 124, 4 ff.; v. 80, 4, 5; vi. 64, 2. She dispels the darkness, disclosing the treasures it had concealed; she illuminates the world, revealing its most distant extremities. She is the life and breath of all things, causing the birds to fly forth from their nests, visiting every house, and like an active housewife arousing her household, awakening the five races of men, yea all creatures, as if from death, and sending men forth to the pursuit of their several occupations,

regards as derived from *ud* and the root *ṛi*, and as meaning "rising," "motion upward," and compares R.V. iii. 8, 5. *Devayōḥ vipraḥ udiyartī vācam*, "The pious priest raises his voice;" and vi. 47, 3. *Ayam me pitāḥ udiyartī vācam*, "This soma, when drunk, raises my utterance." I note that *sūnṛitā* is invoked as a goddess (*devī*) in R.V. i. 40, 3, and x. 141, 2.

i. 48, 5, 8, 10; i. 49, 4; i. 92, 11; i. 113, 8, 16; i. 123, 4, 6; i. 124, 12; ii. 34, 12; vii. 76, 1; vii. 79, 1 f.; vii. 80, 1, and rendering good service to the gods, by causing all worshippers to awake, and the sacrificial fires to be kindled, i. 113, 9. She is, however, entreated to arouse only the devout and liberal worshipper, and to leave the ungodly niggard to sleep on in unconsciousness, i. 124, 10; iv. 51, 3. She is young, being born anew every day, and yet she is old, nay immortal, and wears out the lives of successive generations, which disappear one after another, while she continues undecaying, i. 92, 9 ff.; i. 113, 13, 15; i. 123, 2; i. 124, 2; vii. 18, 20.

The worshippers, however, sometimes venture to take the credit of being more alert than Ushas, and of awaking her instead of being awakened by her (*prati stomair abhutamahi*, iv. 52, 4; vii. 68, 9; vii. 81, 3; x. 88, 19; and this the Vasishthas claim to have been the first to do by their hymns, vii. 80, 1 (*prati stomebhîr ushasam Vasishthâh gîrbhîr viprâsah prathamâh abudhran*); and in one place she is solicited to make no delay, that the sun may not scorch her like a thief or an enemy, v. 79, 9 (*vi uchha duhitar Divo mâ chiram tanuthâh apañ | na it tvâ stenañ yathâ ripum tapâti sûro archishâ*). She is prayed to bring the gods to drink the libations of Soma, i. 48, 12. Agni and the gods generally are described as waking with Ushas (*usharbudhañ*), i. 14, 9; i. 44, 11; i. 92, 18; iii. 2, 14; iv. 6, 8; vi. 4, 2; vi. 15, 1; ix. 84, 4.

As we have already seen from the hymns which have been translated, she is frequently asked to bring, or dawn (as in former times) on the worshipper with, various sorts of wealth, children, slaves, etc., to afford protection, and to prolong life, i. 30, 22; i. 48, 1 ff., 9, 11, 15; i. 92, 8, 13 ff.; iv. 51, 7; vii. 41, 7; vii. 75, 2; vii. 77, 5; to revolve like a wheel ever new, iii. 61, 3; to confer renown and glory on the liberal benefactors of the poet, v. 79, 6 f. (comp. i. 48, 4); to drive away sleeplessness to Trita Āptya, viii. 47, 14-16.

The worshippers in one place ask that they may obtain from her riches, and stand to her in the relation of sons to a mother (vii. 81, 4: *tasyaś te ratnabhâjañ imake vayanî syâma mâtur na sūnavañ*).

In x. 58, 8, the souls of the departed are said to go to the sun and to Ushas.

Ushas, as represented in the hymns,—a metrical sketch.

In the following verses I have attempted to reproduce the most striking ideas in the hymns to Ushas, which have been quoted above. It will be seen on comparison that there is little in these lines of which the germ will not be found in the originals, though some of the ideas have been expanded and modified.

Hail, Ushas, daughter of the sky,
 Who, borne upon thy shining car
 By ruddy steeds from realms afar,
 And ever lightening, drawest nigh :—
 Thou sweetly smilest, goddess fair,
 Disclosing all thy youthful grace,
 Thy bosom bright, thy radiant face,
 And lustre of thy golden hair ;—
 (So shines a fond and winning bride,
 Who robes her form in brilliant guise,
 And to her lord's admiring eyes
 Displays her charms with conscious pride ;—
 Or virgin by her mother decked,
 Who, glorying in her beauty, shews
 In every glance, her power she knows
 All eyes to fix, all hearts subject ;—
 Or actress, who by skill in song
 And dance, and graceful gestures light,
 And many-coloured vestures bright,
 Enchants the eager, gazing throng ;—
 Or maid who, wont her limbs to lave
 In some cool stream among the woods,
 Where never vulgar eye intrudes,
 Emerges fairer from the wave) ;—
 But closely by the amorous sun
 Pursued, and vanquished in the race,
 Thou soon art locked in his embrace,
 And with him blendest into one.

Fair Ushas, though through years untold
Thou hast lived on, yet thou art born
Anew on each succeeding morn,
And so thou art both young and old.

As in thy fated ceaseless course
Thou risest on us day by day,
Thou wearest all our lives away
With silent, ever-wasting, force.

Their round our generations run :
The old depart, and in their place
Springs ever up a younger race,
Whilst thou, immortal, lookest on.

All those who watched for thee of old
Are gone, and now 't is we who gaze
On thy approach ; in future days
Shall other men thy beams behold.

But 't is not thoughts so grave and sad
Alone that thou dost with thee bring,
A shadow o'er our hearts to fling ;—
Thy beams returning make us glad.

Thy sister, sad and sombre Night
With stars that in the blue expanse
Like sleepless eyes mysterious glance,
At thy approach is quenched in light ;—

And earthly-forms, till now concealed
Behind her veil of dusky hue,
Once more come sharply out to view,
By thine illuming glow revealed.

Thou art the life of all that lives,
The breath of all that breathes ; the sight
Of thee makes every countenance bright,
New strength to every spirit gives.

When thou dost pierce the murky gloom,
Birds flutter forth from every brake,
All sleepers as from death awake,
And men their myriad tasks resume.

Some, prosperous, wake in listless mood,
And others every nerve to strain
The goal of power or wealth to gain,
Or what they deem the highest good.

But some to holier thoughts aspire,
In hymns the race celestial praise,
And light, on human hearths to blaze,
The heaven-born sacrificial Fire.

And not alone do bard and priest
Awake;—the gods thy power confess
By starting into consciousness
When thy first rays suffuse the east;

And hasting downward from the sky,
They visit men devout and good,
Consume their consecrated food,
And all their longings satisfy.

Bright goddess, let thy genial rays
To us bring stores of envied wealth
In kine and steeds, and sons, with health,
And joy of heart, and length of days.

SECTION XIII^a.

AGNI.

Agni is the god of fire, the Ignis of the Latins,¹¹² the Ogni of the Slavonians. He is one of the most prominent deities of the Rig-veda, as the hymns addressed to him far exceed in number those which are devoted to the celebration of any other divinity, with the sole exception of Indra.

(1) *His functions.*

Agni is not, like the Greek Hephaistos, or the Latin Vulcan, the artificer of the gods (an office which, as we shall presently see, is in the Veda assigned to Tvashtri), but derives his principal importance from his connection with the ceremonial of sacrifice. He is an immortal (*amrita*, *amartya*) i. 44, 6; i. 58, 1; ii. 10, 1, 2; iii. 2, 11; iii. 3, 1; iii. 11, 2; iii. 27, 5, 7; vi. 9, 4; vii. 4, 4; viii. 60, 11; x. 79, 1, who has taken up his abode among mortals as their guest (*atithi*), i. 44, 4; i. 58, 6; ii. 4, 1; iii. 2, 2; iv. 1, 20; v. 1, 8; v. 8, 2; v. 18, 1; vi. 2, 7; vi. 15, 1, 4; vii. 8, 4; viii. 73, 1; x. 1, 5; x. 91, 2; x. 92, 1. He is the domestic priest, *purohita*, *ritvij*, *hotri*, *brahman*, who wakes with the dawn (*usharbuddh*), or even before the dawn (*ushasaḥ purohitam*) i. 1, 1; i. 12, 1; i. 13, 1, 4; i. 26, 7; i. 36, 3, 5; i. 44, 7, 12; i. 45, 7; i. 58, 1, 6; i. 60, 4; i. 68, 4, (7); i. 76, 2, 4; i. 127, 1; i. 141, 12; i. 149, 4, 5; ii. 5, 1; ii. 6, 6; ii. 9, 1; iii. 7, 9; iii. 10, 2, 7; iii. 11, 1; iii. 14, 1; iii. 19, 1; iv. 1, 8; v. 11, 2; v. 26, 7; vi. 15, 1, 4, 16; vi. 16, 1; vii. 7, 5; vii. 10, 5; vii. 11, 1; vii. 16, 5, 12; viii. 44, 6; viii. 49, 1; ix. 66, 20;¹¹³ x. 1, 6; x. 92, 2, appointed

¹¹² On the worship of fire among the Greeks and Romans see the volume of M. Fustel de Coulanges, entitled "La Cité Antique," pp. 21 ff.

¹¹³ In this verse he is called a rishi, as well as a priest, common to the five races (*pāṇashajanyah purohitaḥ*).

both by men and gods, who concentrates in his own person, and exercises in a higher sense, all the various sacrificial offices which the Indian ritual assigned to a number of different human functionaries, the *adhvaryu*, *hotri*, *potri*, *neshtri*, *prasūstri*, etc. (i. 94, 6; ii. 1, 2; ii. 5, 2 ff.; iv. 9, 3, 4; x. 2, 1 (*piprihi devān usato yavishṭha vidvān rītān rītupato yajeha | ye daivyāḥ rītvijas lebhir Agne traṁ hotrīṇām asi āyajishṭhaḥ* | "satisfy and worship here the longing gods, o most youthful deity, knowing the proper seasons, and along with the divine priests, for thou, Agni, art the most adorable of hotris"); x. 91, 8-11 (*Agniṁ hotāram paribhūtamam matim*, "Agni, the wise; the most eminent of hotris." He is a sage, the divinest among sages (*asuro vipāśchitam*, iii. 3, 4), intimately acquainted with all the forms of worship, the wise director, the successful accomplisher, and the protector, of all ceremonies, who enables men to serve the gods in a correct and acceptable manner, in cases where this would be beyond their own unaided skill, i. 1, 4 (*Agne yaṁ yajnam adharam viśvataḥ paribhū asi | sa id deveshu gachhati* | "Agni, that sacrifice which thou encompassst on every side goes to the gods"); i. 31, 1 (*traṁ Agne prathamō Angirāḥ rishir devo devānām abhavaḥ śivaḥ sakha* | "Agni, thou art the first rishi Angiras, a god, the auspicious friend of gods"); iii. 3, 3 (*vidathasya sādhanam* | "The accomplisher of the ceremony"); iii. 21, 3 (*rishiḥ bṛeshṭhaḥ samidhyase yajnasya prāvītā bhava* | "Thou art lighted, a most eminent rishi; protect the sacrifice"); iii. 27, 2 (*vipāśchitam yajnasya sādhanam* | 7. *Purastād eti māyayā vidathāni prachodayan* | 2. "The sage, the accomplisher of the sacrifice. He goes before, by his wondrous power promoting the ceremonies"); vi. 14, 2 (*vedhastamaḥ rishiḥ*); vii. 4, 4 (*kavir akavishu prachetāḥ* | "Wise among the foolish; and intelligent"); x. 2, 4 (*yad vo vayam pramināma vratāni viduḥām devāḥ aviduḥṣṭarāsaḥ | Agnis tad viśtam ā prajāti vidvān yebhir devān rītubhiḥ kalpayāti* | 5. *Yat pākatra manasā dīnadakṣhāḥ na yajnasya manvate martyāsaḥ | Agnis tad hotā kratuvīd vijānan yajishṭho devān rītūḥ yajāti* | 4. "Agni, knowing what seasons to assign to the gods, rectifies all those mistakes which we ignorant men commit against your prescriptions, o ye most wise gods. 5. Those matters relating to the sacrifice which we mortals of feeble intellects, with our imperfect comprehension, do not understand, may Agni, the venerated priest

who knows all these points, adjust, and worship the gods at the proper time"); x. 91, 3 (*Agne kaviḥ kavyena asi vīśvati*). To him the attention of the worshippers is turned, as men's eyes are to the sun, v. 1, 4 (*Agnim achha devayatām manāṁsi chakrahmāṁsi iva sūryo saṁ charanti*). He is the father, king, ruler, banner, or outward manifestation,³¹⁴ and superintendent of sacrifices and religious duties (*ketuṁ yajñānām | pitā yajñānām | ketur adhvarānām | rājānam adhvarasya | adhyakṣam dharmaṇām imam | iśo yo vīśvayāḥ devaciteḥ*, iii. 3, 3, 4; iii. 10, 4; iii. 11, 2; iv. 3, 1; vi. 2, 3; viii. 43, 24; x. 1, 5; x. 6, 3). He is also the religious leader or priest of the gods (*sadyo jāto vi amimita yajnam Agnir devānām abhavat purogāḥ | Agnir devo devānām abhavat purohitaḥ*, x. 110, 11; x. 150, 4). He is a swift (*raghupatrā*,³¹⁵ x. 6, 4) messenger, moving between heaven and earth, commissioned both by gods³¹⁶ and by men to maintain their mutual communications, to announce to the immortals the hymns, and to convey to them the oblations, of their worshippers, or to bring them down from the sky to the place of sacrifice (*sa devān ā iha vakṣati | Agniṁ dūtāṁ vṛṇīmahe | imam ā su team asmākaṁ saniṁ gāyatraṁ naṣṭvāṁsam Agne deveshu pravochaḥ | devāsa tvā Varuṇo Mitro Aryamā saṁ dūtāṁ pratnam indhato | dūto vīśām asi | patir hi adhvarānām Agne dūto vīśām asi | yad devānām mitramahaḥ purohito 'ntaro yāsi dūtyam | tvāṁ dūtāṁ aratīm havyavāhaṁ devāḥ akrigvann amṛitasya nābhīm | imaṁ no yajnam amṛiteshu dṛehi | antar Iyase aruṣhā yujāno yuṣhmāṁś cha devān vīśaḥ ā cha martān | tvāṁ Agne samidhānaṁ yavishṭhya devāḥ dūtāṁ chakrire havyavāhanam | tvāṁ vīśve sajoshasaḥ devāso dūtāṁ akṛata | tvāṁ dūtāṁ Agne amṛitāṁ yuge yuge dadhire*

³¹⁴ His father begot him (*janitā tvā jāyāna*) to be the revelation and brilliant banner of all sacrifices. With the phrase, *janitā tvā jāyāna*, compare the expressions in x. 20, 9, also relating to Agni, and in iv. 17, 4, relating to Indra.

³¹⁵ Compare the *raghuvartanīm ratham* of the Aśvins, R.V. viii. 9, 8.

³¹⁶ Taitt. Saṁh. ii. 5, 8, 5. *Agnir devānām dūtāḥ āsīd Uśanā Kūṛyo 'surāṇām |* "Agni was the messenger of the gods Kūṛya Uśanas of the asuras." Ibid. ii. 6, 11, 8. *Agnir devānām dūtāḥ āsīd Daivyo 'surāṇām |* "Agni was the messenger of the gods, Daivya of the Asuras." Taitt. Br. ii. 4, 1, 6. *ā tantum Agnir divyaṁ tatāna | teaṁ naṣ tantur uta atur Agne | team panthāḥ bhavasi devayānaḥ | tvayā Agne prishṭhāṁ vayam ūruheṁa | atha devaiḥ sadhamādāma madema |* "Agni stretched out the celestial bond; thou art our bond and our bridge, o Agni; thou art the path leading to the gods. By thee may we ascend to the summit of heaven, and live in hilarity among the gods."

*pāyūm ugrām devāsas cha martāsas cha jāgriviṃ viḍhūm viśpatiṃ namasa
ni śhedīre | devān ā vādayad iha | dāto devānām asi martyānām antar
mahānī charasi rochanena yaṃ tvā devāḥ dadhīre havyavāham puruṣpriho
mānuṣhāso yajātram | i. 12, 1, 2, 4, 8; i. 27, 4; i. 36, 3, 4, 5; i. 44, 2,
3, 5, 9, 12; i. 58, 1; i. 74, 4, 7; i. 188, 1; ii. 6, 6, 7; ii. 9, 2; ii. 10, 6;
iii. 5, 2; iii. 6, 5; iii. 9, 8; iii. 11, 2; iii. 17, 4; iii. 21, 1, 5; iv. 1,
8; iv. 2, 3; iv. 7, 8; iv. 8, 2, 4; v. 8, 6; v. 21, 3; vi. 15, 8-10;
vii. 11, 4; vii. 16, 4; vii. 17, 6; viii. 19, 21; viii. 23, 18, 19; viii.
39, 1, 9; viii. 44, 3; x. 4, 2; x. 46, 10; x. 91, 11; x. 122, 7).
Being acquainted with the innermost recesses of the sky (iv. 8, 2. *Sa
hi veda vasu-dhītim mahān ārodhanam divaḥ | sa devān ā iha vakshati |
4. Sa hotā sa id u dātyam chikitvān antar īyate*), he is well fitted to
act as the herald of men to summon the gods to the sacrifices instituted
in their honour. He comes with them seated on the same car (iii. 4,
11; vii. 11, 1, *ā viśvebhiḥ saratham yāhi devaiḥ*), or in advance of them
(*ā devānām agrayādev iha yātu | x. 70, 2*); and shares in the reverence
and adoration which they receive (i. 36, 4; ii. 2, 1). He brings Varuṇa
to the ceremony, Indra from the sky, the Maruts from the air (x. 70,
11, *ā Agne vaha Varuṇam iṣṭaye naḥ Indram divo Maruto antarikṣāt*).
He makes the oblations fragrant, x. 15, 12 = Vāj. S. xix. 66 (*Teṃ
Agnē hīto jātavedo avāḍ havyāni surabhīni kṛitv*). Without him
the gods experience no satisfaction (vii. 11, 1, *na rite tvad amṛitāḥ
mādayante*). He himself offers them worship (vii. 11, 3; viii. 91,
16; x. 7, 6). He is sometimes described as the mouth and the
tongue through which both gods and men participate in the sacri-
fices (ii. 1, 13. *tvām Agne ādityasah āyām tvām jīhvām buchayas cha-
krīre kave | 14. Tvo Agne viśve amṛitāsah adruhaḥ āsā devāḥ havir adanti
āhutam | tvayā martāsah svadante ānutim*). He is elsewhere asked to
eat the offerings himself (iii. 21, 1 ff.; iii. 28, 1-6. *Agne vīhi puroḷāsam
āhutam*), and invited to drink the soma-juice (i. 14, 10; i. 19, 9; i.
21, 1, 3. *Viśvebhiḥ somyam madhu Agne Indrena Vāyuṇā piba*).*

The 51st hymn of the tenth book contains a dialogue between Agni
and the other gods, in which they give utterance to their desire that
he would come forth from his dark place of concealment in the waters
and the plants, and seek to persuade him to appear and convey to them
the customary oblations (verse 5: *ehi manur devayur yajnakāmo aran-
kṛītya tamasi ksheshi Agne | sugān pathaḥ kṛiṇuhi devayānān vaha hac-*

yāni sumanasyamānaḥ). After he has expressed the grounds of his reluctance and apprehension (verses 4, 6),²¹⁷ he is induced by the promise of long life and a share in the sacrifice to accede to their request (verse 6. *Kurmas te āyur ajaram yad Agne yathā yukto jātavedo na rishyāḥ | atha vahāsi sumanasyamāno bhāgaṁ devebhyo havishāḥ svajāta*). In the next following hymn (the 52nd) Agni proclaims himself the master of the ceremonies, declares himself ready to obey the commands of the gods, solicits a share in the sacrifice for himself, and asks how and by what path he can bring them the oblations (verse 1 *Viśve devāḥ śāstana mā yathā iha hotā vṛito manasai yan nishadya | pra me brūta bhāgadheyam yathā vo yena pathā havyam vo vahāni* | 2. *Ahaṁ hotā ni asidam yajyān viśve maruto mā junanti*). Agni is the lord, protector, and leader of the people, *viśpati*, *viśām gopā*, *viśām puraetā* (i. 12, 2; i. 26, 7; i. 31, 11; i. 96, 4; ii. 1, 8; iii. 11, 5); the king or monarch of men (*rājā kṛishīnām asi mōnushīnām | rājānam | samrājām charaṣhānām | viśām rājanam* | i. 59, 5; ii. 1, 8; iii. 10, 1; v. 4, 1; vi. 7, 1; vii. 8, 1; viii. 43, 24). He is also the lord of the house, *grihapati*, dwelling in every abode (*yaḥ pancha charaṣhānīr abhi ni śhaśāda dame dame kavir grihapatir yuṣā* | i. 12, 6; i. 36, 5; i. 60, 4; v. 8, 2; vii. 15, 2). He is a brilliant guest in every house; dwells in every wood

²¹⁷ Verse 6 is as follows: *Agneḥ pūrve dhṛūtarō artham etam rathicādheṇam anu āvarīṣuḥ | tasmād dhiyā Varuṇa dūram āyam gauro na kahepnoḥ avije jyāyūḥ* | "Agni's former brothers have sought this goal, as a charioteer passes along a road. But fearing this journey, o Varuṇa, I went to a distant place, and trembled like a wild bull which quakes at the squeal of the huntsman's bowstring." It is clear from verse 7, that Agni means that his brothers had never returned, and that he fears a similar fate. The following passage of the Tait. Sanh., ii. 6, 6, 1, seems to be founded on this verse: *Agneḥ trayo jyāyūṃso dhṛūtarāḥ āsan | te devebhyo havyam vahantaḥ prāmīyanta* | so 'gnir abibhēd ittham vāva aya ārtim āriṣyati iti sa nilāyata | so 'paḥ pravīśat | tam devatūḥ praiśham aicchan | tam matsyaḥ prābravīt | tam aspad "dhiyūdhiyā tvā vadhyaśur yo mā prāvocaḥ" iti | tasmād matsyaṁ dhiyūdhiyā ghananti | śaptaḥ hi | tam anuvindan | tam abruvan "upa naḥ āvartitva havyam no vaha" iti | so 'bravīt "varam vṛinai yad eva grihīṭasya āhutaśya bahiḥparidhī śkandāt tan me dhṛūṛjīṇām bhāgadheyam asad" iti | "Agni had three elder brothers, who died while carrying oblations to the gods. Agni feared lest he should incur the same fate, and accordingly he disappeared, and entered into the waters. The gods sought to discover him. A fish pointed him out. Agni cursed the fish,—"Since thou hast pointed me out, may men slay thee whenever they will." Men in consequence slay a fish at their pleasure, because it was cursed. (The gods) found Agni, and said to him, 'Come to us and bring us our oblations.' He replied, 'Let me ask a favour; let whatever part of the presented oblations falls outside of the sacred enclosure be the share of my brothers.'"

like a bird; friendly to mankind, he despises no man; kindly disposed to the people, he lives in the midst of every family, x. 91, 2 (*sa darsa-tasrīr atithir griho griho vane vane kīriyo takavir ica | janaṁ janaṁ janyo nātīmanyato viśaḥ a kaheti viśyo viśaṁ viśam*). He is a father, mother, brother, son, kinsman, and friend (*a hi sma sūnave pitā āpir yajati āpaye sakhā sakhye varenyaḥ | tvam pitā 'si nas tvam vayasakrit tava jāmoyo vayam | tvam jāmīr janānām Agne mitro asi priyaḥ | sakhā sakhibhyaḥ īdyaḥ | tvam Agne pitaram iśtibhir narāḥ tvam bhrātrāya śamyā tanūrucham | tvam putro bhavasi yas te 'vidhat | pitā mātā sadam in mānushānām | Agne bhrātāḥ | Agnim manye pitaram Agnim āpim Agnim bhrātaram sadam it sakhāyam | i. 26, 3; i. 31, 10, 14, 16; i. 75, 4; i. 161, 1; ii. 1, 9; vi. 1, 5; v. 4, 2; viii. 43, 16; viii. 64, 16; x. 7, 3; and some of his worshippers claim with him a hereditary friendship (i. 71, 10. *Mā no Agne sakhyā pītryāṇi pra marśiśhthāḥ*). He drives away and destroys Rakshases or Asuras (*bādhasva dviśho rakshaso amivāḥ | pra Agnaye viśvasūcho dhiyamdho asuraghno | Agniḥ rakshāṁsi sedhati | iii. 15, 1; vii. 13, 1; vii. 15, 10; viii. 23, 13; viii. 43, 26; x. 87, 1; x. 187, 3*). In hymn x. 87, he is invoked to protect the sacrifice (verse 9. *tikṣhṇena Agne chakshushā raksha yajnam*), and to consume the Rakshases and Yātudhānas with his iron teeth and by the most terrible manifestations of his fury (verse 2. *Ayodaṁśhro archiśhā yātudhānān upa sprīṣa jātacedaḥ samiddhaḥ | verse 5. Agne tvachān yātudhanasya dhindhi himērā 'śanir harasā hantu enam | verse 14. Parā śpīrthi tapasā yātudhānān parā 'gne raksho harasā śpīrthi |*).*

(2) *Agni's births, and triple existence.*

Various, though not necessarily inconsistent, accounts are given in the hymns of the birth of Agni. Sometimes a divine origin is ascribed to him, while at other times his production, or at least his manifestation, is ascribed to the use of the ordinary human appliances. Thus he is said to have at first existed potentially but not actually in the sky, x. 5, 7 (quoted above in p. 51); to have been brought from the sky, or from afar, by Mātariśvan²¹⁸ (*a anyam [Agnim] divo Mata-*

²¹⁸ In Bühtlingk and Roth's Lexicon, s.v. Mātariśvan is said (1) to denote a divine being, who, as the messenger of Vivasvat, brings down from heaven to the Bhṛigus Agni, who had before been concealed; and (2) to be a secret name of Agni; and it is remarked that the word cannot be certainly shown by any text to be in the Vedic

risā jabhāra | sa jāyamānaḥ parama vyomani acir Agnir abharan Mātariśvano | i. 60, 1; i. 93, 6; i. 143, 2; iii. 5, 10; iii. 9, 5; vi. 8, 4); to have been generated by Indra between two clouds or stones (*yo aśmanor antar agniṁ jājana*, ii. 12, 3); to have been generated by Dyaus, x. 45, 8 (*Agnir amṛito abhavat vayoḥbhīr yad enaṁ Dyaur janayat suretāḥ*); to be the son of Dyaus and Prithivī, iii. 2, 2; iii. 25, 1 (*Agne Divaḥ sūnur asi prachetas tanā Prithivyāḥ uta viśavedāḥ*); x. 1, 2; x. 2, 7 (*yaṁ tvā Dyāvopṛithivī yaṁ tvā āpas Tvaṣṭā yaṁ tvā suja nimā jājana*); x. 140, 2; whom he magnified, or delighted, at [or by] his birth, iii. 3, 11 (*ubhā pitarā mahayann ajāyata Agnir Dyāvopṛithivī bhūrireṭasū*). His production is also said to be due to the waters (x. 2, 7; x. 91, 6),³¹⁹ and to Tvaṣṭri (i. 95, 2; x. 2, 7). He is elsewhere said to have been generated by the Dawns, vii. 78, 3 ([*Uṣaso*] *ajñanan sūryaṁ Yajnam Agnim*); by Indra and Vishṇu, vii. 99, 4 ([*Indrāviṣṇa*] *urum Yajnāya chathathur u lokāṁ janayanta Sūryam Uṣasam Agnim*); generated or

hymns, a synonyme of Vāyu. I add some observations on the same subject, which had been made at an earlier period by Professor Roth, in his illustrations of the Nirukta, p. 112, where he is elucidating R.V. vi. 8, 4 ("Mātariśvan, the messenger of Vivasvat, brought Agni Vaiśvānara from afar"): "The explanation of Mātariśvan as Vāyu" (which is given by Yaska) "cannot be justified by the Vedic texts, and rests only upon the etymology of the root *śvas*. The numerous passages where the word is mentioned in the Rig-veda exhibit it in two senses. Sometimes it denotes Agni himself, as in the texts i. 96, 3, 4; iii. 29, 4 (11 ?); x. 114, 1, etc.; at other times, the being who, as another Prometheus, fetches down from heaven, from the gods, the fire which had vanished from the earth, and brings it to the Bhrigus, i. 60, 1; i. 93, 6; iii. 2, 13; iii. 5, 10; iii. 9, 5. To think of this bringer of fire as a man, as a sage of antiquity, who had laid hold of the lightning, and placed it on the altar and the hearth, is forbidden by those texts which speak of him as bringing it from heaven, not to mention other grounds. As Prometheus belongs to the superhuman class of Titans, and is only by this means enabled to fetch down the spark from heaven, so must Mātariśvan be reckoned as belonging to those races of demigods, who, in the Vedic legends, are sometimes represented as living in the society of the gods, and sometimes as dwelling upon earth. As he brings the fire to the Bhrigus, it is said of those last, that they have communicated fire to men (*e.g.*, in i. 68, 6), and Agni is called the son of Bhrigu (*Bhrigusaṁ*). Mātariśvan also must be reckoned as belonging to this half-divine race." . . . "It may also be mentioned that the same function of bringing down fire is ascribed in one text (vi. 16, 13) to Atharvan, whose name is connected with fire, like that of Mātariśvan; and also that the sisters of Atharvan are called Mātariśvaris in x. 120, 9." See my article on Manu in vol. xx. of the Journ. R.A.S., p. 416, note. In one place (vii. 15, 4) Agni is called the falcon of the sky (*divaḥ śyenāya*).

³¹⁹ A.V. i. 33, 1. *Hiranyavarṣāḥ śukrayaḥ pāvakāḥ yūsu jātāḥ Savitū yūsu Agniḥ | yāḥ Agniṁ garbhāṁ dadhīre svarṇās tūḥ naḥ āpaḥ sām syonāḥ dhāvanti*.

fashioned by the gods, vi. 7, 1 f. (*janayanta devāḥ*); viii. 91, 17 (*taṁ teḍ 'jananta mātaraḥ kaviṁ devāso angiraḥ*); x. 46, 9 (*devāso tatākshur manaso yajatram*); as a light to the Ārya, i. 59, 2 (*taṁ teḍ devāso janayanta devāṁ vaiśvānara jyotir id āryāya*); or placed by the gods among the descendants of Manu, i. 36, 10; ii. 4, 3 (*Agnim devāso mānushishu vikshu priyaṁ dhuḥ ksheshyanto na mitram*); vi. 16, 1; viii. 73, 2. Yet although the son, he is also the father of the gods, i. 69, 1 (*bhuvo devānām pitā putraḥ saṁ*). In viii. 19, 33, the superiority of the Fire-god to all other fires is shewn by their being declared to be dependent on him like branches of a tree (*yasya te Agne anye agnayaḥ upakshito vadyāḥ iva*); vii. 1, 14 (*sa id Agnir agniṁ ati asti anyān*).

Agni is in some passages represented as having a triple existence, by which may be intended his threefold manifestations, as the sun in heaven, as lightning in the atmosphere, and as ordinary fire in the earth, although the three appearances are elsewhere otherwise explained. In x. 88, we have the following verses:

6 (= Nir. vii. 27). *Mardha bhuvo bhavati naktam Agnis tataḥ Sūryo jāyate prātar udayan* | 8. *Sāktavākam prathamam ad id Agnim ad id havir ajanayanta devāḥ* | *sa eshaṁ yajno abhavat tanūpās taṁ Dyausveda tam Prithivī tam āpāḥ* | 10 (= Nir. vii. 28). *Stomema hi divi devāso Agnim ajījanan śaktibhiḥ rodasi prām* | *tam ā akriṇṇan tredha bhuve kaṁ sa ośadhīḥ pachati viśvarūpāḥ* | 11 (= Nir. vii. 29). *Yaded enam adadhur yajniyāso divi devāḥ Sūryam aditeyam* | *yadā charishṇā mīthunāv abhūtām ad it prāpāsyān bhūvanāni viśvā* |

"6. Agni is by night the head of the earth: then he is born as the Sun rising in the morning."²⁰⁰ 8. The gods produced first the hymn, then Agni, then the oblation. He was their protecting sacrifice: him Dyaus knows, him Prithivī, him the Waters. 10. With a hymn by their powers the gods generated Agni who fills the worlds: they formed him for a threefold existence: he ripens plants of every kind. 11. When

²⁰⁰ It appears from Professor Aufrecht's abstract of the contents of the Matsya-purāṇa that, in section 115, the sun is said to enter into Agni during the night, and Agni into the sun by day. Catalogue of Bodl. Sanskrit MSS., p. 41a. The Ait. Br. viii. 28, says: *ādityo vai astam yann Agnim anupraviśati* | *so 'ntardhiyate* | ... *Agnir vai udevān Vāyūm anupraviśati* | *so 'ntardhiyate* | ... *Vāyor Agnir jāyate prāṇūd hi balād mathyamāno 'dhijyate* | ... *Agner vai ādityo jāyate* | "The sun, when setting, enters into Agni and disappears ... Agni, when blowing upwards, enters Vāyu, and disappears ... Agni is produced from Vāyu, for when attrition is taking place, he is born from breath as force. The sun is produced from Agni."

the adorable gods placed him, Sūrya the son of Aditi, in the sky, when the moving twins came into being, then they (the gods) beheld all creatures."

According to Yāska (Nir. vii. 27) it is intended in verse 6 to represent the sun as identical with Agni ("*tataḥ sūryo jāyate prātar udyan*" as eva). The same writer tells us (Nir. vii. 28) that according to his predecessor Śākapaṇi the threefold existence of Agni, referred to in verse 8, is his abode on earth, in the atmosphere, and in heaven ("*tredhā*" *bhāvāya* "*prithivyām antarikṣhe divi*" *iti Śākapaṇiḥ*), and adds that a Brāhmaṇa declares his third manifestation to be the Sun ("*yad asya divi tṛtīyaṁ tad asāv ādityaḥ*" *iti hi brāhmaṇam*). The constantly moving twins, mentioned in verse 11, are Ushas and the Sun according to Yāska (Nir. vii. 29. *Sarvadā saha chārīgāv Ushas cha Ādityas cha*). Agni would thus be identified not only with Sūrya the celestial, but with Indra or Vāyu, the aerial or atmospheric deity, according to passages of the Nirukta vii. 5, already quoted in p. 8; and with Viṣṇu, if we adopt the interpretation of that deity's three steps given by Śākapaṇi in Nir. xii. 19, as expounded by the commentator Durgachārya, viz. that Viṣṇu abides on earth as terrestrial fire, in the atmosphere in the form of lightning, and in the sky as the Sun ("*Prithivyām antarikṣhe divi*" *iti Śākapaṇiḥ* | *pārthivo 'gnir bhūtvā prithivyām yat kinchid asti tad vikramate tad adhītiṣṭhati* | *antarikṣhe vaidyutāmanā divi Sūryātmanā*).²²¹ In R.V. x. 45, 1, = Vāj. S. xii. 18, (see also verse 2) a threefold origin is ascribed to Agni, the first from the heaven, the second from us (*i.e.* apparently from the earth), and the third from the waters, which may mean the atmosphere²²² (*Divas pari prathamam jāne Agnir asmad dvitīyam pari jātavedāḥ* | *tṛtīyam apau*).²²³ The same three abodes of Agni are perhaps referred to²²⁴ in x. 56, 1 = S.V. i. 65 (*idam te ekam paraḥ u te ekam tṛtīyena jyotiṣhā saṁ viśava*). In iii. 26, 7 (= Vāj. S. xviii. 66), he is called *arkas tridhātuh*, a threefold light,²²⁵

²²¹ Quoted in the 4th vol. of this work, p. 66.

²²² See above, p. 39, note 73. See Comm. on Vāj. S. xii. 18.

²²³ A.V. xii. 1, 20. *Agnir divaḥ ā tapati Agner devasya uru antarikṣham* | *Agnim martāṇaḥ indhate havyavāhaṁ ghrītapriyam* | "Agni glows from the sky; to Agni belongs the broad air; men kindle Agni, the bearer of oblations, the lover of butter." Compare A.V. xiii. 3, 21, and xviii. 4, 11.

²²⁴ So the Scholiast on the Sāma-veda understands the verse, as I learn from Professor Benfey's note to his translation, p. 216.

²²⁵ Compare A.V. viii. 39, 9.

in v. 4, 8 *trishadhashta* (according to Sāyana = *trishu divyādīshu sthāneshu sthita*), occupying three abodes, and in viii. 39, 8 *tripasthya*, having three homes. In i. 95, 3, he is said to have three births, one in the ocean, another in the sky, and a third in the waters (*trīṇi jānā pari-bhūshanti aya samudre ekam divi ekam apsu*), which Sāyana understands 1st of the submarine fire (*vaḍavānala*), 2nd of the sun, and 3rd of the lightning. He is elsewhere called *devījanman*, having two births, i. 60, 1; i. 140, 2; i. 149, 2, 3, which Sāyana explains either as born of the Heaven and Earth, or from two sticks, or because he has one birth from the sticks and a second when he is formally consecrated; but is said in one of these passages to dwell in the three lights (*abhi . . . tri rochanāni . . . asthāt*).

In ii. 9, 3, two places of birth only are mentioned—an upper (*param janman*), and a lower (*avaras sadasthe*)—which Sāyana interprets of the sky and the atmosphere; and in viii. 43, 28, in like manner, only two are alluded to, the celestial, and that in the waters (*yad Agne dirijāḥ asi apsu jāḥ vā*).

In x. 91, 6, as we have already seen, his generation is ascribed only to the waters, the mothers. (Compare iii. 1, 3; iii. 9, 4.)

In A.V. iv. 39, 2, the earth is said to be a cow, and Agni her calf (*Prithivi dhenus tasyāḥ Agnir vatsaḥ*). In verses 4 and 6, Vāyu is said to be the calf of the air, and Sūrya of the sky.

In different passages the process of friction,²³⁴ by which the god is

²³⁴ See Aitareya Brāhmaṇa, i. 16, and Professor Haug's translation, pp. 35 ff. I add here a sentence or two from this work (Ait. Br. i. 16) to illustrate what the texts above quoted say of the power of Agni to hallow all sacrifices, although in the present case a special rite is referred to: *sā eśhā svargyā āhutir yad Agnyāhutir | yadi ha vai apy abrahmanokto yadi duruktokto yajate atha ha eśhā āhutir gachhaty eva devān na pāpmanā saṁsṛijyate* | "The Agni oblation is that which conducts to heaven. Even if a man who is called a no-Brāhman, or a person of bad reputation, perform it, still this oblation goes to the gods, and is unaffected by the sin (of the performer)." See Professor Haug's translation, p. 38, note 17. The Śatapatha Brāhmaṇa, ii. 3, 3, 1, relates that Agni, when created by Prajūpati, began to burn everything, and threw the world into confusion. Thereupon the creatures who then existed sought to crush him. Not being able to bear this, he came to a man and said, "I cannot endure this; let me enter into thee. Having generated me, nurse me; and if thou wilt do this for me in this world, I will do the same for thee in the next. The man agreed (*sa yatra Agniṁ sasṛije sa idaṁ jātāḥ sarvaṁ eva dagdhuṁ dadhre | ity eva āvilam eva | tūḥ gṛā tarhi prajāḥ āsuz tūḥ ha enaṁ sampeshṇūṁ dadhre | so 'titikshamānāḥ puruṣam eva abhyeyūya* | 2. *Sa ha uvācha* "na vai aham idaṁ titikshe hanta tvā praviśāni | tam mā janayitvā bibhṛihi | sa yathaisa mām team asmin loke jana-

only generated by his worshippers, is described or alluded to. In iii. 29, 1 ff., it is said: *astīdam adhimanthanam asti prajananam kṛitam | elām vīspatīm ābhara Agnim manthāma pūrvaṭhā |* 2. (=S.V. i. 79) *Aranyor nihito jātavedāḥ garbhaḥ iva sudhito garbhiniṣhu | dive dive idyo jāgrivadbhir havishmadbhir manushyebhir Agniḥ |* 3. (=Vāj. S. xxxiv. 14) *Uttānāyām ava bhara chikitecān sadyaḥ pravīṭa vṛishanām jāyāna |* "This process of friction, of generation, has begun; bring this mistress of the people (the lower *arany*, or wood for friction); let us rub out Agni as heretofore."³²¹ 2. This god is deposited in the two pieces of

yitā dhāriṣhyasi evam eva ahaṁ tvām amuṣhmin loke janayitvā dhāriṣhyāmi" iti | "tathā" iti tam janayitvā abhiḥhaḥ). Herodotus, iii. 16, tells us what the Egyptians thought of Agni: *Αἰγυπτίους δὲ νομίσταί τὸ πῦρ ἑρπύλον εἶναι ἔμφυχον, πάντα δὲ αὐτὸ κατεσθίειν τὰ περ ἐν λάβῃ, πλησθέν δὲ αὐτὸ τῆς βορῆς συναποσθιόκειν τῇ κατεσθιόμενῃ.*

³²¹ Hence, perhaps, it is that he is called *devi-mātā*, born of two parents (I. 31, 2). As regards *devi-jannā* having a double birth (I. 60, 1; I. 140, 2; I. 149, 4, 5), see above. He is also called *dhūrijanuā*, having many births (x. 5, 1). In R.V. i. 95, 2, he is said to be produced by the ten young women, i.e. the ten fingers (*dāsa imāḥ teashfur janayanta garbham utandrāso yuvatayaḥ*). See Roth, Illustrations of Nirukta, p. 120; Benfey's Orient und Occident, ii. 510; and Roth's Lexicon, s.v. *teashfuri* and *yuvati*. In iii. 29, 3, he is called the son of Iṣā, whatever sense we ascribe to this word. In regard to the persons or families by whom the sacrificial fire is supposed to have been first kindled, and the rites of Aryan worship introduced, viz., Manu, Angiras, Bhṛigu, Atharvan, Dadhyanch, etc., see my paper on "Manu, the progenitor of the Aryan Indians," in vol. xx. Journ. R.A.S., pp. 410-416. I subjoin some of the passages there quoted: I. 36, 19. *Ni tvām Agne manur dadhe jyoṣtir janāya iśvate |* "Mann has placed thee (here) a light to all (generations of) men." vii. 2, 3. *Manushvad Agnim Manuṁ samiddhaṁ sam adhvaryūsa sadam in mahema |* "Let us, like Mann, ever attract to the sacrifices Agni, who was kindled by Manu." x. 63, 7. *Yebhyo hotrām prathamām āyōje Manur samiddhōgnir manasā sapta hotrībhiḥ | te Adityāḥ abhayaṁ śarma yachhata |* "O ye Adityas, to whom Manu, when he had lighted Agni, presented, in company with seven hotri priests, with his heart, the first oblation, bestow on us secure protection." x. 69, 3. *Yat te Manur yad anikāṁ Sumitraḥ samidhe Agne tad idam naviyāḥ |* "That lustre of thine, o Agni, which Manu, which Sumitra kindled, is the same which is now renewed." viii. 43, 13. *Uta tvā Bhṛigvat iuche Manushvad Agne āhuta | Angirasvad haṁumake |* "Like Bhṛigu, like Manush, like Angiras, we invoke thee who hast been summoned to blaze." vi. 16, 13. *Tvām Agne pushkarād adhi Atharvā nir amantata |* 14. *Tam u tvā Dadhyañā pishih putraḥ idhe Atharvaṇaḥ |* 13. "Agni, Atharvan drew thee forth from the lotus leaf. 14. Thee, Dadhyanch, the son of Atharvan, kindled." x. 21, 6. *Agnir jāto Atharvaṇā vidad vīsvāni kūyā | dhuvad dīto Vivasvataḥ |* "Agni, produced by Atharvan, knows all sciences. He has become the messenger of Vivasvat." I. 58, 6. *Dadhush tvā Bhṛigavo mānuṣheṣu ā |* "The Bhṛigus have placed thee among men." x. 46, 2. *Imāṁ vidhanto apāṁ sadathe paśuṁ na nashṭam padair anu gman | guhā chatantam u'ījo namebhir ichhanto dhīrāḥ Bhṛigavo avindan |* "Worshipping, and desiring him with obsecrations,

wood, as the embryo in pregnant women. Agni is daily to be lauded by men bringing oblations and awaking (early). 3. Skilled [in the process], bring [the upper piece of wood] into contact with the lower, lying recumbent: being impregnated, she speedily brings forth the vigorous (Agni)." ²²⁰ Compare R.V. i. 68, 2, where it is noticed as remarkable that a living being should spring out of dry wood (*śuklād yad deva iteo janishāṣṭaḥ*); iii. 23, 2, 3; vii. 1, 1; x. 49, 15; x. 7, 5. He is produced from the two sticks as a new-born infant, v. 9, 3 (*uta sma yaṁ tīṣṭhā yathā navāṁ janishāṣṭa arāṇi*); viii. 23, 25 (*sānuṁ vanas-patindam*). Strange to say, cries the poet, addressing himself to both worlds, the child, as soon as born, begins with unnatural voracity to consume his parents, and is altogether beyond his mortal worshipper's comprehension, x. 79, 4 (*tad vām ṛitāṁ rodasī prabravīmi jāyamāno mātaraḥ garbho atti | nāhaṁ devasya martyaś chiketa*). But when born he is like the wriggling brood of serpents, difficult to catch, v. 9, 4 (*uta sma durgribhīyaso putro na hvāryāṇām*). Wonderful is his growth, and his immediate activity as a messenger, seeing he is born of a mother who cannot suckle him, x. 115, 1 (*chitraḥ it tīṣṭo tarunasya vakshatho na yo mātaraḥ apyeti dhātave | anūdhaḥ yadi jījanād adha cha nu vakshaḥ sadya mahi dūtyaṁ charan*); but he is nourished and developed by the oblations of clarified butter which are poured into his mouth, and which he consumes, iii. 21, 1 (*ślokānām agne medaso ghrīṭasya hotaḥ prāśana | "Agni, invoker of the gods, eat these portions of fat and butter;"* see also verses 2 and 3); v. 11, 3 (*ghrīṭeṇa tvā avardhayan*); v. 14, 6; viii. 39, 3 (*Agne manmāni tubhyaṁ kaṁ ghrīṭaṁ na juhoḥ āsani*); viii. 43, 10, 22; x. 69, 1 f.; x. 118, 4, 6, and A.V. i. 7, 2 (*Agne tailasya prāśano*).

In iii. 26, 7, he himself exclaims "butter is my eye" (*ghrīṭaṁ me chakshuḥ*).

the wise and longing Bhrigus have followed him with their steps, like a lost animal, and have found him concealed in the receptacle of the waters." In viii. 23, 17. Kṛya Uśana is said to have established Agni to be a priest for men (*Uśanā Kṛyas tvā nī hotāram asādāyat | āyajīm tvā manase jātaavedasam*).

²²⁰ The ancient Indians regarded the upper piece of wood as the male, and the lower as the female, factors in the generation of Agni. See the 3rd vol. of this work, p. 46, note 52.

(3) *His epithets and characteristics.*

His epithets are various, and for the most part descriptive of his physical characteristics. He is *sarpirānti*, *ghṛitāṇna*, butter-fed (ii. 7, 6; vii. 3, 1; x. 69, 2); *ghṛita-nīrṇik*, butter-formed (iii. 17, 1; iii. 27, 5; x. 122, 2); *ghṛita-keśa*, butter-haired (viii. 49, 2); *ghṛita-prishṭha*, butter-backed (v. 4, 3; v. 37, 1; vii. 2, 4; x. 122, 4); *ghṛitapratika*, gleaming with butter (iii. 1, 18; v. 11, 1; x. 21, 7); *ghṛita-yoni*, issuing from butter (v. 8, 6, compare ii. 3, 11); *dravanna*, fed by wood (ii. 7, 6); *dhūma-ketu*, having smoke for his mark, signal, or ensign (i. 27, 11; i. 44, 3; i. 94, 10; v. 11, 3; viii. 43, 4; viii. 44, 10; x. 4, 5; x. 12, 2); he sends up his smoke like a pillar to the sky, iv. 6, 2 (*melā iva dhūmaṁ stabhāyad upa dyām*); vii. 2, 1 (*upa sprīṣa divyaṁ vānu stāpāḥ*); vii. 3, 3; vii. 16, 3 (*ud dhūmāṁ aruṣhāṁ diviḥsprīṣāḥ [asthūḥ]*); his smoke is waving, his flame cannot be seized, viii. 23, 1 (*charishṇudhūmam agriḥhitaśochiśham*); he is driven by the wind, and rushes through the woods like a bull lording it over a herd of cows, i. 58, 4, 5 (*vane ā vātachodito yāthe na sāhoṇ ava vāti vāmsagaḥ*); i. 65, 8. He is a destroyer of darkness, i. 140, 1 (*tamoḥan*), and sees through the gloom of the night, i. 94, 7 (*rātryāś chid andho ati doṇa paśyasi*). The world, which had been swallowed up and enveloped in darkness, and the heavens, are manifested at his appearance, and the gods, the sky, the earth, the waters, the plants rejoice in his friendship, x. 88, 2 (*gīṛṇam bhuvanaṁ tamaśā 'pagūḥham āviḥ svar abhāvaj jāte Agnau | tasya doṇāḥ prithivī dyaur ulāpo aranya-gaṇa oṣadhīḥ sakhye aśya*). He is *chitra-bhānu*, *chitra-śochiḥ*, of brilliant lustre or blaze (i. 27, 6; ii. 10, 2; v. 26, 2; vi. 10, 3; vii. 9, 3; vii. 12, 1; viii. 19, 2), *ardhva-śochiḥ*, upward-flaming (vi. 15, 2), *śukra-śochiḥ*, bright-flaming (vii. 15, 10; viii. 23, 20), *pāvaka-śochiḥ*,²²⁹ with clear flames (viii. 43, 31), *śukra-varṇa*, *śuchi-varṇa*, bright coloured (i. 140, 1; v. 2, 3), *śochiśhkeśa*, with blazing hair

²²⁹ Agni is also styled *śtraśochiḥ* in viii. 60, 10 (=S.V. ii. 904), 14 (=S.V. i. 49), and *śtra* in viii. 43, 31. On the last place Śāyana explains *śtra* as sleeping or lying in the sacrifices (*yajñeshu śayanayadīlam*). On viii. 60, 10, he makes the compound word = *śāna-śtra-jvālam*, "he whose flame pervades." On the 14th verse he takes it as = *śayana-svabhāva-rochishkam*, "he whose brilliance has the character of lying or sleeping." In both places Professor Benfey renders it "gleaming like lightning." Professor Roth, *Illustr. of Nir.*, p. 42, thinks *śtra* may mean "piercing."

(i. 45, 6; iii. 14, 1; iii. 17, 1; iii. 27, 4; v. 8, 2; v. 41, 10), *hari-keśa*, with tawny hair (iii. 2, 13), golden-formed (iv. 3, 1; x. 20, 9, *hiranya-rūpaṃ janitā jajāna*), and *hiri-śmaśru*, with golden beard (v. 7, 7). He carries sharp weapons, *tigmaheṭi*, *tigmabhṛiṣṭi* (iv. 4, 4; iv. 5, 3), he has sharp teeth, *tigmajambhā* (i. 79, 6; i. 143, 5; iv. 5, 4; iv. 15, 5; viii. 19, 22), burning teeth, *tapurjambhā* (i. 58, 5; viii. 23, 4), brilliant teeth, *śuchidant* (v. 7, 7), golden teeth, *hiraṇyadant* (v. 2, 3), iron grinders, *ayodaṃśhṛa* (x. 87, 2), and sharp and consuming jaws (viii. 49, 13; x. 79, 1 (*tigmāḥ aśya hanavaḥ | nānā hanū vibhṛite sam bharete asinvati bapeati bhūri attāḥ*). According to one passage, he is footless and headless (*apād aśreṣṭa*, iv. 1, 11), and yet he is elsewhere said to have a burning head, *tapurmūrdhā* (vii. 3, 1), three heads and seven rays, *trimūrdhānaṃ saptaśāsmim* (i. 146, 1; ii. 5, 2), to be four-eyed, *chaturākṣa* (i. 31, 13), thousand-eyed, *sahasrākṣa* (i. 79, 12), and thousand-horned, *sahasraśringa* (v. 1, 8).³³⁰ He is *kṛishṇādhean*, *kṛishṇacarttani*, *kṛishṇa-pavi*, i.e. his path and his wheels are marked by blackness (ii. 4, 6; vi. 10, 4; vii. 8, 2; viii. 23, 19); he envelopes the woods, consumes and blackens them with his tongue (i. 143, 5; v. 41, 10; vi. 60, 10, *archiṣhā caṇḍa viśvā pariśhvajāt | kṛishṇā karoti jihvayā*); x. 79, 2, *asinvann atti jihvayā caṇāni*); he is all-devouring, *viśvād* (viii. 44, 26); driven by the wind, he invades the forests, and shears the hairs of the earth, i. 65, 4 (*ibhyan na rājā caṇāni atti | yad vātajūto caṇū vi aethād Agnir ha dāti romā prithiyāḥ*), like a barber shaving a beard, x. 142, 4 (*yadā te vāto anuvāti śochir vaptēva śmaśru vapasi pra bhūma*). He causes terror, like an army let loose, i. 66, 8 (*senēva śriṣṭā amāṃ dadhāti*); i. 143, 5; x. 142, 4 (*yad udvato nivato yāsi bapeat prithag ehi pragardhinīva senā*). His flames roar like the waves of the sea, i. 44, 12 (*yad devānām mitramahāḥ purohitāo antaro yāsi dūtyam | sindhor iva pravvanitāsaḥ ūrmayo Agner bhrājanto archayaḥ*). He sounds like thunder, vii. 3, 6 (*divo na te tanyatur eti śuśhmaḥ*); x. 45, 4 (*akrandad Agniḥ stanayann iva Dyauḥ*³³¹); viii. 91, 5; he roars like

³³⁰ In one place (viii. 19, 32) Agni is called *sahasra-mukha*, which the commentator explains by *bahu-ujaska*, having many flames. The same epithet is, as we have seen, applied in R.V. vi. 46, 3, to Indra, where Sūyaga makes it equivalent to *sahasra-śepha*, mille membra genitalia habens.

³³¹ It is to be observed that in this passage Dyauḥ, and not Indra, is described as the thunderer. See above p. 118 f., the reference to the question whether Dyauḥ had been superseded by Indra.

the wind, *ibid.* (*hve vātasevanāṁ kavim Parjanya-krandyaṁ sahaḥ | Agniṁ samudravāsasam*³²²); like a lion, iii. 2, 11 (*nānadan na sīmhaḥ*); and when he has yoked his red, wind-driven horses to his car, he bellows like a bull, and invades the forest-woods with his flames; the birds are terrified at the noise when his grass-devouring sparks arise, i. 94, 10 (*yad ayukthāḥ aruṣhā rohitā rathe vātajāta vṛishabhasyeva te rarah | ād invasi vanino dhūmaketūnā | 11. Adha svanād uta bibhyuḥ patatrinō drapsāḥ yat te yavasādo vi asthiran*). He is resistless as the resounding Maruts, and as the lightnings of heaven, i. 143, 5 (*na yo varāya Marutām iva svanaḥ seneva vṛishṭā divyā yathā 'saniḥ*). He has a hundred manifestations, and shines like the sun, i. 149, 3 (*sūro na rurukrān śatātma*); vii. 3, 6. His lustre is like the rays of the dawn and the sun, x. 91, 4 (*ā te chikitre uśhasām iva śtayaḥ arepasāḥ sūryasyeva rāsmayaḥ*), and like the lightnings of the rain-cloud, *ibid.* 5 (= S.V. ii. 332, *tava śriyo varshasyeva vidyutaḥ*); and he is borne on a chariot of lightning, iii. 14, 1 (*vidyudratha*), on a luminous car, i. 140, 1 (*jyoti:ratha*),³²³ i. 141, 12 (*chandraratha*); iii. 5, 3; v. 1. 11 (*ā adya ratham bhānumo bhānumantam Agne tiṣṭha*); on a brilliant, x. 1, 5 (*chitraratha*), golden, iv. 1, 8 (*hiranyaratha*), on an excellent or beautiful car, iii. 3, 9 (*sumadratha*); iv. 2, 4 (*suratha*). This chariot is drawn by horses or mares characterized as butter-backed (*ghṛita-prishṭha*), wind-impelled (*vātajāta*), beautiful (*svasṭra*), ruddy (*rohit*), tawny (*aruṣha*), active (*śirāśva*), assuming all forms (*viśvarūpa*), and mind-yoked (*manoyuj*), and by other epithets (i. 14, 6, 12; i. 45, 2; i. 94, 10; i. 141, 12; ii. 4, 2; ii. 10, 2; iv. 1, 8; iv. 2, 2, 4; iv. 6, 9 (*rijumushka*!); vi. 16, 43; vii. 16, 2; viii. 43, 16; x. 7, 4; x. 70, 2 f.), which he yokes in order to summon the gods, i. 14, 12 (*tābhīr devān ihāvaha*); iii. 6, 6 (*ritasya vā keśinā योग्यābhīr ghṛitas-nuvā rohitā dhuri dhishva | athāvaha devān deva videvān | 9. Ā ebhir [devaiḥ] Agne saratham yāhi arvān*); viii. 64, 1 (*yukṣā hi devahūta-mān āsvān Agne rathir iva*).

³²² Here it will be noted, he is also said "to be clothed with, or enveloped by, the ocean." The same epithet had also occurred in the preceding verse (= S.V. i. 18), where the rishi is also said to invoke the bright god, as did Aurva, Bṛigu, and Apnavāna (*Aurvabhṛigweat iśukim Apnavāna-śad ā hve Agniṁ samudra-vāsasam*).

³²³ The same epithet is applied to the gods in general in x. 63, 4.

(4) *High divine functions assigned to him.*

The highest divine functions are ascribed to Agni. He is called the divine monarch (*samrājō asurasya*), and declared to be strong as Indra, vii. 6, 1 (*Indrasyeva pra tavasas kṛitāni vande*). Although (as we have seen above) he is described in some passages as the offspring of heaven and earth, he is said in other places to have stretched them out, iii. 6, 5 (*tava kratedā rodasi ā tatantā*); vii. 5, 4; to have spread out the two worlds like two skins, vi. 8, 3 (*vi charmaṇīva dhīhaṇe avartayat*); to have produced them, i. 96, 4 (*janitā rodasyoḥ*); vii. 5, 6 (*bhucanā janayan*); to have, like the unborn, supported the earth and sky with true hymns, i. 67, 3 (*ajō na kṣhām dadhāra prithivīm tastambha dyām mantrebhīḥ satyaish*); to have, by his flame, held aloft the heaven, iii. 5, 10 (*ud astambhit samidhā nākam rishvaish*); to have kept asunder the two worlds, vi. 8, 3 (*vi astabhnād rodasi mitro adbhutaish*); to have formed the mundane regions and the luminaries of heaven, vi. 7, 7 (*vi yo rajāmni amimlta sukratur vaiśvānaro vi divo rochanā kaviḥ*); vi. 8, 2; to have begotten Mitra, x. 8, 4 (*janayan Mitram*), and caused the sun, the imperishable orb, to ascend the sky, x. 156, 4 (*Agne nakshatram ajaram ā sūryam rohayo divi*); to have made all that flies, or walks, or stands, or moves, x. 88, 4²³⁴ (*sa patatri itvaram sthāḥ jagad yat svātram agnir akṛiṇoḥ jātavedāḥ*); to adorn the heaven with stars, i. 68, 5 (*pipeśa nākam strībhir damanāḥ*). He is the head (*mūrdhā*) and summit (*kakud*) of the sky, the centre (*nābhī*) of the earth (i. 59, 2); compare verse 1; vi. 7, 1; viii. 44, 16; x. 88, 5; he props up men like a pillar, i. 59, 1 (*sthūneva janān upamid yayantha*); iv. 5, 1 (*anūnena bṛihatā vakshathena upa stabhūyad upamin na rodhaḥ*). His greatness exceeds that of heaven and all the worlds, i. 59, 5 (*Divas chit te bṛihato jātavedo vaiśvānara pra ririche mahitevam*); iii. 3, 10 (*Jātaḥ āpiṇo bhucanāni rodasi Agne tā viśvā paribhūr asi tmanā*); iii. 6, 2.²³⁵ He, the destroyer of cities, has achieved famous exploits

²³⁴ This half verse (x. 88, 4) is quoted in Nirukta, v. 3. Durga, the commentator on the Nirukta, explains the words by saying that Agni subjects all things to himself at the time of the mundane dissolution. The gods are said in the same hymn (x. 88, 7,) to have thrown into Agni an oblation accompanied by a hymn, and in verse 9, this oblation is said to have consisted of all creatures or all worlds (*bhucanāni viśvā*).

²³⁵ Epithets of this description may have been originally applied to some other god to whom they were more suitable than to Agni, and subsequently transferred to him by his worshippers in emulation of the praises lavished on other deities.

of old, vii. 6, 2 (*purandarasya girbhīr ā vivāse Agner vratāni pūrvya mahāni*). Men tremble at his mighty deeds, and his ordinances and designs cannot be resisted, ii. 8, 3 (*yasya vratam na mlyate*); ii. 9, 1 = Vāj. S. xi. 36 (*adabdhavrata-pramatir . . . Agniḥ*); vi. 7, 5; viii. 44, 25; viii. 92, 3 (*yasmād rejante kṛishṭayaś charkṛityāni kṛiṇvataḥ*). Earth and heaven and all beings present and future obey his commands; vii. 5, 4 (*tava tridhātu prithivī uta dyaur vaiśvānara vratam Agne sachanta*); A.V. iv. 23, 7 (*yasya idam pradīti yad rochate yoj jātam janitavyam cha kevalam | staumi Agniṁ nāthito jahaṁmi*). He conquered wealth, or space, for the gods in battle, i. 59, 5 (*yudhā devebhyo varivaś chakartha*); and delivered them from calamity, vii. 13, 2 (*team devān abhisaster amunchaḥ*). He is the conqueror of thousands (*sahasrajit*), i. 188, 1. All the gods fear and do homage to him when he abides in darkness, vi. 9, 7 (*viśve devāḥ anamasyan bhīyāns teām Agne tamasi tasthivāmsam*). He is celebrated and worshipped by Varuṇa, Mitra, the Maruts, and all the 3,339 gods, iii. 9, 9 (*trīni śatā trī sahasrāni Agniṁ triṁśach cha devāḥ nava chāsaparyan*); iii. 14, 4 (*Mitraś cha tubhyaṁ Varuṇaḥ sahasro Agne viśve Marutaḥ sumnam archan*); x. 69, 9 (*devāś chit to amṛitāḥ jātavedo mahimānaṁ Vādhyasva pra vochan*). It is through him that Varuṇa, Mitra, and Aryaman triumph, i. 141, 9 (*trayaś hī Agne Varuṇo dhṛitavrato Mitraḥ śāsadre Aryamā sudānavaḥ*). He knows and sees all worlds, or creatures, iii. 55, 10 (*Agnis tā viśvā bhuvanāni veda*); x. 187, 4 (*yo viśvā 'bhīpaśyati bhuvanā sam cha paśyati*).²⁰⁶ He knows the recesses of heaven, iv. 8, 2, 4 (*vidvān ārodhanaṁ divaḥ*), the divine ordinances and the races or births of of gods and men, i. 70, 1, 3 (*ā daivyāni vratā chikitvān ā mānuṣasya janasya janma | etā chikitvo bhūmā nī pāhi devānām janma martāmś cha vīdevān*); iii. 4, 11; vi. 15, 13; the secrets of mortals, viii. 39, 6 (*Agnir jātā devānām Agnir veda martānām apīchyam*); and hears the invocations which are addressed to him, viii. 43, 23 (*taṁ teḍ vayam havāmaḥ sṛiṇvantaṁ jātavedasam*). He is *asura*, "the divine," iv. 2, 5; v. 12, 1; v. 15, 1; vii. 2, 3; vii. 6, 1.

²⁰⁶ These same words are in iii. 62, 9, applied to Pūshan. See above, p. 172.

(5) *Agni's relations to his worshippers.*

The votaries of Agni prosper, they are wealthy and live long, vi. 2, 4, 5 (*samidhā yas te dhutīm niśitīm martyo naśat | yayāvantāṃ sa pushyati kshayam Agne tatāyusham*); vi. 5, 5 (*yas te yajnena samidhā yaḥ ukthair arkebhiḥ sūno sahaso dadāśat | sa martyeshu amṛita prachetāḥ rāyā dyumnena śravasā vi bhāti*); vi. 10, 3; vi. 13, 4; vi. 15, 11; vii. 11, 2; viii. 19, 5, 6; viii. 44, 15; viii. 73, 9. He is the deliverer (compare viii. 49, 5) and friend of the man who comes to him with fine horses and gold, and a chariot full of riches, and delights to entertain him as a guest, iv. 4, 10 (*yas tvā svastvaḥ suhiraṇyo Agne upayāti vasumatā rathena | tasya trātā bhavasi sakha yas te ālithyam ānuśag juṣaśat*); and grants protection to the devoted worshipper who sweats to bring him fuel,³²⁷ or wearies his head to serve him, iv. 2, 6 (*yas te idhmaṃ jabharaḥ sisheidāno mūrdhūnam vā tatapate trāyā | bhūvas tasya svatacān pāyur Agne*). He watches with a thousand eyes over the man who brings him food and nourishes him with oblations, x. 79, 5 (*yo asmai annaṃ tṛiṣhu ādadhāti ājnyair ghrīṭair juhōti pushyati | tasmai sahasram akṣabhir ei chakṣhe*). He bestows on his servant a renowned, devout, excellent, incomparable son, who confers fame upon his father,³²⁸ v. 25, 5 (*Agne tviśravasatamaṃ tviḥbrahmāṇam uttamam | atūrtaṃ śrāvayatpatim putraṃ dadāti dīśuśhe*). He gives riches, which he abundantly commands, i. 1, 3 (*Agninā rayim aśnavat*); i. 31, 10 (*tvam Agne pramatis tvam pitā 'si naś tvam yayaskṛit tava jāmāyo yayam | saṃ tvā rāyaḥ śatīnaḥ saṃ sahasrīṇaḥ svitraṃ yanti vṛatapām adābhya*); i. 36, 4 (*vīśvaṃ so Agne jāyati teayā dhanaṃ yas te dadāśa martyaḥ*). The man whom he protects and inspires in battle conquers abundant food, and can never be overcome, i. 27, 7 f. = S.V. ii. 765 f. (*yam Agne prīṭsu martyam avāḥ vījeshu yaṃ junāḥ | sa yantā śasatāḥ iśaḥ | 8. Nakir asya saṁhanta paryetā kayasya chit*). No mortal enemy can by any wondrous power gain the mastery over him who sacrifices to this god,

³²⁷ In viii. 91, 19 f. the rishi informs Agni that he has no cow which would yield butter for oblations, and no axe to cut wood withal, and that therefore his offering is such as the god sees: and he begs him to accept any sorts of wood he may throw into him (*na hi me asti aghnyā na svadhītir vanavati | atha etādyig bhavāmi te | 20. Yad Agne kūni kūni chid ā te dūrūṇi dadhmaṃ tā jushava yavishṭhya*).

³²⁸ Such is the sense assigned by Sāyana to the epithet *śrāvayat-patim*.

viii. 23, 15 (*na tasya mūyayā chana ripur īśīta martyaḥ | yo Agnaye dadāsa havyadātībhīḥ*) He also confers, and is the guardian and lord of, immortality, i. 31, 7 (*taṁ tam Agne amṛitate uttame maritāṁ dadhīsi*); vii. 7, 7 (*amṛitasya rakshita*); vii. 4, 6 (*īśe hi Agne amṛitasya bhūreḥ*). He was made by the gods the centre of immortality, iii. 17, 4 (*amṛitasya nābhīḥ*). His worshippers seek him with glad hearts, viii. 43, 31 (*hṛiddhīr mandrebhīr īmahe*). In a funeral hymn Agni is supplicated to warm with his heat the unborn part³³⁹ of the deceased, and in his auspicious form to carry it to the world of the righteous, x. 16, 4 (*ajo bhāgas tapasā taṁ tapasva taṁ te śochis tapatu taṁ te archiḥ | yās te śipās tanvo jātavedas tābhīr rahaināṁ sukṛitāṁ u lokam*).³⁴⁰ He carries

³³⁹ Professor Aufrecht thinks that this is not the sense of the words, and that they mean: "The goat (with whose skin the dead is covered) is thy share; that consumes with thy heat; that be consumed with thy flash and flame," etc.; and compares *Āvalāyana's* *Grihya Sūtras* iv. 2, 4; 3, 20; and *Kātyāyana's* *Srauta Sūtras*, xxv. 7, 34. I gather from the fact that this passage is cited in the *Lexicon of Messrs. Bühlingk and Roth* under *aja* 1, c (where the sense of goat is assigned to the word), that they are of the same opinion as Professor Aufrecht. I think, however, that the rendering I have followed is more agreeable to the context. In the preceding verses 1 and 2, Agni had been besought not so to burn the body of the deceased as to destroy it (compare R.V. i. 162, 20), but after having sufficiently "cooked" the man (*yadā śṛitāṁ kṛiṇavaḥ*), to send him to the Fathers. In verse 3, the different elements of which the body, when living, was composed, are commanded to return to the sources from which they were at first derived; and then in the verse before us (as I understand it), the god is besought to warm the man's unborn part, and convey it to the world of the righteous. In the text there is no word answering to "thy," which has, therefore, to be supplied by those who understand *aja* of a goat. It is more natural to suppose that it is the soul of the departed man than that of a goat which is to be conveyed to the world of the righteous; (although I am aware that Manu, v. 42, declares that cattle which are sacrificed go to heaven, and the same is said of the sacrificial horse in R.V. i. 162, 21, and i. 163, 12 f.); and in the following verse (x. 16, 6) it is evidently the man who is said to have been offered to Agni, and whom Agni is besought to dismiss to the Fathers. My rendering has the support of Professor Müller (*Journ. of Germ. Or. Soc.*, vol. ix. p. xv.), who translates *ajo bhāgaḥ* by "das ew'ge Theil," the eternal part, and of M. Langlois, who renders it "une portion immortelle." These verses, x. 16, 1-6, will be found quoted at length in the section on Yama.

³⁴⁰ Some further verses of this hymn will be quoted in the section on Yama. In verse 9, the *kravyād Agni*, the consumer of carrion, or of the dead, is spoken of as an object to be repelled. In the *Vāj. S.* i. 17, Agni is prayed to drive away two of his own forms, the *āmād* and the *kravyād*, and to bring the sacrificial fire (*apa Agne Agnim āmādam jahī nish kravyādam sedha | ā devayajām rāha*), where the commentator says that three Agnis are mentioned, the one which devours raw flesh (*āmād*) which is the common culinary fire (*laukiko 'gniḥ*), the second the funeral (*kravyāt | śavadāhe kravyam mānśam attī tī kravyāt chitūgnīḥ*), and the third the

men across calamities, as in a ship over the sea, or preserves from them, iii. 20, 4 (*parakāḥ viśvā 'ti duritā grīnantam*); v. 4, 9 (*viśvāni no durgahā jālavadaḥ sindhuṃ na nāvā duritā 'ti parāhi*); vii. 12, 2 (*sa mahā viśvā duritāni sahvān | sa no rakshishad duritād avadyāt*). All blessings issue from him as branches from a tree, vi. 13, 1 (*tvad viśvā subhaga saubhagāni Agne vi yanti vanino na tayāḥ*). He is like a water-trough in a desert, x. 4, 1 (*dhanann iva prapū asi Agne*). All treasures are congregated in him, x. 6, 6 (*saṃ yasmin viśvā tatāni jagmuḥ*); he commands all the riches in the earth, the upper and lower oceans, the atmosphere, and the sky, vii. 6, 7 (*a devo dade budhnyā vasūni vaiśvānaraḥ uditā sūryasya | ā samudrād avarād ā paramād ā Agnir divaḥ ā pṛithivyāḥ*); x. 91, 3 (*vasur tatānām kshayasi team ekaḥ id dyāvā cha yāni pṛithivī cha pushyataḥ*). He is, in consequence, continually supplicated for all kinds of boons, riches, food, deliverance from enemies and demons, poverty, nakedness, reproach, childlessness, hunger, i. 12, 8, 9; i. 36, 12 ff.; i. 58, 8, 9; ii. 4, 8; ii. 7, 2, 3; ii. 9, 5; iii. 1, 21; iii. 13, 7; iii. 16, 5; iv. 2, 20; iv. 3, 14; iv. 11, 6; v. 3, 11; vi. 1, 12 f.; vi. 4, 8; vi. 5, 7; vi. 6, 7; vii. 1, 5, 13, 19. He is besought to protect his worshippers with a hundred iron walls, vi. 48, 8; vii. 3, 7 (*śatam pūrbhir āyastbhir ni pāhi*); vii. 16, 10; to be himself such a fortification with a hundred surrounding walls, vii. 15, 14 (*adha mahi naḥ ayast anādhrīṣṭo nripitaye | pār bhava śatabhujīḥ*); i. 189, 2; to consume their enemies like dry bushes, iv. 4, 4 (*ni amitrān oshatāt tigmaheto | yo no arātiṃ samidhāna chakre nīchā taṃ dhakshi atasān na bṛshkam*); to strike down the malevolent as a tree is destroyed by lighting, vi. 8, 5 (*pavyeva rājann aghasāmsam ajara nīchā ni erīścha vaninaṃ na tejasā*). Compare A.V. iii. 1, 1; iii. 2, 1; vi. 120, 1. He is invoked in battle, viii. 43, 21 (*samatu tvā havāmahe*), in which he leads the van, viii. 73, 8 (*puroyārānam ājīṣhu*). He is prayed to forgive whatever sin the worshipper may have committed through folly, and to make him guiltless towards Aditi, iv. 12, 4 (*yat chid hi te purushutṛā yavishṭha achittibhiḥ chakṛima kach chid āgaḥ | kṛidhi su asmān Aditer anāgān vi enāṃsi kīratho viśheag Agne*); vii. 93, 7 (*yat sīm āgaḥ chakṛima tat su mrīta tad Aryamā*

sacrificial (*yūgayogyah*). Compare Vaj. San. xviii. 61 f. The Taitt. Sanh. ii. 5, 8, 6, mentions another threefold division of fire: *Trayo vai agnayo haryacūḥano devānām karyavūḥanaḥ pitṛiṇām saharakshāḥ asurūṇām*.

Aditiḥ śīrathāntu; see above pp. 46 and 47); and to avert Varuṇa's wrath, iv. 1, 4 (*teaṁ no Agne Varuṇasya vidvān devasya halo aya yāsisī-śkṛhāḥ*).

In two passages, as we have already seen (p. 108, note), the worshipper naively says to Agni (as Indra's votary says to him), viii. 44, 23, "If I were thou, and thou, Agni, wert I, thy aspirations should be fulfilled;" and viii. 19, 25 f., "If, Agni, thou wert a mortal, and I, o thou who art rich in friends, were an immortal, (26) I would not abandon thee to wrong or to penury. My worshipper should not be poor, nor distressed, nor miserable."

In viii. 92, 2, Agni called *Daivodāsa* (*Daivodāso 'gniḥ*), from which it would appear that king *Divodāsa* claimed him especially as his tutelary god. In the same way he is called in viii. 19, 32 (*samrōjaṁ Trāsadaśyavam*), and in x. 69, 1 ff., he is called Agni *Badhryasva*, apparently because a sage of that name had kindled him. Compare the epithet *Kausika* applied to Indra in R.V. i. 10, 11, and the first vol. of this work, pp. 347 ff.

Agni is occasionally identified with other gods and different goddesses, Indra, Vishnu, Varuṇa, Mitra, Aryaman, Anśa, Tvashṭri, Rndra, Pūshan, Savitri, Bhaga, Aditi, Hotrā, Bhāratī, Ijā, Sarasvatī, ii. 1, 3-7, and 11 (*tram Agne Indro vṛishabhāḥ satām asi teaṁ Viśṇur urugāyo namasyaḥ*, etc.); iii. 5, 4; v. 3, 1; vii. 12, 3; x. 8, 5.³⁴¹ All gods are comprehended in him, v. 3, 1 (*te viśve sahasas putra devāḥ*); he surrounds them as the circumference of a wheel does the spokes, v. 13, 6 (*Agne nemir arān iva teaṁ devān paribhūr asi*); compare i. 141, 9. Varuṇa is in one place spoken of as his brother, iv. 1, 2 (*sa dhṛātaram Varuṇam Agne ā vacṛīṣva*).

Agni is associated with Indra³⁴² in different hymns, as i. 108 and 109; iii. 12; vi. 59 and 60; vii. 93 and 94; viii. 38 and 40. The two

³⁴¹ Another verse where Agni is identified with other gods is i. 164, 46. *Indram Mitram Varuṇam Agnim āhur atho dīryaḥ sa uparjō garutmān | ekaṁ sad viprūḥ bahudhā vadantī Agnim Yamam Mātariśvānam āhuḥ* | "They call him Indra, Mitra, Varuṇa, Agni; then there is that celestial, well-winged bird. Sages name variously that which is but one; they call it Agni, Yama, Mātariśvan." Compare A.V. xiii. 3, 13: *sa Varuṇaḥ sāyam Agnir bhavati sa Mitro bhavati prātāḥ udyan | sa Savitā bhūtvā antarikṣheya yāti sa Indro bhūtvā tapati madhyato dīcam* | "Agni becomes Varuṇa in the evening; rising in the morning he is Mitra; becoming Savitri he moves through the air; becoming Indra he glows in the middle of the sky."

³⁴² See Müller's *Lectures on Language*. Second series, pp. 495 f.

gods are said to be twin brothers, having the same father, and having their mothers here and there,³⁴³ vi. 59, 2 (see above, pp. 14 and 81), to be both thunderers (*rajriṣā*), slayers of Vṛitra or of foes (*ṛiṭtrahanā*), and shakers of cities, iii. 12, 4, 6 (*Indrāgnī navatim puro dāsapatnir adhūnutaṁ | sākam ekena karmaṇā*); vi. 59, 3; vi. 60, 3; vii. 93, 1, 4; viii. 38, 2.³⁴⁴ They are also invited together to come and drink soma (vii. 93, 6; viii. 38, 4, 7-9), and are together invoked for help, vii. 94, 7 (*Indrāgnī avasā ā gatam āsmabhyam charshaṇīśahā*). In one place, i. 109, 4, they are called *asvinā*, "horsemen." (See Müller, as quoted at the foot of the page). Agni is elsewhere said to exercise alone the function usually assigned to Indra, and to slay Vṛitra and destroy cities, i. 59, 6 (*Vaiśvānaro dasyum Agnir jaghanvān adhūnot kṣāṣṭhāḥ ara Sambaram bhet*); i. 78, 4 (*tam u tvā ṛiṭtrahanānam yo dasyūn avadhūnuṣhe | dyumnair abhi pra noṇumaḥ*); vi. 16, 14, 39, 48 (*ṛiṭtrahanānam purandaram | Agne puro rurojitha*); vii. 5, 3; vii. 6, 2; viii. 63, 4. He is also described as driving away the Dasyus from the house, thus creating a large light for the Ārya, vii. 5, 6 (*tvam dasyūn okasaḥ ājaḥ uru jyotiṣ janayann āryāya*, compare i. 59, 2, and x. 69, 6), as the promoter of the Ārya, viii. 92, 1 (*āryasya vardhanam Agnim*), and as the vanquisher of the irreligious Paṇis, vii. 6, 3 (*ni akraṭān grathino mṛidhravāchaḥ paṇīn āsrūddhūn avṛidhūn ayajñān | pra pra tām dasyūn Agnir vicāya pārvaś chakāra aparān ayajyūn*),—although it is Indra who is most frequently represented in the hymns as the patron and helper of the sacred race, and the destroyer of their enemies. On the other hand, in viii. 38, 1, where the two gods are called two priests (*yajñasya ritejā*), Indra is made to share in the character peculiar to Agni.³⁴⁵ In hymn i. 93, Agni and Soma are celebrated in company.

³⁴³ The word so rendered is *iḥkamātara*. Sāyaṇa says it means that their mother Aditi is here and there, *i.e.* everywhere. Roth, *s.v.* understands it to mean that the mother of the one is here, of the other there, *i.e.* in different places. Compare *iḥka* *jūte* R.V. v. 47, 5. See Müller's *Lectures on Language* ii. 495.

³⁴⁴ Compare A.V. iv. 23, 5; vii. 110, 1 f.

³⁴⁵ Compare the words attributed to Indra in x. 119, 13 above, p. 91.

(6) *Agni,—a metrical sketch.*

Great Agni, though thine essence be but one,
 Thy forms are three; as fire thou blazest here,
 As lightning flashest in the atmosphere,
 In heaven thou flamest as the golden sun.

It was in heaven thou hadst thy primal birth;
 By art of sages skilled in sacred lore
 Thou wast drawn down to human hearths of yore,
 And thou abid'st a denizen of earth.

Sprung from the mystic pair,³⁴⁶ by priestly hands
 In wedlock joined, forth flashes Agni bright;
 But,—o ye Heavens and Earth, I tell you right,—
 The unnatural child devours the parent brands.

But Agni is a god: we must not deem
 That he can err, or dare to reprehend
 His acts, which far our reason's grasp transcend:
 He best can judge what deeds a god besem.

And yet this orphaned god himself survives:
 Although his hapless mother soon expires,
 And cannot nurse the babe, as babe requires,—
 Great Agni, wondrous infant, grows and thrives.

Smoke-bannered Agni, god with crackling voice
 And flaming hair, when thou dost pierce the gloom
 At early morn, and all the world illumine,
 Both Heaven and Earth and gods and men rejoice.

In every home thou art a welcome guest;
 The household's tutelary lord; a son,
 A father, mother, brother, all in one;
 A friend by whom thy faithful friends are blest.

³⁴⁶ The two pieces of fuel by the attrition of which fire is produced, which, as we have seen above, are represented as husband and wife.

A swift-winged messenger, thou callest down
From heaven, to crowd our hearths, the race divine,
To taste our food, our hymns to hear, benign,
And all our fondest aspirations crown.

Thou, Agni, art our priest, divinely wise,
In holy science versed; thy skill detects
The faults that mar our rites, mistakes corrects,
And all our acts completes and sanctifies.

Thou art the cord that stretches to the skies,
The bridge that spans the chasm, profound and vast,
Dividing Earth from Heaven, o'er which at last
The good shall safely pass to Paradise.

But when, great god, thine awful anger glows,
And thou revealest thy destroying force,
All creatures flee before thy furious course,
As hosts are chased by overpowering foes.

Thou levellest all thou touchest; forests vast
Thou shear'st like beards which barber's razor shaves,
Thy wind-driven flames roar loud as ocean-waves,
And all thy track is black when thou hast past.

But thou, great Agni, dost not always wear
That direful form; thou rather lov'st to shine
Upon our hearths with milder flame benign,
And cheer the homes where thou art nursed with care.

Yes, thou delightest all those men to bless,
Who toil, unwearied, to supply the food
Which thou so lovest, logs of well-dried wood,
And heaps of butter bring,—thy favourite mess.

Though I no cow possess, and have no store
Of butter,—nor an axe fresh wood to cleave,
Thou, gracious god, wilt my poor gift receive,—
These few dry sticks I bring; I have no more.

Preserve us, lord, thy faithful servants save
From all the ills by which our bliss is marred ;
Tower like an iron wall our homes to guard,
And all the boons bestow our hearts can crave.

And when away our brief existence wanes,
When we at length our earthly homes must quit,
And our freed souls to worlds unknown shall flit,
Do thou deal gently with our cold remains ;

And then thy gracious form assuming, guide
Our unborn part across the dark abyss
Aloft to realms serene of light and bliss,
Where righteous men among the gods abide.

SECTION XIV.

TVASHṬRI.

This god, who in the later mythology is regarded as one of the Ādityas,³⁴⁷ but as we have seen (in the section on those deities) does not bear that character in the hymns of the Rig-veda, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artizan, the most skilful of workmen, who is versed in all wonderful and admirable contrivances, x. 53, 9 (*Tvaṣṭā māyāḥ ved apasām apastamaḥ*). He sharpens the iron axe of Brahmanaspati, *ibid.* (*śiśite nūnam paraśum svāyasaṁ yena vṛiśchād etaśo Brahmanaspatiḥ*); and forges the thunderbolts of Indra,³⁴⁸ i. 32, 2 (*Tvaṣṭā asmaī vajraṁ svaryaṁ tataksa*); i. 52, 7; i. 61, 6; i. 85, 9; v. 31, 4; vi. 17, 10; x. 48, 3; which are described as golden (*hiranyaya*) i. 85, 9, or of iron (*āyasa*) x. 48, 3, with a thousand points (*sahasrabhṛishṭi*) and a hundred edges (*śatāśtri*), i. 85, 9; vi. 17, 10 (see above, p. 86). He is styled *supūṇi*, *sugabhasti*, the beautiful-, or skilful-handed, iii. 54, 12; vi. 49, 9; *scapas*, *ukṛit*, the skilful worker, i. 85, 9; iii. 54, 12; *viśvarūpa*,³⁴⁹ the omniform, or archetype, of all forms, i. 13, 10; iii. 55, 19;³⁵⁰ x. 10, 5; and *savitṛi*, the vivifier, iii. 55, 19; x. 10, 5. He imparts generative power and bestows offspring,³⁵¹ i. 142, 10 (*tan nas turīpam adbhutam puru vā*

³⁴⁷ See the 4th vol. of this work, pp. 103 ff.

³⁴⁸ According to R.V. i. 121, 3, Indra himself (P) is said to have fashioned the thunderbolt (*takṣad vajraṁ*).

³⁴⁹ In iii. 38, 4, the epithet *viśvarūpa* is applied to another god,—Indra according to Śiṣyaga.

³⁵⁰ Quoted in Nirukta x. 34. See Roth's illustrations of that work, p. 144, where the word *savitṛi* is said to be an epithet of Tvaṣṭri.

³⁵¹ In A.V. vi. 81, 3, Tvaṣṭri is said to have bound the amulet which Aditi wore when she was desirous of offspring, on the arm of a female, in order that she might bear a son (*yam parihaṣtam abibhar Aditiḥ putrakūmyā | Tvaṣṭā taṁ asyāḥ ā badhnūd yathā putraṁ janūd iti*). In A.V. xi. 1, 1, Aditi is said to have cooked a brahmaudana oblation when desirous of sons (*Aditir nāthitā iṣam brahmaudanam pachati putrakāmā*). See the 1st vol. of this work, p. 26.

aram puru tmanā | Tvashṭā pośhāya vi syatu rāye nābhā no asma-yuṣh); iii. 4, 9 = vii. 2, 9 (*tan nas turīpam adha pośhayitnu deva Tvashṭar vi rarūṇaḥ syasva | yato vīraḥ karmānyaḥ sudakṣho yukta-grāva jāyate devakūmaḥ*); vii. 34, 20 (*ā yan naḥ patnīr gamanti achha Tvashṭā supāṇir dadhātu vīrān*); compare Vāj. Sanh. xxi. 20; xxii. 20; xxvii. 20; and A.V. ii. 29, 2. He forms husband and wife for each other, even from the womb, R.V. x. 10, 5 (*garbhe nu nau janitā dampatī kar devas Tvashṭā savitā viśvarūpaḥ*); A.V. vi. 78, 3 (*Tvashṭā jāyām ajanayat Tvashṭā asyai tvām patim*). He develops the seminal germ in the womb, and is the shaper of all forms, human and animal, R.V. i. 188, 9 (*Tvashṭā rūpāṇi hi prabhuḥ paśūn viśvān samānaje*); viii. 91, 8 (*Tvashṭā rūpeṣa takshyā*); x. 184, 1 (*Viśhṇur yonim kalpayatu Tvashṭā rūpāṇi piṁśatu*); A.V. ii. 26, 1; v. 26, 8; ix. 4, 6 (*Tvashṭā rūpāṇām janitā paśūnām*); Vāj. S. xxxi. 17; Taitt. Saṁh. i. 5, 9, 1, 2; i. 6, 4, 4; vi. p. 65a (of India Office MS. *Tvashṭā vai retasaḥ niktasya rūpāṇi vīkaroti | tam eva vīśhaṇem patniṣhv apīrijate so 'smāi rūpāṇi vīkaroti*); Satapatha Br. i. 9, 2, 10 (*Tvashṭā vai niktāṁ reto vīkaroti*); xiii. 1, 8, 7. Compare ii. 2, 3, 4; iii. 7, 3, 11. He has produced and nourishes a great variety of creatures; all worlds (or beings) are his, and are known to him; he has given to the heaven and earth and to all things their forms, iii. 55, 19 (*devas Tvashṭā savitā viśvarūpaḥ pupuṣha prajāḥ puruḍhā jajāna | imā cha vīśvā bhuvanāni asya*); iv. 42, 3 (*Tvashṭeva vīśvā bhuvanāni vīdvan*); x. 110, 9 (*yaḥ ime dyāvāprithivī janitri rūpair apīṁśād bhuvanāni vīśvā*). The Vāj. S. xxix. 9, says: *Tvashṭā vīraṁ devakūmaṁ* (comp. R.V. iii. 4, 9, quoted above) *jajāna Tvashṭur arva jāyate āsur āsvaḥ | Tvashṭedaṁ vīśvam bhuvanaṁ jajāna |* "Tvashṭri has generated a strong man, a lover of the gods. From Tvashṭri is produced a swift horse. Tvashṭri has created the whole world." He bestows long life, R.V. x. 18, 6 (*iha Tvashṭā eujanimā sajoshāḥ dirgham āyuh karatī jītvase vaḥ*); A.V. vi. 78, 3 (*Tvashṭā sahaaram āyūṁśhi dirgham āyur karotu vām*). He puts speed into the legs of a horse, Vāj. S. ix. 8 = A.V. vi. 92, 1 (*ā te Tvashṭā patu javam dadhātu*). In ii. 23, 17, he is said to be skilled in all Sāma-texts and to have created Brāhmaṇaspati above all creatures (*viśvebhyo hi tvā bhuvanebhyaḥ pari Tvashṭā 'janat sāmnaḥ sāmnaḥ kaviḥ*), and is said, along with heaven and earth, the waters, and the Bhṛigus, to have generated Agni, x. 2,

7; x. 46, 9 (*Dyāuś jan Agnim prīvithi janishṭām āpas Tvashṭā Bhṛigaro yañ sahoḍhiḥ*); compare i. 95, 2.²⁹² He is master of the universe (*bhuvanasya sakshani*), ii. 31, 4; a first-born protector and leader, ix. 5, 9 (*Tvashṭāram agrajām gopām puroyātānam ā hurs*); compare i. 13, 10. He is a companion of the Angirases, x. 70, 9 (*yad Angirasām abhavaḥ sachūbhūḥ*), and knows the region of the gods (*devānām pāthah upa pra vidvān uśan yakshi*). He is supplicated to nourish the worshipper and protect his sacrifice. He is *dravinodas*, the bestower of blessings, and *suratna*, possessed of abundant wealth, x. 70, 9, and x. 92, 11; and is asked, like other gods, to take pleasure in the hymns of his worshippers, and to grant them riches, vii. 34, 21 f. (*prati naḥ stomañ Tvashṭā juṣheta | Tvashṭā sudāturo vi dadhātu rāyaḥ*).

Tvashṭri is in several passages connected with the R̥ibhus, who, like him, are celebrated as skilful workmen (see Böhtlingk and Roth's Lexicon, *s.v.*), who fashioned Indra's chariot and horses, made their own parents young, etc., i. 111, 1 (*takshan ratham sūritam vidmanā 'pasas takshan hari Indravāhā vṛishanvasā | takshan pitṛibhyām R̥ibhavo yuead vrayaḥ*), i. 161, 7; iv. 33, 3; iv. 35, 5; iv. 36, 3; and are spoken of by Sūrya (on i. 20, 6) as Tvashṭri's pupils (*takshana-ryāpāra-kūśalasya Tvashṭuḥ śishyāḥ R̥ibhavaḥ*). These R̥ibhus are said to have made into four a single new sacrificial cup which Tvashṭri had formed (i. 20, 6. *uta tyañ chamasāñ navañ Tvashṭur devasya nishkṛitam | akartta chaturaḥ punaḥ |* i. 110, 3). This exhibition of skill is said to have been performed by command of the gods, and in consequence of a promise that its accomplishment should be rewarded by their exaltation to divine honours, i. 161, 1-5, (verse 2, *yadi eva karishyatha eḍkañ devair yajniyāso bhavishyatha*). Tvashṭri is in this passage represented as becoming ashamed and hiding himself among the goddesses when he saw this alteration of his work, verse 4 (*yadā 'vākhyat chamasāñ chaturaḥ kṛitān ād it Tvashṭā gnāsu antar ni ānaja*), and as resenting this change in his own manufacture as a slight to himself, and as having in consequence sought to slay his rivals, verse 5 (*hanāma enān iti Tvashṭā yad abravīt chamasāñ ye devapānam anindishuḥ*). In another place (iv. 33, 5, 6), on the contrary, he is said to have applauded

²⁹² Who is the being who claims, in x. 125, 1 f. to sustain Tvashṭri and other gods (*aham somam āhanasam dibharmi aham Tvashṭāram*)?

their design, and admired the brilliant results of their skill (*vibhrājamānāṃśe chamasān aḥā iva avenat Tvashṭā chaturō dadṛīṣvān*).²³³

In x. 68, 10, the Ṛibhus are spoken of as the supporters of the sky (*dhartāro divaḥ Ṛibhavaḥ suhastāḥ*).

In ii. 1, 5, Agni is identified with Tvashṭri, as he is also, however, with many other gods in other verses of the same hymn. In i. 95, 5, Agni appears to be designated by the word Tvashṭri. In vi. 47, 19, where Tvashṭri is spoken of as yoking his horses and shining resplendently (*yunjāno haritā rathe bhūri Tvashṭsha rājati*), the commentator supposes that Indra is referred to.²³⁴

(2) *Tvashṭri's daughter and her wedding.*

In x. 17, 1 f. Tvashṭri is said to have given his daughter Saranyū in marriage to Vivasvat: "*Tvashṭā duhitre vahatuṃ kṛinoti*" *iti idam viśvam bhuvanam sameti | Yamaśya mātā paryuhyamānā mahō jāyā Vivasvato nanāśa | apāgūhann amṛitām martyrbhyaḥ kṛitvī savarṇām adadur Vivasvato | utāśvināv abharad yat tad āsīd ajahād u dvā mithunā Saranyūḥ |* "Tvashṭri makes a wedding for his daughter. (Hearing) this the whole world assembles. The mother of Yama, the wedded wife of the great Vivasvat, disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of like appearance, they gave her to Vivasvat. Saranyū bore the two Aśvins, and when she had done so, she deserted the two twins." These two verses are quoted in the Nirukta, xii. 10 f., where the following illustrative story is told: *Tatra itihāsam āchakshate | Tvashṭri Saranyūr Vivasvataḥ Ādityād yamau mithunau janayānchakāra | sā savarṇām anyām pratinidhāya*

²³³ See the Aitareya Brāhmaṇa, iii. 30, pp. 210 f. of Professor Hang's translation. The Ṛibhus had by their austere fervour, it is there said, conquered for themselves a right to partake in the soma libations among the gods (*Ṛibhavo vai devaṣu tapasā somapītham adhyajayan*), which, however, they were only allowed to do along with Savitṛi (=Tvashṭri?), to whom Prajāpati had said, These are thy pupils; do thou alone drink with them; *tava vai ime antevādāḥ team eva abhih sompīthava*; and with Prajāpati. The gods, however, it is said, loathed these deified mortals on account of their human smell (*tebhyaḥ vai devāḥ apa eva abibhatsanta manushya-gandhāt*; and accordingly placed two Dhūyūs (particular verses) between themselves and the Ṛibhus.

²³⁴ On the obscure passage, i. 84, 16, where the name of Tvashṭri is mentioned, the reader may consult Wilson's translation and note, Professor Roth's explanation in his Illustrations of the Nirukta, p. 49, and Professor Benfey's version in his Orient and Occident, ii. 245 f.

*āsvāṁ rūpaṁ kṛitvā pradadrāva | sa Vivasvān Ādityaḥ āsvāṁ eva rūpaṁ
kṛitvā tām anusṛitya sambabhūva | tato 'śvinau jajñāte savarṇāyām
Manuḥ |* "Saranyū, the daughter of Tvashṭri, bore twins to Vivasvat,
the son of Aditi. She then substituted for herself another female of
similar appearance, and fled in the form of a mare. Vivasvat in like
manner assumed the shape of a horse, and followed her. From their in-
tercourse sprang two Aśvins, while Manu was the offspring of Savarṇā
(or the female of like appearance)." See Roth's interpretation of R.V.
x. 17, 1 ff. and remarks thereon, in the Journal of the German Oriental
Society, iv. 124 f.; and the same writer's translation, in his Illustra-
tions of the Nirukta, p. 161, of a passage of the Bṛihaddevatā, quoted
by Śūyaga on R.V. vii. 72, 2, relating the same story about Vivasvat
and Saranyū which is given in the Nirukta. That passage is as fol-
lows: *Abhavad mithunāṁ Tvashṭuḥ Saranyūḥ Trisīrāḥ saha | sa vai
Saranyūṁ prāyachhat svayam eva Vivasvate | tataḥ Saranyvām jāte te
Yamayamau Vivasvataḥ | tā apy ubhau yamāu eva hy āstām Yamyā
cha vai Yamaḥ | Sṛiṣṭvā bharttuḥ parokṣaṁ tu Saranyūḥ sadṛiṣṭīm
striyam | nikṣhipya mithunau tasyām āsvā bhūtvā prachakrame | arjūnā-
nād Vivasvāns tu tasyām ajanayad Manuṁ | rājarehir āsit sa Manur
Vivasvān iva tejasā | sa vijnāya apakrāntām Saranyūṁ ātmaraṇiṇīm |
Tvashṭrīm prati jagāmaṣu vājī bhūtvā salakṣhaṇaḥ | Saranyūḥ tu Vivas-
vantaṁ vijnāya hayarūṇiṇam | maithunāyopachakrāma tām sa tattrū-
roha saḥ | tatas tayas tu vegena śukraṁ tad apatad bhūvi | upājighrat
cha sū te āsvā tat śukraṁ garbha-kāmyayā | āghrāṇā-mātrāt śukraṁ
tat kumārau sambabhūvatuḥ | Nāsatyas chaiva Daśas cha yau stutāv
āsvināu api |* "Tvashṭri had twin children, (a daughter) Saranyū, and
(a son) Trisīras. He gave Saranyū in marriage to Vivasvat, to whom
she bore Yama and Yami, who also were twins. Creating a female
like herself without her husband's knowledge, and making the twins
over in charge to her, Saranyū took the form of a mare, and departed.
Vivasvat, in ignorance, begot, on the female who was left, Manu, a royal
rishi, who resembled his father in glory. But discovering that the
real Saranyū, Tvashṭri's daughter, had gone away, Vivasvat followed
her quickly, taking the shape of a horse of the same species as she.
Recognizing him in that form she approached him with the desire of
sexual connection, which he gratified. In their haste his seed fell
on the ground, and she, being desirous of offspring, smelled it. From

this act sprang the two Kumāras (youths) Nāsatya and Dasra, who are lauded as Aśvins (sprung from a horse)."

In R.V. viii. 26, 21 f., as we have already seen, p. 144, Vāyu also is spoken of as Tvashṭri's son-in-law. Whether Vāyu's wife was different from Saranyū, or whether there is a discrepancy between this story and the one just referred to about Vivasvat, does not appear.

Tvashṭri is represented as having for his most frequent attendants the wives of the gods, i. 22, 9 (*Agne patnir iha ā vaha devānām usatir upa | Tvashṭāraṁ somapitaye*); ii. 31, 4; ii. 36, 3; vi. 50, 13; vii. 35, 6; x. 64, 10; x. 66, 3. This, according to Professor Roth, *s.v.*, results from the fact that it is in the wombs of females that his creative action is principally manifested.

In x. 49, 10, he is spoken of as if he were a deity of some importance, though inferior to Indra, since the latter is said to place in the rivers a lucid element, which even Tvashṭri, though a god, could not do (*aham tad āsu dhārayaṁ yad āsu na devaś chana Tvashṭā adhārayad rūśat*).

(3) *Hostility of Indra and Tvashṭri.*

Indra is occasionally represented as in a state of hostility with Tvashṭri and his son.²⁶⁶ Thus in iii. 48, 4, it is said that Indra overcame him, and carried off his soma-juice, which he drank from the cups (*Tvashṭāraṁ Indro janushā 'bhibhūya āmushya somam apibat chāmāshu*), and in iv. 18, 3, that the same god drank off the soma in his house (*Tvashṭur grihe apibat somam Indraḥ*). In explanation of these allusions, the commentator, who in his note on iii. 48, 4, calls Tvashṭri an Asura (*Tvashṭrindmakam asuram*), refers to the Taittirīya Sanhitā, ii. 4, 12, 1, where it is related that Tvashṭri, whose son had been slain by Indra, began to perform a soma-sacrifice in the absence of the latter, and refused, on the ground of his homicide, to allow him to assist at the ceremony; when Indra interrupted the celebration, and drank off the soma by force (*Tvashṭā hataputro vīndraṁ somam āharat | tasminn Indraḥ upahavam aikhata | taṁ na upāhvayata "putram me*

²⁶⁶ In i. 80, 14 (see above, p. 96), it is said that even Tvashṭri trembles at Indra's wrath when he thunders. But this trait is merely introduced to indicate the terrific grandeur of Indra's manifestations. In Vāj. Sanh. xx. 44, Tvashṭri is said to have imparted vigour to Indra (*Tvashṭā dadhat iushmam Indrāya vṛishaye*).

'vadhir' iti | *sa yajna-veśam kṛitā prāsahā somam apibat* | These words are repeated in ii. 5, 2, 1). Compare Satapatha Brāhmaṇa, i. 6, 3, 6 ff.; v. 5, 4, 7 ff.; xii. 7, 1, 1; xii. 8, 3, 1 ff.

The son of Tvashtṛi is mentioned in two passages of the Rig-veda. In x. 8, 8, it is said: *Sa pitryāṇi āyudhāni vidvān indreshitaḥ Āptyo abhy āyudhyat | trīśīrshāṇām saptaśālmim jaghanvān Tvāshṭrasya chin niḥ sasrije Trito gāḥ* | 9. *Bhūri id Indrah udinakshantam oja avābhinat satpatir manyamānam | Tvāshṭrasya chid Viśvarūpaḥ gonām ācha-kṛṇas triṇi śīrshā parā vark* | "This Trita Āptya, knowing his paternal weapons, and impelled by Indra, fought against the three-headed and seven-rayed (monster), and slaying him, he carried off the cows even of the son of Tvashtṛi. 9. Indra, the lord of the good, pierced this arrogant being, who boasted of his great force; seizing the cows, he struck off the three heads even of Viśvarūpa the son of Tvashtṛi (or of the omniform son of Tvashtṛi)." (Compare ii. 11, 19). A loud-shouting monster with three heads and six eyes, perhaps identical with the son of Tvashtṛi, is also mentioned in x. 99, 6, as having been overcome by Indra or Trita (*sa id dāsam tsviravan patir dan śhalakhaṇ trīśīrshāṇam damanyat | asya Trito nu ojaḥ vridhāno eipā varāham ayoagrāyā han*).

Viśvarūpa is frequently mentioned in later works.

According to the Taittirīya Sanhitā, ii. 5, 1, 1 ff., he was the priest of the gods, while he was sister's son (no further genealogy is given) of the Asuras.³⁵⁶ He had three heads, called respectively the soma-

³⁵⁶ I subjoin a passage from the same Sanhitā, vi. 4, 10, 1 (p. 49 of India Office MS., No. 1702), relating to the gods and Asuras, their original equality in goodness and power, and their respective priests. *Bṛihaspatir devānām purohitaḥ āsit śāṇḍāmarkas asurāṇām | brahmaṇanto devāḥ āsan brahmaṇanto 'surāḥ | te 'nyonyāṃ nāśaknuvann abhībhavītuṃ | te devāḥ śāṇḍāmarkas upāmantrayanta | tāv abhūtām 'saram vṛiṇḍācahai grahās eva nāv atrūpi grihyetān' iti | tābhyām etau śukrāmanthinūv agrihyaṇ | tato devāḥ devāḥ abhavan parā 'surāḥ | yasyaivam vidushah śukrāmanthināu grihyete bhavaty atmanā parā asya bhrūṛpiṇyo bhavati | tau devāḥ apānūdyā atmana Indrāyājūhuruḥ | ityādi* | "Bṛihaspati was the priest of the gods, Śanda and Marka the priests of the Asuras. The gods were devout and so were the Asuras. Neither could overcome the other. The gods invited Śaṇḍa and Marka, who said, 'Let us ask a favour; let draughts also be offered to us.' The gods, in consequence, allowed to them the śukra and manthin draughts, and by doing so became gods, and the Asuras were worsted. The man who knows this and acts accordingly prospers himself and his enemy succumb. The gods sent away Śaṇḍa and Marka and offered up themselves to Indra." Compare the Sat. Br. iv. 2, 1, 4 ff. According to the Kāṭhaka 25, 7, quoted in Indische Studien

drinker, the wine-drinker, and the food-eater. He declared in public that the sacrifices should be shared by the gods only, while he privately recommended that they should be offered to the Asuras. For, as the author of the Brāhmaṇa remarks, it is customary for people in public to promise every one a share, whereas it is only those to whom the promise is privately made who obtain its fulfilment. Indra was alarmed lest his dominion should by this procedure of Viśvarūpa be overturned, and he accordingly smote off his heads with a thunderbolt. The three heads were turned into birds, the one called Soma-drinker became a Kapinjala (or Francoline partridge), the Wine-drinker a Kalavinka (or sparrow), and the Food-eater a Tittiri (or partridge), etc. (*Viśvarūpo vai Tvāṣṭraḥ purohito devānām āsit svasriyo 'surāṇām | tasya trīṇi śīrṣhāṇy āsan somapānam surāpānam annādanam | sa pratyakṣam devebhyo bhāgam avadat parokṣam asurebhyah | sarvasmai pratyakṣam bhāgam vadanti | yasmai eva parokṣam vadanti tasya bhāgaḥ uditah | tasmād Indro 'bibhēd idrīṇ vai rāshṭram paryācartlayati iti tasya vajram ādāya śīrṣhāṇy achhinat | yat somapānam āsit sa kapinjalo 'bhavat | yat surāpānam sa kalavinkaḥ | yad annādanam sa tittiriḥ*). The Satapatha Brāhmaṇa tells the story in some respects at greater length, i. 6, 3, 1 ff. : *Tvaṣṭur ha vai putras triśīrṣhāḥ śhaḍakṣaḥ āsa | tasya trīṇy eva mukhāṇy āsus tad yad evaṁrūpaḥ āsa tasmād Viśtarūpo nāma | 2. Tasya somapānam eva ekaṁ mukham āsa | surāpānam ekaṁ | anyasmai āsanāya ekaṁ | tam Indro didvessa tasya tāni śīrṣhāṇi prachichheda | 3. Sa yat somapānam āsa tataḥ kapinjalaḥ samabhavat | tasmāt sa babhrukaḥ iva babhrur iva hi sono rājā | 4. Atha yat surāpānam āsa tataḥ kalavinkaḥ samabhavat | so 'bhimādyatkaḥ iva vadati | abhimādyann iva hi surām pītva vadati | 5. Atha yad anyasmai āsanāya āsa tatas tittiriḥ samabhavat | tasmāt sa viścarūpatamaḥ iva | santy eva ghṛitastokūḥ iva tvad madhustokūḥ iva tvat parṇesho āśchutitāḥ | evaṁrūpaḥ hi sa tena āsanam ācayat | 6. Sa Tvāṣṭā chukrodha "kuvīṁ me putram avadhīd" iti so 'pendram eva somam ājahro | sa yathā 'yauṁ somaḥ prasutaḥ evam apendraḥ eva āsa | 7. Indro ha vai ikṣhāṇchakro*

iii. 407 (compare Aśv. S'rtauta Sūtras, i. 4, 9), the gods had four hotri priests, Bhūpati, Bhuvanapati, Bhūtānūpati, and Bhūta, of whom the first three died from discharging their duty, when the fourth became afraid and fled, etc. Professor Weber compares the story about Agni, quoted above, p. 203, from the Taitt. S. On the original equality of the gods and Asuras see the 4th vol. of this work, pp. 51 ff., and note 22, p. 15, above.

"*idaṁ vai mā somāḍ antaryanti*" *iti* | *sa yathā bālīyān abalīyasaḥ evam anupahūtaḥ eva yo dṛoṇakalāṣe śukraḥ āsa tam bhakṣayāñchakāra* | *sa ha enam jīhiṃsa* | *so 'ya viśvāñ eva prāṇebhyo dudrāva mukhād ha eva asya atha sarvebhyo 'nyebhyaḥ prāṇebhyaḥ* | 8. *Sa Tvaṣṭā chukrodha* "*kuvid me 'nupahūtaḥ somam abhakṣad*" *iti* | *sa evayam eva yajñaveśasaṁ chakre* | *sa yo dṛoṇakalāṣe śukraḥ pariśiṣṭaḥ āsa tam pravarttayāñchakāra* "*Indra-śatrur vardhasva*" *iti* . . . | 10. *Atha yad abravīd Indra-śatrur vardhasva*" *iti tasmād u ha enam Indraḥ eva jaghāna* | *atha yad ha śatvad avakṣad* "*Indrasya śatrur vardhasva*" *iti śatvad u ha sa eva Indram ahanishyat* | "Tvasṭri had a son with three heads and six eyes, who had three mouths; and hence was called Viśvarūpa (Omni-form). 2. One of his mouths was the Soma-drinker, the second the Wine-drinker, and the third was destined for consuming other things. Indra hated this Viśvarūpa, and cut off his three heads. 3. From the Soma-drinker sprang a Kapinjala (Francoline partridge); and hence this bird is brown, because king Soma is of that colour. 4. From the Wine-drinker sprang a Kalavinka (sparrow); and in consequence this bird utters sounds like a drunkard, just as a person does who has drunk wine. 5. From the third mouth sprang a Tittiri (common partridge), which in consequence has the greatest variety of colours, for drops of ghee and of honey seem to be sprinkled in different places on its wings: for by this mouth he (Viśvarūpa) received such sorts of food. 6. Tvasṭri was incensed; and saying "He has killed my son," he offered a libation of soma to the gods, excluding Indra. 7. Indra perceived that he was excluded from partaking the soma, and as a stronger acts towards a weaker being, he without invitation drank off the purified soma in the vessel. But it affected him injuriously; it issued from his mouth and then from all the other outlets of his body. 8. Tvasṭri was angry that Indra had drunk the soma without invitation; and himself broke off the sacrifice, employing the soma which was left in the vessel (in another rite) using the formula 'Thou of whom Indra is the enemy, flourish!' 10. As he used the words accented so as to produce this sense, Indra slew him. Had he said 'Flourish, enemy of Indra,' he would have slain Indra, instead of Indra slaying him."

The version of the same legend from the Kāthaka, 12, 10, in *Indische Studien*, iii. 464, gives some other particulars; Indra was afraid that Viśvarūpa was going to become everything ("all this": *sa Indro 'man-*

yata "ayaṁ vā idam bhaviṣyati), and he accordingly prevailed on a carpenter to run and cut off his heads, which the artizan accordingly did with his axe (*sa takṣhāṇaṁ tiṣṭhantam abravīd "ādha va aya imāni śirṣhāṇi chhīndhi" | tasya takṣhā upadrutya paraśunā śirṣhāṇy achhīnat*).

Compare the Satapatha Brāhmaṇa, i. 6, 3, 1 ff.; v. 5, 4, 2 ff.; and the Mahābhārata, Udyoga Parva, 228 ff.

In the Mārkaṇḍeya Purāṇa, section 77, Tvashṭri is identified with Viśvakarman and Prajāpati. Compare verses 1, 10, 15, 16, 34, 36, 38, and 41. Professor Weber (*Omina und Portenta*, p. 391 f.) refers to a passage of the Adbhutādhyāya of the Kauśika Sūtras, where Tvashṭri is identified with Savitri and Prajāpati.

SECTION XV.

THE ASVINS.

- (1) *The character and parentage of the Asvins, their relations to Sūrya, their attributes and accompaniments.*

The Asvins seem to have been a puzzle even to the oldest Indian commentators. Yāska thus refers to them in the Nirukta, xii. 1:

Atha ato dyuṣṭhānāḥ devatāḥ | tāsām Asvinau prathamāgāminau bhavataḥ | Asvinau yad vyaśnuvāte sarvaṁ rasena anyo jyotiṣhā anyāḥ | "Asvair asvināo" ity Aurnabhāvaḥ | tat kva Asvinau | "Dyāvāprithivyāo" ity eke | "āhorātrāo" ity eke | "Sūryāchandramasāv" ity eke | "rājānau puṇyakṛitāo" ity aitiḥāsikāḥ | tayoḥ kālāḥ ūrdham ūrdharātrāt prakāśibhāvasya anuvishṭṣambham anu | tamobhāgo hi madhyamo jyotirbhāgaḥ ādityaḥ | 5. Tayoḥ kālāḥ sūryodayaparyantaḥ |

"Next in order are the deities whose sphere is the heaven; of these the Asvins are the first to arrive. They are called Asvins because they pervade (*vyaśnuvāte*) everything, the one with moisture, the other with light. Aurnabhāva says they are called Asvins, from the horses (*asraiḥ*, on which they ride). Who, then, are these Asvins? 'Heaven and Earth,'²⁵⁷ say some; 'Day and Night,' say others; 'The Sun and Moon,' say others; 'Two kings, performers of holy acts,' say the legendary writers. Their time is subsequent to midnight, whilst the manifestation of light is delayed; [and ends with the rising of the sun, *ibid.* xii. 5]. The dark portion [of this time] denotes the intermediate (god = Indra?), the light portion *Āditya* (the Sun)."²⁵⁸

²⁵⁷ Compare S. P. Br. iv. 1, 5, 16, *Atha yad "Asvināo" iti ime ha vai dyāvāprithivī pratyakṣam asvinau | ime hi idam sarvaṁ āśnuvātām* | "The Heaven and Earth are manifestly the Asvins, for they (Heaven and Earth) have pervaded everything."

²⁵⁸ See the different interpretation given by Professor Goldstücker, at the close of this section. The words are obscure.

Professor Roth, on the strength of this passage, considers that Yāska identifies the two Aśvins with Indra and the Sun (Illustrations of Nirukta, p. 159).³⁰⁰

In the Journal of the German Oriental Society, iv. 425, the same author thus speaks of these gods: "The two Aśvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold, nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky, who in their chariot hasten onward before the dawn, and prepare the way for her."³⁰¹

In a passage of the R.V., x. 17, 2 (quoted above in the section on Tvashṭri, p. 227), the Aśvins are represented as the twin sons of Viśvasvat and Saragya. They are also called the sons of the sky (*dīvo napātā*) in R.V. i. 182, 1; i. 184, 1;³⁰² x. 61, 4; and in i. 46, 2, *sindhūmātara*, the offspring of the Ocean³⁰³ (whether aerial or terrestrial).

The Taitt. S. vii. 2, 7, 2, says that the Aśvins are the youngest of the gods (*aśvinau vai devānām ānujāvarau*).

In i. 180, 2, the sister of the Aśvins is mentioned, by whom the commentator naturally understands Ushas (*svasīsthānīyā svayāmsāringī vā ushāḥ*). In vii. 71, 1, and elsewhere (see above, p. 188, 191), Ushas is called the sister of Night, whilst in i. 123, 5, she is said to be the sister of Bhaga and Varuṇa.

The Aśvins are in many parts of the Rig-veda connected with Sūryā, the youthful daughter of the sun (called also Urjānī in one

³⁰⁰ R.V. i. 181, 4, is, according to Roth, quoted by Yāska in illustration of his view: "Born here and there those two have striven forward (?) with spotless bodies according to their respective characters. One of you, a conqueror and a sage, [is the son] of the strong one (?); the other is born onward, the son of the sky" (*ihrājātā samavēśadītām arepasā taveṇā nāmabhiḥ svaiḥ | jishnur vīm anyāḥ namaḥkasya sūrir divo anyāḥ sūbhagaḥ putraḥ ūhe*). Compare Roth's transl. in Illustrations of Nirukta, p. 159.

³⁰¹ For some speculations of Professor Müller and Weber, on the Aśvins, see the lectures of the former, 2nd series, p. 489 f., and the Indische Studien of the latter, vol. v. p. 234.

³⁰² In i. 181, 4, only one of them is said to be the son of the sky. See note 369, above.

³⁰³ On this the commentator remarks that, although it is the Sun and Moon that are sprung from the sea, yet the same epithet applies equally to the Aśvins who, in the opinion of some, are identical with the former (*yadyopi sūrya-chandramasv eva samudrajan tathāpy Aśvinoḥ keshūnehit mate tadrūpatvāt tathātvam*).

place, i. 119, 2, as Sāyana understands it, *sūryasya duhitā*),³⁰³ who is represented as having, for the sake of acquiring friends, chosen them for her two husbands, i. 119, 5 (*ā vām pativāṁ sakhyāya jagmuṣhi yosaḥ 'erīṇita jenyā yucām pati*); iv. 43, 6 (*taḥ ā śhu vām ajiraṁ cheti yānaṁ yena pati bhavathaḥ Sūryāyāḥ*); vii. 69, 3 (*vi vām ratho vadhvā yādāmānaḥ antān divo bādhaḥ varttanibhyām*); x. 39, 11, *na taṁ rājānāv Adito kutaś chana na aṁhaḥ aśnoti duritāṁ nakir bhayam | yam Aśvinā suhāvā rudravarttani purorathāṁ kṛiṇuthaḥ patnyā saha* | “Neither distress, nor calamity, nor fear from any quarter assails the man whom ye Aśvins, along with [your] wife, cause to lead the van in his car;”³⁰⁴ and as loving to ascend their chariot, i. 34, 5; i. 116, 17; i. 117, 13 (*yuvā rathāṁ duhitā sūryasya saha śriyā Nāsatyā 'erīṇita*); i. 118, 5 (*ā vām rathāṁ yuvatis tiṣṭhaḥ atra juṣṭel narā duhitā Sūryasya*); iv. 43, 2; v. 73, 5 (*ā yad vām Sūryā rathāṁ tiṣṭhaḥ*, etc.); vi. 63, 5 f.; vii. 68, 3; vii. 69, 4; viii. 8, 10; viii. 22, 1; viii. 29, 8.³⁰⁵

R.V. i. 116, 17, is as follows: *ā vām rathāṁ duhitā sūryasya kār-śhmevātishṭhaḥ arvātā jayanti | viśve devāḥ ano amanyanta hṛidbhiḥ* “*saṁ śriyā Nāsatyā sachetha*” | “The daughter of the sun stood upon your chariot, attaining first the goal, as if with a race-horse. All the gods regarded this with approbation in their hearts (exclaiming) ‘Ye, o Nāsatyas, associate yourselves with good fortune.’” On this passage Sāyana remarks as follows: *Savitā eva-duhitaram Sūryākhyām Somāya rājne pradātum aicchat | tāṁ Sūryāṁ sarve devāḥ varayāmsuḥ | te anyonyam āchur ‘Adityam avadhīm kṛitvā ājīm dhāvāma yo asmākam vjjeṣhyati tasya iyam bhaviṣhyati’ iti | tatra Aśvināv udajayatām | sā cha Sūryā jitavatas tayoh ratham āruroha | ‘atra Prajāpatir vai somāya rājne duhitaram prāyachhad’ ityādikam brāhmaṇam anusandheyam* | “Savitṛi had destined his daughter Sūryā to be the wife of king Soma. But all the gods were anxious to obtain her hand, and resolved that the victor in a race which they agreed to run, with the sun for their goal, should get her. She was accordingly won by the Aśvins, and ascended their chariot.” Sāyana goes on to quote the commence-

³⁰³ Professor Roth, *s.v.*, takes the word for a personification of ūryū, “nourishment.”

³⁰⁴ The construction of the words *patnyā saha*, “with wife,” is not however very clear, as they may perhaps refer to the wife of the worshipper.

³⁰⁵ See also A.V. vi. 82, 2.

ment of the story, as told in the Brāhmaṇa. The words agree with those which introduce a reference to Sūryā's marriage to Soma in Ait. Br. iv. 7, but the story there told (of which an abstract will be found in a note further on) does not coincide with that of which the commentator gives a summary.

Allusion is also made to Sūryā in connection with the Aśvins in x. 85, 9, where, however, they no longer appear as her husbands,—a fact which seems to involve a contradiction between the passages cited above, and this: 9. *Soma vadhūyur abhavat Aśvinā 'stām uḥā varā | Sūryāṁ yat patye tāṁsanṭim manasā Savitā 'dadāt |* 14. *Yad Aśvinā prichhamānāv ayātām trichakreṇa vahaṭām Sūryāyāḥ | eīśo devāḥ anu tad vām ajānan putraḥ pitarāv arṇita Pūṣhā |* "Soma was the wooer, the Aśvins were the two friends of the bridegroom,"³⁶⁶ when Savitṛ gave to her husband Sūryā, consenting in her mind. 14. When ye came, Aśvins, to the marriage procession of Sūryā, to make enquiries, all the gods approved, and Pūshan,³⁶⁷ as a son, chose you for his parents."

The daughter of the Sun is connected with the Soma plant in ix. 1, 6 (*punāti te parisrutām somam sūryasya duhitā |* "The Daughter of the Sun purifies thy distilled soma," etc; and in ix. 113, 3, she is said to have brought it after it had been expanded by the rain (*parjanyaeriddham mahisham tam sūryasya duhitā "bharat*).

If we look on Soma as the plant of that name, the connection between him and Sūryā is not very clear; but if Soma be taken for the moon, as he evidently appears to be in x. 85, 3 ("When they crush the plant, he who drinks fancies that he has drunk Soma; but no one tastes of him whom the priests know to be Soma;")³⁶⁸ it is not unnatural, from the relation of the two luminaries, that he should have been regarded as son-in-law of the sun.

The Aśvins are described as coming from afar, from the sky or from the lower air, and are besought to allow no other worshippers to stop

³⁶⁶ Compare A.V. xi. 8, 1, "When Manyu brought his bride from the house of Sankalpa, who were the bridegroom's friends?" etc. (*yad Manyur jāyām āvrahat Sankalpasya grihā adhi | ke āsan janyāḥ ke varāḥ kaḥ u iyaśṭhavarō 'bhavat*).

³⁶⁷ Weber asks (Ind. S. v. 183, 187,) whether Pūshan here is not meant to designate Soma, the bridegroom. In vi. 58, 4, the gods are said to have given Pūshan to Sūryā. See above p. 179.

³⁶⁸ See at the close of the next section on Soma, and Weber's Ind. Stud. v. 179.

them, i. 22, 2 (*divispristā*); i. 44, 5 (*ā no yātām divo achha prithivyāḥ mā vām anyo ni yaman devayantaḥ*); viii. 5, 30 (*tena no vājīnivasā parāvataś chid āgataḥ*); viii. 8, 3, 4, 7 (4. *Ā no yātām divas pari antarikshāt*); viii. 9, 2; viii. 10, 1; viii. 26, 17; or as being in, or arriving from, different unknown quarters, whether above or below, far or near, and among different races of men, i. 184, 1; v. 73, 1 (*yad adya sthaḥ parāvati yad arvāratī*); v. 74, 10 (*āsrinā yad ha karḥi chit sūruyātām imeṣaḥ hacam*); vii. 70, 3; vii. 72, 5 (*ā paśchātād nāsiatyā ā purastād ā āsrinā yātām adharād udaktāt | ā viśvataḥ*); viii. 10, 5 (*yad adya āsrinā opāg yat prāk stho vājīnivasā | yad Druhyavi Anavi Turvasa Yadau huve vām stha mā āgataḥ*); viii. 62, 5. Sometimes the worshipper enquires after their locality, v. 74, 2, 3; vi. 63, 1; viii. 62, 4 (*kuha sthaḥ kuha jagmathuḥ kuha byeneva potathuḥ*). In one place (viii. 8, 23,) they are said to have three stations (*triṇi padāni āsrinor devīḥ santi guhā paraḥ*). The time of their appearance is properly the early dawn, when they yoke their horses to their car and descend to earth to receive the adorations and offerings of their votaries, i. 22, 1 (*prātaryujā vi bodhayaśvinau*); i. 184, 1; iv. 45, 2; vii. 67, 2; vii. 69, 5; vii. 71, 1-3; vii. 72, 4; vii. 73, 1; viii. 5, 1, 2; viii. 9, 17; x. 39, 12; x. 40, 1, 3; x. 41, 1, 2; x. 61, 4). I cite a few of these texts: vii. 67, 2. *Asochi Agniḥ samidhāno asme upo adriśran tamasaś chid antāḥ | aheti ketur ushashaḥ purastāt triye divo duhitur jāyamānaḥ | 3. Abhi vām nānam āsrinā suhotā stomaiḥ viśhakti nāsiatyā virakvān |* "Agni, being kindled, has shone upon us; even the remotest ends of the darkness have been seen; the light in front of Ushas, the daughter of the sky, has been perceived, springing up for the illumination (of all things). 3. Now, Aśvins, the priest invokes you with his hymns," etc.

viii. 5, 1. *Dūrād iheva yat sati arunapsur atisvitat | vi bhānuḥ viśvadhā 'tanat | 2. Nṛivad daśrā manoyujā rathena prithupājasā | sachetho āsrinā Ushasam |* "When the rosy-hued Dawn, though far away, gleams as if she were near at hand, she spreads the light in all directions. 2. Ye, wonder-working Aśvins, like men, follow after Ushas in your car which is yoked by your will, and shines afar."

viii. 9, 17. *Pra bodhaya Ushaḥ āsrinā |* "Wake, o great and divine Ushas, the Aśvins," etc.

x. 39, 12. *Ā tena yātām manaso jayiyasā ratham yaṁ vām Rikharasā*

chakrur Ásvinā | yasya yoge duhitā jāyate Divaḥ ubho ahanī sudino vīcavataḥ | "Come, Ásvins, with that car swifter than thought which the R̥ibhus fashioned for you, at the yoking of which the daughter of the sky (Ushas) is born, and day and night become propitious to the worshipper."

x. 61, 4. *Kṛishṇā yad goṣhu aruṇishu śīdāt Divo napātāv Ásvinā huve vām* | "When the dark [night] stands among the tawny cows (rays of dawn), I invoke you, Ásvins, sons of the Sky."

In i. 34, 10, Savitṛi is said to set their shining car in motion before the dawn (*yuvor hi pūrvam Savitā ushaso ratham pītāya chitram ghrīlacantam ishryati*).

In other passages their time is not so well defined. Thus, in i. 157, 1, it is said: *abodhi Agnir jmaḥ udeti sūryo vi Ushās chandrā mahi āvo archishā | ayukshātām ásvinā yātave ratham prāsāvid devaḥ Savitā jagat prithak* | "Agni has awoke; the sun rises from the earth; the great and bright Ushas has dawned with her light; the Ásvins have yoked their car to go; the divine Savitṛi has enlivened every part of the world," where both the break of dawn and the appearance of the Ásvins appear to be made simultaneous with the rising of the sun. The same is the case in vii. 72, 4: *vi cha id ūchhanti ásvinā ushasaḥ pra vām brahmāṇi kāravo bharante | ūrdhvam dhānuṁ Savitā devo āśred bṛihad agnayaḥ samidhā jarante* | "The Dawns break, Ásvins; poets offer to you prayers; the divine Savitṛi has assumed his lofty brilliance; fires crackle mightily, (fed by) fuel."

In v. 76, 3, the Ásvins are invited to come at different times, at morning, mid-day, and sunset (*uta ā yātām sangave prātar ahno madhyandine uditā sūryasya*); and in viii. 22, 14, it is similarly said that they are invoked in the evening as well as at dawn. It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation.

It may seem unaccountable that two deities of a character so little defined, and so difficult to identify, as the Ásvins, should have been the object of so enthusiastic a worship as appears from the numerous hymns dedicated to them in the R.V. to have been paid to them in ancient times. The reason may have been that they were hailed as the precursors of returning day, after the darkness and dangers of

the night. In some passages (viii. 35, 16 ff.) they are represented as being, like Agni, the chasers away of evil spirits (*hataṁ rakshāṁsi*); vii. 73, 4 (*rakshohāṇā*).

The Aśvins are said to be young, *yuvānā* (vii. 67, 10), ancient, *pratnā* (vi. 62, 5), beautiful, *raḡā* (vi. 62, 5; vi. 63, 1), honey-hued, *madhucarnā* (viii. 26, 6), lords of lustre, *śubhas patī* (viii. 22, 14; x. 93, 6), bright, *śubhrā* (vii. 68, 1), of a golden brilliancy, *hiraṇyapeśasā* (viii. 8, 2), agile, *nrītū* (vi. 63, 5), fleet as thought, *manojarasā* (viii. 22, 16) swift as young falcons, *śyenasya chij jvasasā nūtanena ā gachhatam* (v. 78, 4), possessing many forms, *purā carpāṁsi Aśvinā dadhānā* (i. 117, 9), wearing lotus garlands, *pushkaraarajā* (x. 184, 2, and A.V. iii. 22, 4, Satap. Br. iv. 1, 5, 16), strong, *śakrā* (x. 24, 4), mighty, *puruṣakatamā* (vi. 62, 5), terrible, *rudrā* (v. 75, 3; x. 93, 7), possessed of wondrous powers, *māyīnā* or *māyāvinā* (vi. 63, 5; x. 24, 4), and profound in wisdom, *gambhīrachetasā* (viii. 8, 2). They rush onward excitedly, *madachyutā*²⁶⁰ (viii. 22, 16; viii. 35, 19), and traverse a golden, *hiraṇyavartanī*, or terrible, *rudravartanī*, path (v. 75, 3; viii. 5, 11; viii. 8, 1; viii. 22, 1, 14; x. 39, 11).²⁶⁰

The car, golden, or sunlike, in all its various parts and appurtenances, wheels, fellies, axle, pole, reins, etc., i. 180, 1 (*hiraṇyayāḥ vām pacayāḥ*); iv. 44, 4, 5 (*hiraṇyayena rathena*); v. 77, 3 (*hiraṇyatraṇ rathāḥ*); viii. 5, 28, 29, 35 (*rathāṁ hiraṇyavandhuraṁ hiraṇyābhīṣum Aśvinā | ā hi sthātho divisprīṣam |* 29. *hiraṇyayā vām rabhir iśhā akṣho hiraṇyayāḥ | ubhā chakrā hiraṇyayā*); viii. 8, 2 (*rathena sūryateachā*); viii. 22, 9, on which they ride, flying as on bird's wings, i. 183, 1 (*yenopayāthaḥ sukṛito duroṇāṁ tridhātunā patatho vir na parṇatī*), was formed by the Ribhus, x. 39, 12 (see above, p. 238), and is singular in its formation, being three-wheeled (*trichakra*), and triple in some

²⁶⁰ Professor Roth, s.v., renders this epithet by "moving in excitement," etc., and Professor Müller, Trans. of R.V. i. p. 118, translates it, when applied to Indra, his horses, or the Aśvins, by "furiously or wildly moving about."

²⁷⁰ Two epithets very commonly applied to them are *dasrā* and *nāsatyā*. The former term is explained by Sāyaṇa to signify destroyers of enemies, or of diseases (note on i. 3, 3), or beautiful (on viii. 75, 1). Professor Roth, s.v., understands it to signify wonder-workers. The second word, *nāsatyā*, is regarded by Sāyaṇa, following one of the etymologies given by Yāska (vi. 13), as equivalent to *satyā*, truthful. If this is the sense, *satyā* itself might as well have been used. In the later literature *Dasra* and *Nāsatyā* were regarded as the separate names of the two Aśvins. See Müller's Lectures, 2nd series, p. 491.

other parts of its construction, its fellies, supports, etc. (*trivrit* | *trivandhura* | *trayaḥ pavayaḥ* | *trayaḥ skambhūsaḥ skabhitāsaḥ ārabhe*),³⁷¹ i. 34, 2, 9; i. 47, 2; i. 118, 1, 2; i. 157, 3; vii. 71, 4; viii. 74, 8; x. 41, 1.

This car moves lightly (*raghuvarttani*), viii. 9, 8, and is swifter than thought (*manaso javiyan rathaḥ*), i. 117, 2; i. 118, 1; v. 77, 3; vi. 63, 7; x. 39, 12, or than the twinkling of an eye (*nimishaś chij javiyanā rathena*), viii. 62, 2. It is decked with a thousand ornaments and banners (*sahasra-ketu, sahasra-nirṇij*), i. 119, 1; viii. 8, 11, 14, and has golden reins, viii. 22, 5. It is sometimes said to be drawn by a single ass, as the word *rāsabha*³⁷² is, in one place at least, i. 34, 9, expressly explained by the commentator (*asvasthanīyasya gardabhasya*),³⁷³ i. 34, 9; i. 116, 2; viii. 74, 7; but more frequently by birds, or bird-like, fleet-winged, golden-winged, falcon-like, swan-like horses, i. 46, 3 (*yaś vām ratho vibhish patat*); i. 117, 2 (*rathaḥ svasvaḥ*); i. 118, 4 (*ā vām śyenāso aśvinā vahantu rathe yuktāso āsavaḥ patangāḥ*); i. 180, 1 (*nyamāsaḥ aśvāḥ*); i. 181, 2 (*ā vām aśvāsaḥ śuchayaḥ . . . vahantu*); iv. 45, 4 (*haṁsāso ye vām madhumanto asridho hiranyaparnāḥ*); v. 74, 9; v. 75, 5 (*vibhiś Chyavanam Aśvinā nī yāthaḥ*); vi. 63, 6, 7 (*ā vām vayaḥ*

³⁷¹ The word *eandhura* is variously explained by Sāyana as *nīḍabandhanūdhāra-bhūtam* (on i. 34, 9), *unnatūnatariṇa-bandhana-kūśham* (on i. 47, 2), *veshṭhitam sūratheḥ sthānam* (on i. 118, 1), *sūrathyaśraya-sthānam* (on i. 157, 3), *sūrathya-adhishṭhāna-sthānam* (on vii. 71, 4), and *trivandhura* as *triphalakūśaṅghaṭitena* (on viii. 74, 8). The epithet would thus mean either (1) having three perpendicular pieces of wood, or (2) having a triple standing place or seat for the charioteer. In i. 34, 2, the chariot is said to have three props fixed in it to lay hold of (*trayaḥ skambhūsaḥ skabhitāsaḥ ārabhe*), which the commentator says were meant to secure the rider against the fear of falling when the chariot was moving rapidly. This explanation would coincide with one of the senses assigned to *vandhura*. In i. 181, 3, their chariot is called *apira-eandhuraḥ*, which, according to the commentator, is = *visirga-purobhāgaḥ*, "having a wide fore-part."

³⁷² See the legend in the Aitareya Brahmana, p. 270-273 of Dr. Harg's translation. It is there related, iv. 7-9, that at the marriage of Soma and Sūryā, the gods ran a race to determine to which of them the *āśvina* *śastra* should belong. The *Āśvina* gained it, though some other deities gained a share. Agni ran the race in a car, drawn by mules (*asvatarī-rathena Agnir ājīm adhōvat*), Ushas in one drawn by ruddy bulls (*gobhir aruṅair Uśāḥ ājīm adhōvat*), Indra in one drawn by horses (*asvarathena Indrah ājīm adhōvat*), while the *Āśvina* carried off the prize in a car drawn by asses (*gardabha-rathena Aśvinā udajayātām*). Compare R.V. i. 116, 2, where the ass is said to have won.

³⁷³ Prof. Benfey in a note on i. 116, 2, while agreeing in this sense, refers also to iii. 53, 5, where as well as in viii. 74, 3, Sāyana explains the word as meaning a neighing or snorting horse.

āsvāso vahishādhā abhi prayo nāsatyā vahantu); vii. 69, 7; viii. 5, 7, 22, 33, 35 (*tūyam syenebhir āsubhiḥ | yātam āsvebhir āsvinā | yad rām ratho vibhish patāt | ā iha vām prushilapsavo vayo vahantu parṇinaḥ | dravatpāṇibhir āsvaiḥ*); x. 143, 5. They carry a honied whip (*kāśā madhumatī*), i. 122, 3; i. 157, 4,²⁷⁴ and their car traverses the regions (*pra vām ratho manojavāḥ iyartti tiro rajāmai*), vii. 68, 3.

The Aśvins are fancifully represented in i. 34, 1 ff. as doing, or as being requested to do, a variety of acts thrice over, viz. to move thrice by night and thrice by day, (verse 2) to bestow nourishment thrice at even and at dawn, (verse 3) to bestow wealth thrice, (verse 5) to aid the devotions of the worshippers thrice, (*ibid.*) to bestow celestial medicaments thrice, and earthly thrice (verse 6), etc.

They are elsewhere (ii. 39, 1 ff.) compared to different twin objects; to two vultures on a tree, to two priests reciting hymns (verse 1), to two goats, to two beautiful women (*mene iva tanvā śumbhāmāne*), to husband and wife (verse 2), to two ducks, *chakravākā* (verse 3), to two ships which transport men, to two protecting dogs (verse 4), to two eyes, two hands, two feet (verse 5), to two sweetly-speaking lips, two breasts yielding nourishment, two nostrils, two ears (verse 6), to two swans, two falcons, two deer, two buffaloes, two wings of one bird (*sākamyujā śakunasyeva pakṣā*), etc., etc., v. 78, 1-3; viii. 35, 7-9; x. 106, 2 ff.

They are the guardians of the slow and the hindmost, and of the female who is growing old unmarried; they are physicians²⁷⁵ and restore the blind, the lame, the emaciated, and the sick, to sight, power of locomotion, health, and strength, i. 34, 6; i. 116, 16; i. 157, 6; viii. 9, 6, 15; viii. 18, 8; viii. 22, 10; viii. 75, 1; x. 39, 3, 5 (*amājuraś chid bhavatho yuvam bhago andāś chid avitārā apamasya chit | andhasya chit nāsatyā kṛśasya chid yuvām id āhur bhishajā rutasya chit*); x. 40, 8. See also A.V. vii. 53, 1, where it is said that the Aśvins are the physicians of the gods, and warded off death from the wor-

²⁷⁴ See below the section on the "progress of the Vedic religion, etc." Indra has a golden whip, viii. 33, 11.

²⁷⁵ In Taitt. Br. iii. 1, 2, 11, the Aśvins are called the physicians of the gods, the bearers of oblations, the messengers of the universe, the guardians of immortality (*you āvānām bhishajau haṃsyavāhan vīśvasya dūtāo amṛtasya gopau*); and in that and the preceding paragraph (10) they are connected with their own asterism (*nakṣatra*), the Aśvayuj.

shipper (*pratyaūhatām āsvinā mṛityum asmad devānām Agne bhishajā śachibhiḥ*).

They place the productive germ in all creatures, and generate fire, water and trees, i. 157, 5 (*yuvam ha garbham jagatishu dhattho yuvam viśveshe bhuvanesu antaḥ | yuvam Agniṁ cha vriṣhaṇv apaś cha vanas-patīn āsvināḥ airayethām*). They are connected with marriage, procreation, and love, x. 184, 2 (= A.V. v. 25, 3: *garbham te āsvinau devāo ā dhattām pushkaraśajā*); x. 85, 26 (*āsvinā te pravahatām rathena | grihaṁ gachha grihapatnī yathā 'saḥ*); A.V. ii. 30, 2 (*saṁ chen nayātho āsvinā kāmīnā saṁ cha vakshathaḥ |* "When, ye, Āsvina, bring together two lovers," etc.); vi. 102, 1; xiv. 1, 35 f.; xiv. 2, 5. See Weber's *Indische Studien* v. 218, 227, 224.

(2) *Legends regarding various persons delivered or favoured by the Āsvins.*

The following are a few of the modes in which the divine power of the Āsvins is declared in different hymns to have been manifested for the deliverance of their votaries.

When the sage Chyavāna had grown old, and had been forsaken, they divested him of his decrepit body, prolonged his life, and restored him to youth, making him acceptable to his wife, and the husband of maidens, i. 116, 10 (*jujurusho nāntyā uta savrim prāmunchatām drāpim iva Chyavānāt | prātirataṁ jahitasyāyur dasrā ād it patim akrigutām kantām*); i. 117, 13 (*yuvam Chyavānam Āsvinā jarantam punar yuvam chakrathuḥ śachibhiḥ*); i. 118, 6; v. 74, 5 (*pra Chyavānāj jujurusho savrim atkaṁ na munchathaḥ | yueḍ yadi kṛithaḥ punar ā kāmam rinve vadheḥ*); vii. 68, 6; vii. 71, 5; x. 39, 4.

This legend is related at length in the *Satapatha Brāhmaṇa* in a passage which will be cited further on.

In the same way they renewed the youth of Kali²²⁶ after he had grown old, x. 39, 8 (*yuvam viprasya jaraṇām upēyushaḥ punaḥ Kaler akrigutām yueḍ vayaḥ*); compare i. 112, 15, where they are said to have befriended him after he had married a wife (*Kaliṁ yabhir vitta-jāniṁ ducasyathaḥ*).

²²⁶ The family of the Kalis is mentioned, viii. 56, 15.

They brought on a car to the youthful Vimada²¹⁷ a bride named Kamadyū, who seems to have been the beautiful wife of Purumitra, i. 112, 19 (*yābhiḥ patnir Vimadāya nyūhathuḥ* | here wives are mentioned in the plural); i. 116, 1 (*yā arbhagāya Vimadāya jāyām senā-juvā nyūhathuḥ*); x. 65, 12 (*Kamadyutam Vimadāya ūhathuḥ*); i. 117, 20 (*yuvaṁ śachibhir Vimadāya jāyām ni ūhathuḥ Purumitrasya yoshām*); x. 39, 7 (*yuvaṁ rathena Vimadāya kundhyuvaṁ ni ūhathuḥ Purumitrasya yoshām*). Sāyana, on i. 117, 20, makes *yoshām* = *kumārīm*, by which he appears to intend the daughter of Purumitra, who he says was a king. But *yoshā* seems more frequently to denote a wife.

They restored Vishṇūpū, like a lost animal, to the sight of Viśvaka, son of Kṛishṇa, their worshipper, who, according to the commentator, was his father, i. 116, 23 (*arasyate stuvate kṛishṇīyāya rījāyate nāsatyā śachibhiḥ* | *paśuṁ na naśtam iva darśanāya Viṣṇūpṛaṁ dadathur Viśvakāya*); i. 117, 7; x. 65, 12.

The names both of Viśvaka and Viṣṇūpū occur in R.V. viii. 75, 1-3, a hymn addressed to the Aśvins; and the commentator (as one explanation of the passage) connects the reference there made to the former with the legend before us (on which, however, the hymn itself throws no light).

Another act recorded of the Aśvins is their intervention in favour of Bhujyu, the son of Tugra, which is obscurely described in the following verses in R.V. i. 116, 3 ff. (*Tugro ha Bhujyum Aśvinā udameghe rayiṁ na kaśchit mamricūn avāhāḥ* | *tam ūhathur naubhir ātmanvatibhir antarikṣhaprudbhir apodakābhiḥ* | 4. *Tierāḥ kṣapas trir ahā atiera-jadbhir nāsatyā Bhujyum ūhathuḥ patangaiḥ* | *samudrasya dhancann ādrasya pāre tribhiḥ rathaiḥ śatapadbhiḥ śhaśatcaiḥ* | 5. *Anārambhāṇo tad avirayethām anāsthāno agraḥbhāṇo samudro* | *yed aśvinā ūhathur Bhujyum astam śatāritrām nāvam ātasthivāmsam* | "Tugra abandoned Bhujyu in the water-cloud, as any dead man leaves his property. Ye, Aśvins, bore him in animated water-tight ships, which traversed the air. 4. Three nights and three days did ye convey him in three flying cars, with a hundred feet and six horses, which crossed over to the dry land beyond the liquid ocean. 5. Ye put forth your vigour in the ocean, which offers no stay, or standing-place, or support, when ye

²¹⁷ A rishi of this name is mentioned, R.V. viii. 9, 15; x. 20, 10; x. 23, 7; and a family of Vimada in x. 23, 6.

bore Bhujyu to his home, standing on a ship propelled by a hundred oars." R.V. i. 117, 14 f. (*yuvam Bhujyum arṇaso niḥ samudrād vibhir ūhathur rjirebhīr āsvaiḥ* | 15. *Ajohacīd āsvinā Taugryo vām proḥhaḥ samudram avyathir jagannān* | *niḥ tam ūhathuḥ suyuḥā rathena manojavasā vṛishāṇā svasti* | "Ye conveyed Bhujyu out of the liquid ocean with your headlong flying horses. 15. The son of Tugra invoked you, Ásvins. Borne forward, he moved without distress over the sea. Ye brought him out with your well-yoked chariot swift as thought." Again in i. 182, 5 ff. it is said : *yuvam etaṁ chakrathuḥ sindhuḥḥ plavam ātmanvantam pakṣhiṇāṁ Taugryāya kam* | 6. *Acaviddhaṁ Taugryam apsu antar anārambhāṇe tariasi praviddham* | *chataro nāvo jathalasya jushṭūḥ ud āsvibhām iṣhitāḥ pārayanti* | 7. *Kaḥ svīd vṛikaho niṣṭhito madhye arṇaso yaṁ Taugryo nādhitaḥ paryashtajāt* | *parṇā mṛigasya pataror ivārabho ud āsvinā ūhathuḥ śromatāya kam* | "Ye (Ásvins) made this animated, winged, boat for the son of Tugra among the waters . . . 6. Four ships,²⁷⁸ eagerly desired, impelled by the Ásvins, convey to the shore Tugra, who had been plunged in the waters, and sunk in bottomless darkness. 7. What was that log, placed in the midst of the waves, which, in his straits, the son of Tugra embraced, as the wings of a flying creature, for support?" In vii. 68, 7, Bhujyu is said to have been abandoned by his malevolent companions in the middle of the sea (*uta tyam Bhujyum Ásvinā sakhāyo madhye jahur durevāsāḥ samudre*). The story is also alluded to in i. 112, 6, 20; i. 118, 6; i. 119, 4; i. 158, 3; vi. 62, 6; vii. 69, 7; viii. 5, 22; x. 39, 4; x. 40, 7; x. 65, 12; x. 143, 5.

Again, when Viśpalā's leg had been cut off in battle, like the wing of a bird, the Ásvins are said to have given her an iron one instead, R.V. i. 112, 10; i. 116, 15 (*charitraṁ hi ter ivāchhedī parṇam ājā Kṛhāsyā paritakmyāyām* | *sadyo jāṅghām āyasīm Viśpalāyai dhane hite sartave praty adhattam*); i. 117, 11; i. 118, 8; x. 39, 8.²⁷⁹

They restored sight to Rijrāśva, who had been made blind by his cruel father, for slaughtering one hundred and one sheep, and giving them to a she-wolf to eat, the she-wolf having supplicated the Ásvins on behalf of her blind benefactor, i. 116, 16; i. 117, 17 f. (*śatam meshān vṛikyā māmahānāṁ tamaḥ praṇītam āśivena pītrā* | *ā akṣī*

²⁷⁸ The sense of *jathala* is not clear.

²⁷⁹ Compare the word *viśpalāśasū* in R.V. i. 182, 1,

rijrāsve aśvināv adhattām jyotir andhāya cakrathur vicakṣhe | 18. *Sunam andhāya bharam ahaayat sã vrikir aśvinā "vriṣhaṇā narā" iti | jaraḥ kaṭinaḥ iea cakṣhadūnaḥ Rijrāsvaḥ śatam ekaṁ cha meśhān*). A person called Rijrāsva is mentioned with others in i. 100, 17, as praising Indra.

They restored Parāvrijj (or an outcast), who was blind and lame, to sight and the power of walking, i. 112, 8 (*yābhiḥ śacitbhir vriṣhaṇā Parāvrijjam pra andham bṛoṇam cakṣhase etave kṛithaḥ*). Parāvrijj is connected with Indra in ii. 13, 12, and ii. 15, 7.

The rishi Rebha has been hidden by the malignant, bound, overwhelmed in the waters (a well, according to the commentator,) for ten nights and nine days, and abandoned till he was nearly, if not entirely, dead. The Aśvins drew him up as soma-juice is raised with a ladle, i. 112, 5 (*yābhiḥ Rebham niritaṁ sitam adbhyaḥ ud Vandanam airayataṁ svar dṛiṣe*); i. 116, 24 (*daśa rātrir aśvina nava dyūn arañadham śnathitam apu antaḥ | viprutaṁ Rebham udani pravriktaṁ un ninyathuḥ somam iea eruveṇa* | Compare i. 117, 12); i. 117, 4 (*aśvaṁ na guḥam Aśvinā durevair iśhim narā vriṣhaṇā Rebham apu | taṁ saṁ riṇiṭho viprutaṁ dāmsobhiḥ*); i. 118, 6; i. 119, 6; x. 39, 9 (*yuvaṁ ha Rebham vriṣhaṇā guḥa hitam ud airayatam manirivāṇam Aśvinā*).

Vandana also was delivered by them from some calamity, the nature of which does not very clearly appear from most of the texts, and restored to the light of the sun, i. 112, 5; i. 116, 11; i. 117, 5; i. 118, 6. In x. 39, 8, they are said to have raised him out of a pit³⁰⁰ (*yuvaṁ Vandanam riṣyadād ud āpathuḥ*). According to i. 119, 6, 7, however, he would appear to have been restored from decrepitude, as a chariot is repaired by an artizan (*pra dirghena Vandanaḥ tāri āyushā* | 7. *Yuvaṁ Vandanaṁ niritaṁ jaranyayā rathaṁ na dasrā karaṇā samivathaḥ*).

So, too, the Aśvins bestowed wisdom on their worshipper Kakshivat, of the family of Pajra; and performed the notable miracle of causing a hundred jars of wine and honied liquor to flow forth from the hoof of their horse as from a sieve, i. 116, 7 (*Yuvaṁ narā stuvate Pajriyāya kakshivate aradatam purandhim | kāratarāt śaphād aśvaya vriṣhaṇā*

³⁰⁰ The word *riṣyada* is explained by Messrs Böhtlingk and Roth, *s.v.*, as a pit or snaring deer.

śatañ kumbhān asinchatañ surāyāḥ); i. 117, 6 (*tad vām narā śāmśyam Pajriyena kakṣhitatā ndsatyā parijman | taphād āsvasya vājino janāya śatañ kumbhān asinchatam madhūndam*).

When invoked by the popular sage Atri Saptavadbri, who, with his companions, had been plunged by the malice and arts of evil spirits into a gloomy and burning abyss,²⁰¹ they speedily came to his assistance, mitigated the heat with cold, and supplied him with nutriment so that his situation became tolerable, if not agreeable, till they eventually extricated him from his perilous position, i. 112, 7; i. 116, 8 (*himenāgniñ ghrañśam avārayethām pitumatim ūrjam aśmai adattam | řibis Atrim āśvinā 'vanītam unninyathuḥ sarvagañām svasti*); i. 117, 3 (*řiśiñ narāv añśasāḥ pāñchajanyam řibisad atrim munchatho gañena | minantā dasyor āśvasya māyāḥ*); i. 118, 7; i. 119, 6; v. 78, 4-6 (*Atrir yad vām avarohann řibisam ajohavīd nādhāmāneva yoshā | śyenasya chij jāvasā nūtanena āgachchatam āśvinā śantamena*); vii. 71, 5; viii. 62, 3, 7-9; x. 39, 9 (*yucam řibisam uta taptam Atraye omanvantañ chakrathuḥ Saptavadraye*). In x. 80, 3, the deliverance of Atri is ascribed to Agni (*Agnir Atriñ gharma uruśhyad antaḥ*).

They listened to the invocation of the wise Vadhriṃati, and gave her a son called Hiranyahasta, i. 116, 13; i. 117, 24 (*Hiranyahastam āśvinā rarāṇā putrañ narā Vadhriṃatyai adattam*); vi. 62, 7; x. 39, 7.

They gave a husband to Ghoshā when she was growing old in her father's house, i. 117, 7 (*Ghoshāyai chit pitriśhade durone patiñ juryantyai āśvināv adattam*); x. 39, 3, 6; x. 40, 5; and, according to the commentator on i. 117, 7, cured her of the leprosy with which she had been afflicted.

They caused the cow of Sayu, which had left off bearing, to yield milk, i. 116, 22; i. 117, 20 (*adhenuñ dasrā staryāñ řiśaktām apin-catañ śayave āśvinā gam*); i. 118, 8; i. 119, 6; x. 39, 13.

They gave to Pedu a strong, swift, white horse, animated by Indra, and of incomparable Indra-like prowess, which overcame all his enemies, and conquered for him unbounded spoils, i. 116, 6; i. 117, 9 (*purā varpāñśi āśvinā dadhānā ni Pedave ūhathur āśum āśvam | sahasrasāñ vājinañ apratitam āhīnāñ trayaśyāñ tarutram*); i. 118,

²⁰¹ See Professor Roth's explanation of the words *řibis* and *gharma*, *s.v.*, and his illustrations of Nirukta, vi. 36.

9 (*yuvam śvetam Pedave Indrajātam ahihanam Aśvinā 'dattam aśvam*); i. 119, 10 (*Indram iva charshaṇīsam*); vii. 71, 5; x. 39, 10.

Finally, to say nothing of the succours rendered to numerous other persons (i. 112, 116, 117, 118, 119,) the Aśvins did not confine their benevolence to human beings, but are also celebrated as having rescued from the jaws of a wolf a quail by which they were invoked (i. 116, 14; i. 117, 16; i. 118, 8; x. 39, 13 (*ṛikasya chid vārtikām antar āsyād yuvam śachibhir grahitām amunchatam*)).

The deliverances of Rebha, Vandana, Parāvṛj, Bhujyu, Chyavāna, and others are explained by Professor Benfey (following Dr. Kuhn and Professor Müller), in the notes to his translations of the hymns in which they are mentioned, as referring to certain physical phenomena with which the Aśvins are supposed by these scholars to be connected. But this allegorical method of interpretation seems unlikely to be correct, as it is difficult to suppose that the phenomena in question should have been alluded to under such a variety of names and circumstances. It appears, therefore, to be more probable that the rishis merely refer to certain legends which were popularly current of interventions of the Aśvins in behalf of the persons whose names are mentioned. The word Parāvṛj (in i. 112, 8), which is taken by the commentator for a proper name, and is explained by Professors Müller²⁶² and Benfey as the returning, or the setting, sun, is interpreted by Professor Roth in his Lexicon, *s.v.*, as an outcast.

(3) Connection of the Aśvins with other deities.

In viii. 26, 8, the Aśvins are invoked along with Indra (*Indra-nāsatyā*), with whom they are also connected in x. 73, 4, and on whose car they are in one place said to ride, while at other times they accompany Vāyu, or the Ādityas, or the Rībhūas, or participate in the strides of Viśhnū, viii. 9, 12 (*yad Indreṇa sarathām yātho Aśvinā yad vā Vāyunā bhavathaḥ samokasā | yad Ādityebhir Rībhūbhir yad vā Viśhnor vikramaṇeṣhu tiṣṭhathaḥ*). In i. 182, 2, they are said to possess strongly the qualities of Indra (*Indratamā*) and of the Maruts

²⁶² Lectures on Language, second series, p. 512.

(*Maruttamā*). In x. 131, 4, 5, they are described as assisting Indra in his conflict with the Asura Namuchi (see above, p. 93 f., note), and as vigorous slayers of Vrittra, or of enemies, *vritrahantamā* (viii. 8, 22). They are eagerly longed for (?) by the other gods when they arrive, x. 24, 5 (*viśve devāḥ akṛipanta samichyor nishpatantyoh*).

(4) Relations of the Asvins to their worshippers.

The Asvins are worshipped with uplifted hands, vi. 63, 3 (*uttāna-hasto yuvayur vavanda*), and supplicated for a variety of blessings, for long life and deliverance from calamities, i. 157, 4 (*prāyus tāriṣhṭam niḥ rapāṃsi mṛikshatam*); for offspring, wealth, victory, destruction of enemies, preservation of the worshippers themselves, of their houses and cattle, vii. 67, 6; viii. 8, 13, 15, 17; viii. 9, 11, 13; viii. 26, 7; viii. 35, 10 ff. They are exhorted to overwhelm and destroy the niggard who offers no oblations, and to create light for the wise man who praises them, i. 182, 3 (*kim atra dasrā kṛiṇuthaḥ kim āsāthe jano yaḥ katchid aḥavir mahīyate | ati kramiṣhṭam juratam paṇer asuṃ jyotir viprāya kṛiṇutaṃ vachasyate*).

No calamity or alarm from any quarter can touch the man whose chariot they place in the van, x. 39, 11³⁶³ (*na taṃ rājānāv adile kulāśchana na aṃho aśnoti duritaṃ nakir bhayam | yam āsvinā ruhavā rudra-vartanī purorathaṃ kṛiṇuthaḥ patnyā saha*). The rishi addresses them as a son his parents, vii. 67, 1 (*sānur na pitarā vivakmi*). In x. 39, 6, a female suppliant, who represents herself as friendless and destitute, calls on them to treat her as parents do their children, and rescue her from her misfortunes (*iyāṃ vām aho kṛiṇutaṃ me āsvinā putrāyeva pitarā mahyaṃ śikshatam | anāpir ajnā asajātyā amatih purā tasyāḥ abhiśaster ava spritam*). In another place, viii. 62, 11, they seem to be reproached with being as tardy as two old men to respond to the summons of their worshipper (*kim idaṃ vām purāṇaraj jarator iva śasyate | "Why is this praise addressed to you as if you were old men and worn out?"*). In vii. 72, 2, the rishi represents himself as having

³⁶³ Compare the request preferred to Indra to bring forward the chariot of his worshipper from the rear to the front (viii. 69, 4 f.).

hereditary claims on their consideration, and a common bond of union²⁶⁴ (*yuvor hi naḥ sakhyā pitryāni samāno bandhur uta tasya viltam*).

The Aśvins are described as being, like the other gods, fond of the soma-juice (iii. 58, 7, 9; iv. 45, 1, 3; viii. 8, 5; viii. 35, 7-9), and are invited to drink it with Uhas and Sūrya, viii. 35, 1 ff.

(5) *Legend of Chyavana and the Aśvins, according to the Satapatha Brāhmaṇa and the Mahābhārata.*

The following version of the legend relating to the cure of Chyavana by the Aśvins (to which allusion is made in the passage of the R.V. quoted above) is found in the Satapatha Brāhmaṇa, iv. 1, 5, 1 ff.:

1. *Yatra vai Bhṛigavo vā Angiraso vā svargaṃ lokam samānucata tat Chyavano vā Bhārgavaś Chyavano vā Āngirasaś tad eva jīrṇiḥ kṛtīyārūpo jaḥ | 2. Saryāto ha vai idam Mānava grāmeṇa chachāra | sa tad eva pratīveśo nivīṣite | tasya kumārāḥ kṛdantaḥ imaṃ jīrṇiṃ kṛtīyārūpam anarthyaṃ manyamānāḥ loṣṭair vipipīṣuḥ | 3. Sa Sāryāte-bhyaś chukrodha | tebhyo 'sanjñam chakāra pitā eva putreṇa yuyudhe bhrātā bhrātrā | 4. Saryāto ha ikṣānchakre yat "kim akaram tasmād idam āpadi" iti | sa gopālāś cha avipālāś cha samāheyaivatai uvācha | 5. Sa ha uvācha "ko vo adya iha kinchid adrākṣid" iti | te ha ūchuḥ "puruṣaḥ eva ayaṃ jīrṇiḥ kṛtīyārūpaḥ śete | tam anarthyaṃ manyamānāḥ kumārāḥ loṣṭair vyapikṣhann" iti | sa vidānchakāra "sa vai Chyavanaḥ" iti | 6. Sa ratham yuktvā Sukanyām Sāryātīm upādhyāya praiśhyanda | sa ājagāma yatra rishir āsa tat | 7. Sa ha uvācha "rīṣhe namaś te | yan na avedīṣaṃ tena ahiṃsīṣam | iyaṃ Sukanyā | tayā te apahnure | sanjñitām me grāmaḥ" iti | tasya ha tataḥ eva grāmaḥ sanjajne | sa ha tataḥ eva Saryāto Mānavaḥ udyuyuge "na id aparaṃ hinasāni" iti | 8. Aśvinau ha vai idam bhīṣajyantau cheratuḥ | tau Sukanyām upayatūḥ | tasyām mithunam īśhāte | tan na jajnau | 9. Tau ha ūchatuḥ "Sukanye kam imaṃ jīrṇiṃ kṛtīyārūpam upaśeṣe | āvdm anuprehi" iti | sū ha uvācha "yasmai mām pitā adād na tam*

²⁶⁴ The commentator explains this of a common ancestry by saying, in accordance with later tradition, that Vivasvat and Varuṇa were both sons of Kaśyapa and Aditi, and that Vivasvat was the father of the Aśvins, while Varuṇa was father of Vas-iṣṭha, the riṣi of the hymn. See the 1st volume of this work, pp. 329 f., note 114.

gīrantām hāsyāmi" iti | tad ha ayam ṛishir ājajnou | 10. Sa ha uvācha "Sukanye kiṁ tvā etad avochatām" iti | tasmāi etad vyāchachakāhe | ea ha vyākhyātāḥ uvācha "yadi tvā etat punar bruvataḥ sā tvam brūtād 'na vai susarvāḥ iva etho na susamriddhāv iva atha me patiṁ nindathaḥ' iti | tau yadi tvā bruvataḥ 'kena āvam asarvau evaḥ kena asamriddhāv' iti | sā tvam brūtāt 'patiṁ nu me punar yuvānāṁ kurutam atha vāṁ vakshyāmi' iti" | tām punar upeyatus tāṁ ha etad eva ūchatuḥ | 11. Sā ha uvācha "na vai susarvāḥ iva etho na susamriddhāv iva atha me patiṁ nindathaḥ" iti | tau ha ūchatuḥ "kena āvam asarvau evaḥ kena asamriddhāv" iti | sā ha uvācha "patiṁ nu me punar yuvānāṁ kurutam atha vāṁ vakshyāmi" iti | 12. Tau ha ūchatur "etaṁ hradam abhyavahara | ea yena vayasā kamishyate tena udayishyati" iti | tāṁ hradam abhyavajahāra | ea yena vayasā chakame tena udeyāya | 13. Tau ha ūchatuḥ "Sukanye kena āvam asarvau evaḥ kena asamriddhāv" iti | tau ha ṛishir eva pratyuvācha "kurukahetre amī devāḥ yajnaṁ tanvate | te vāṁ yajnād anlaryanti | tena asarvau sthas tena asamriddhāv" iti | tau ha tataḥ eva āśvinau preyatuh | tāv ājagmatur devān yajnaṁ tanvānān stute bahishpavamāno | 14. Tau ha ūchatur "upa nau hwayadhvam" iti | te ha devāḥ ūchur "na vāṁ upahvayishyāmahe | bahu manushyeshu samṛishitam achārishitam dhishajyantāḥ" iti | 15. Tau ha ūchatur viśīrshnā vai yajnena yajadhve" iti | "katham viśīrshnā" iti | "upa nau hwayadhvam atha vo vakshyāvaḥ" iti | "tathā" iti | tā upāhvayanta tābhyām etam āśvināṁ graham agriḥnāṁ tāv adhvaryū yajnasya abhavatām | tāv etad yajnasya śiraḥ pratyadhattām |

"When the Bhrigus or the Angirases had reached the heavenly world, Chyavana of the race of Bhrigu, or Chyavana of the race of Angiras, having magically assumed a shrivelled form, was abandoned. Saryāta, the descendant of Manu, wandered over this [world] with his tribe. He settled down in the neighbourhood [of Chyavana]. His youths, while playing, fancied this shrivelled magical body to be worthless, and pounded it with clods. Chyavana was incensed at the sons of Saryāta. He created discord among them, so that father fought with son, and brother with brother. Saryāta bethought him, 'what have I done, in consequence of which this calamity has befallen us?' He ordered the cowherds and shepherds to be called, and said, 'Which of you has seen anything here to-day?' They replied, 'This shrivelled

magical body which lies there is a man. Fanoying it was something worthless, the youths pounded it with clods.' Saryāta knew then that it was Chyavana. He yoked his chariot, and taking his daughter Sukanyā, drove off, and arrived at the place where the rishi was. He said, 'Reverence to thee, rishi; I injured thee because I did not know. This is Sukanyā, with her I appease thee. Let my tribe be reconciled.' His tribe was in consequence reconciled; and Saryāta of the race of Manu departed thence "lest," said he, "I might do him some other injury." Now the Aśvins used to wander over this world, performing cures. They approached Sukanyā, and wished to seduce her; but she would not consent. They said to her, 'Sukanyā, what shrivelled magical body is this by which thou liest? follow us.' She replied, 'I will not abandon, while he lives, the man to whom my father gave me.' The rishi became aware of this. He said, 'Sukanyā, what was this that they said to thee?' She told it to him. When informed, he said, 'If they address thee thus again, say to them, 'Ye are neither complete nor perfect, and yet ye speak contemptuously of my husband!' and if they ask, 'In what respect are we incomplete and imperfect?' then reply, 'Make my husband young again, and I will tell you.' Accordingly they came again to her, and said the same thing. She answered, "Ye are neither complete nor perfect, and yet ye talk contemptuously of my husband!" They enquired, 'In what respect are we incomplete and imperfect?' She rejoined, 'Make my husband young again, and I will tell you.' They replied, 'Take him to this pond, and he shall come forth with any age which he shall desire.' She took him to the pond, and he came forth with the age that he desired. The Aśvins then asked, 'Sukanyā, in what respect are we incomplete and imperfect?' To this the rishi replied, 'The other gods celebrate a sacrifice in Kurukshetra, and exclude you two from it. That is the respect in which ye are incomplete and imperfect.' The Aśvins then departed and came to the gods who were celebrating a sacrifice, when the Bahishpavamāna²⁸⁸ text had been recited. They said, 'Invite us to join you.' The gods replied, 'We will not invite you, for ye have wandered about very familiarly among men,'²⁸⁹ per-

²⁸⁸ See Haug's *Ait. Br.* ii. p. 120, note 13.

²⁸⁹ In the *Mahābhārata*, *S'āntip.* v. 7599 f. it is said that the Aśvins are the *Sūdras* of the gods, the *Angirases* being the *Brahmans*, the *Adityas* the *Kshatriyas*,

forming cures.' The Āsvins rejoined, "Ye worship with a headless sacrifice.' They asked, 'How [do we worship] with a headless [sacrifice]?' The Āsvins answered, 'Invite us to join you, and we will tell you.' The gods consented, and invited them. They received this Āsvina draught (*graha*) for the Āsvins, who became the two adhvaryu priests³⁰⁷ of the sacrifices, and restored the head of the sacrifice." As regards the cutting off of the head of the sacrifice see the passages quoted in the 4th volume of this work, pp. 109 ff.

The Taittiriya Sanhitā vi. 4, 9, 1, gives the following brief notice of the story of the Āsvins replacing the head of the sacrifice, with an addition not found in the Śatap. Br. :

Yajnasya śiro 'chhidyata | te devāḥ aśvināv abruvan "bhishajau vai sthaḥ | idam yajnasya śiraḥ pratidhātam" iti | tāv abrūtām "varam ʼṛiṣāvahai grahaḥ eva nāṣe atrāpi gṛīhyatām" iti | tābhyām etam āśvinam agṛihnan | tato vai tau yajnasya śiraḥ pratyadhātam | yadāśvino gṛīhyate yajnasya niṣkṛītyai tau devāḥ abruvann "apūtau vai imau manuṣyacharau bhishajāv" iti | tasmād brāhmaṇena bheshajam na kārṣyam | apūto hy esho 'medhyo yo bhishak | tau bahishpavamānena pavayitvā tabhyām etam āśvinam agṛihnan |

"The head of the sacrifice was cut off. The gods said to the Āsvins, 'You are physicians; replace this head of the sacrifice.' The Āsvins replied, 'Let us ask a favour: allow a libation for us also to be received in this ceremony.' They, in consequence, received for them this Āsvina oblation, when they replaced the head of the sacrifice. When this Āsvina libation had been received for the sake of rectifying the sacrifice, the gods said of the Āsvins, 'These two are unclean, going among men as they do, as physicians.' Hence, no Brāhman must act as a physician, since a person so acting is unclean and unfit to sacrifice. They purified the Āsvins by the Bahishpavamāna; and then received for them the Āsvina libation." Compare the Ait. Br. i. 18, pp. 41 ff. of Professor Haug's translation.

A story, varying in some particulars, is narrated in the Mahābhārata,

and the Maruts the Vaiśvins. With the objection made against the Āsvins of too great familiarity with mortals, compare the numerous instances of help rendered to their worshippers, which have been quoted above from the R.V., and which may have given rise to this idea.

³⁰⁷ Compare S. P. Br. viii. 2, 1, 3.

Vanaparva, 10,316 ff. The original text is too lengthy to be cited, but I shall give its substance. We are there told that the body of Chyavana, when performing austerity in a certain place, became encrusted with an ant-hill; that king Saryāti came then to the spot with his 4000 wives and his single daughter Sukanyā; that the rishi, seeing her, became enamoured of her and endeavoured to gain her affections, but without eliciting from her any reply. Seeing, however, the sage's eyes gleaming out from the ant-hill, and not knowing what they were, the princess pierced them with a sharp instrument, whereupon Chyavana became incensed, and afflicted the king's army with a stoppage of urine and of the other necessary function. When the king found out the cause of the infliction, and supplicated the rishi for its removal, the latter insisted on receiving the king's daughter to wife, as the sole condition of his forgiveness. Sukanyā accordingly lived with the rishi as his spouse. One day, however, she was seen by the Ásvins, who endeavoured, but without effect, to persuade her to desert her decrepit husband, and choose one of them in his place. They then told her they were the physicians of the gods, and would restore her husband to youth and beauty, when she could make her choice between him and one of them. Chyavana and his wife consented to this proposal; and, at the suggestion of the Ásvins, he entered with them into a neighbouring pond, when the three came forth of like celestial beauty, and each asked her to be his bride. She, however, recognized and chose her own husband. Chyavana, in gratitude for his restoration to youth, then offered to compel Indra to admit the Ásvins to a participation in the Soma ceremonial, and fulfilled his promise in the course of a sacrifice which he performed for king Saryāti. On that occasion Indra objected to such an honour being extended to the Ásvins, on the ground that they wandered about among men as physicians, changing their forms at will; but Chyavana refused to listen to the objection, and carried out his intention, staying the arm of Indra when he was about to launch a thunderbolt, and creating a terrific demon, who was on the point of devouring the king of the gods, and was only prevented by the timely submission of the latter.³⁰⁵

³⁰⁵ See the similar account of Chyavana's power in the passage from the *Anuśāsana* parva quoted in the 1st vol. of this work, second edition, p. 470 f.

(6) *Remarks on the Ásvins by Professor Goldstücker.*

I have been favoured by Professor Goldstücker with the following note on the Ásvins:—

The myth of the Ásvins is, in my opinion, one of that class of myths in which two distinct elements, the cosmical and the human or historical, have gradually become blended into one. It seems necessary, therefore, to separate these two elements in order to arrive at an understanding of the myth. The historical or human element in it, I believe, is represented by those legends which refer to the wonderful cures effected by the Ásvins, and to their performances of a kindred sort; the cosmical element is that relating to their luminous nature. The link which connects both seems to be the mysteriousness of the nature and effects of the phenomena of light, and of the healing art at a remote antiquity. That there might have been some horsemen or warriors of great renown who inspired their contemporaries with awe by their wonderful deeds, and more especially by their medical skill, appears to have been also the opinion of some old commentators mentioned by Yāska, for some "legendary writers," he says, took them for "two kings, performers of holy acts;" and this view seems likewise borne out by the legend in which it is narrated that the gods refused the Ásvins admittance to a sacrifice on the ground that they had been on too familiar terms with men. It would appear then that these Ásvins, like the R̥ibhus, were originally renowned mortals, who, in the course of time, were translated into the companionship of the gods; and it may be a matter of importance to investigate whether, besides this *a priori* view, there are further grounds of a linguistic or grammatical character for assuming that the hymns containing the legends relating to these human Ásvins are posterior or otherwise to those descriptive of the cosmical gods of the same name.

The luminous character of the latter can scarcely be matter of doubt, for the view of some commentators—recorded by Yāska,—according to which they were identified with "heaven and earth," appears not to be countenanced by any of the passages known to us. Their very name, it would seem, settles this point, since *asva*, the horse, literally, "the pervader," is always the symbol of the luminous deities, especially of the sun. The difficulty, however, is to determine their position

amongst these deities and to harmonize with it the other myths connected with them. I may here, however, first observe that, though Yāska records opinions which identify the Aśvins with "day and night," and "sun and moon," the passage relied upon by Professor Roth to prove that Yāska himself identified them with Indra and Āditya (the sun), does not bear out any such conclusion. For the passage in question, as I understand it, means: "their time is after the (latter) half of the night when the (space's) becoming light is resisted (by darkness); for the middlemost Aśvin (between darkness and light) shares in darkness, whilst (the other), who is of a solar nature (āditya), shares in light." There is this verse relating to them: "In nights,"²⁸⁹ etc. Nor does Durga, the commentator on Yāska, attribute to the latter the view which Professor Roth ascribes to him. His words, as I interpret them, are: "'their time is after the (latter) half of the night when the (space's) becoming light is resisted,' (means) when, after the (latter) half of the night, darkness intersected by light makes an effort against light, that is the time of the Aśvins. . . . Then the nature of the middlemost (between them) is a share in that darkness which penetrates into light; and the solar one (āditya) assumes that nature which is a share in the light penetrating into darkness. These two are the middlemost and the uppermost: this is the teacher's (i.e. Yāska's) own opinion, for, in order to substantiate it, he gives as an instance the verse '*Vasātishu sma*,'"²⁹⁰ etc.

²⁸⁹ Nir. xii. 1, *tayoḥ kālāḥ ūrdhvaṃ ardharātrūt prākṛṣṭībhāvasyānucishṭambhām annu* (the last word is omitted in Durga MS. I. O. L., No. 206) *tamobhūgo hi madhyamo jyotirbhūgo ādityaḥ*; *tayor eṣā bhavati Vasātishu sma*, etc.

²⁹⁰ Durga I. O. L., No. 206: *Tayoḥ kālā ūrdhvaṃ ardharātrūt prakṛṣṭībhāvasyānucishṭambhām | jyotiṣhā vyatibhidyamānam ūrdhvaṃ ardharātrūt tamo yadā jyotir annu vishṭambhātī so 'śvinoḥ kālāḥ | [tataḥ prabhṛiti sandhistrāṇāṃ purodnyūd āśvinam, udite sauryāṇi] | tatra yat tamo 'nucishṭam* (the MS. of Professor Müller, Lect. 2nd series, p. 490, reads '*nucishṭam*') *jyotiṣi tadbhūgo madhyamasya rūpam* (the MS. of Prof. M. ibid.: *tadbhūgo madhyamaḥ | tnn madhyamasya rūpam*): *yaḥ jyotiḥ tamasya annucishṭam* (the same, ibid. *anucishṭam*) *tadbhūgam tad rūpam ādityaḥ | tās etau madhyamottamāu iti svamatam āchūryasya | yataḥ samarthanāyodāharati tayor eṣā bhavati Vasātishu smeti*. Professor Roth, in his illustrations of Nirukta, xii. 1, very correctly observes that the verse quoted by Yāska (*vāsātishu sma*, etc.) does not bear out the view that the Aśvins are Indra and Āditya; but the proper inference to be drawn from this circumstance would seem to be, not that Yāska quoted a verse irrelevant to his view, but that Professor Roth attributed to him a view which he had not entertained, and that it may be preferable to render Āditya, as proposed above, "the solar (Aśvin)," or the Aśvin of a solar nature.

To judge, therefore, from these words, it is the opinion of Yāska that the Aśvins represent the transition from darkness to light, when the intermingling of both produces that inseparable duality expressed by the twin nature of these deities. And this interpretation, I hold, is the best that can be given of the character of the *cosmical* Aśvins. It agrees with the epithets by which they are invoked, and with the relationship in which they are placed. They are young, yet also ancient, beautiful, bright, swift, etc; and their negative character—the result of the alliance of light with darkness—is, I believe, expressed by *dasra*, the destroyer, and also by the two negatives in the compound *nāsatya* (*na* + *a-satya*), though their positive character is again redeemed by the ellipsis of “enemies, or diseases,” to *dasra*, and by the sense of *nāsatya*, not un-true, *i.e.* truthful. They are the parents of Pūshan, the sun; for they precede the rise of the sun; they are the sons of the sky, and again the sons of Vivasvat and Saranyū. Vivasvat, I believe, here implies the firmament “expanding” to the sight through the approaching light; and though Saranyū is to Professor Müller one of the deities which are forced by him to support his dawn-theory, it seems to me that the etymology of the word, and the character of the myths relating to it, rather point to the moving air, or the dark and cool air, heated, and therefore set in motion, by the approach of the rising sun. The Aśvins are also the husbands or the friends of Sūryā, whom I take for the representative of the weakest manifestation of the sun; and I believe that Sāyaṇa is right when, by the sister of the Aśvins, he understands Ushas, the dawn. The mysterious phenomenon of the intermingling of darkness—which is no longer complete night—and of light—which is not yet dawn—seems to agree with all these conceptions, and with the further details of a cosmical nature, which are so fully given in the preceding paper.

SECTION XVI.

SOMA.

Reference has been already made to the important share which the exhilarating juice of the soma-plant assumes in bracing Indra for his conflict with the hostile powers in the atmosphere, and to the eagerness of all the gods to partake in this beverage.

Soma is the god who represents and animates this juice, an intoxicating draught which plays a conspicuous part in the sacrifices of the Vedic age. He is, or rather was in former times, the Indian Dionysus or Bacchus. Not only are the whole of the hymns in the ninth book of the Rig-veda, one hundred and fourteen in number, besides a few in other places, dedicated to his honour, but constant references to the juice of the soma occur in a large proportion of the other hymns. It is clear therefore, as remarked by Professor Whitney (*Journal of the American Oriental Society*, iii. 299), that his worship must at one time have attained a remarkable popularity. This circumstance is thus explained by the writer to whom I have referred: "The simple-minded Arian people, whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine: it was to their apprehension a god, endowing those into whom it entered with godlike powers; the plant which afforded it became to them the king of plants; the process of preparing it was a holy sacrifice; the instruments used therefor were sacred. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta;²⁰¹ it seems, however, to have received a new impulse on Indian territory."

²⁰¹ See Dr. Windischmann's Essay on the Soma-worship of the Arians, or the

(1) *Quotation from Euripides relating to the Greek god Dionysus.*

As illustrating the sentiments which gave rise to the adoration of Dionysus, the Grecian Soma, I shall introduce here some verses from the *Bacchae* of Euripides, 272 ff., in which the philosophical poet puts into the mouth of the prophet Teiresias a vindication of the worship of the new god, against the ridicule which had been thrown upon him by Pentheus, together with a statement of the reasons which justified his deification, and a rationalistic explanation of a current myth regarding him :

Οὗτος δ' ὁ δαίμων ὁ νῆος ἐν σὺ διαγελάς
οὐκ ἂν δυναίμην μέγεθος ἐξεικεῖν ἕως
καθ' Ἑλλάδ' ἔσται· δύο γὰρ, ὁ νεκρία,
τὰ πρῶτ' ἐν ἀνθρώποισι, Δημήτηρ θεὰ,
Γῆ δ' ἐστίν· ὄνομα δ' ὀπότερον βούλει κέλει·
αὐτὴ μὲν ἐν ξηροῖσιν ἐκτρέφει βροτοὺς·
ὁ δ' ἤλθεν ἐπὶ τὰντίπαλον, ὁ ΰμεῖλης γένος,
βέτρυνος ἑγρὸν πῦρ· εὖρε κείσηνέγκατο
θηγαῖς, ὃ καὶ τοὺς ταλαιπύρους βροτοὺς
λύπησ, ὅταν πλησθῶσιν ἀμπέλου βοῆς,
ἔπυν τε, λήθην τῶν καθ' ἡμέραν κακῶν,
διδῶσαν, οὐδ' ἔστ' ἄλλο φάρμακον πόθων.
οὗτος θεοῖσι σπένδεται θεὸς γεγάς,
ἔσπε διὰ τοῦτων τὰγάδ' ἀνθρώποις ἔχειν.
καὶ καταγελάς νιν, ὥς ἐνέβρόφη Διὸς
μηρῷ· διδάξω σ' ὥς καλῶς ἔχει τόδε.
ἐπεὶ νιν ἤρπασ' ἐκ πυρὸς κεραυνίου
Ζεὺς, εἰς δ' Ὀλύμπου βρέφος ἀνήγαγεν νένον,
Ἥρα νιν ἤθειλ' ἀπαλαῖν ἀπ' οὐρανοῦ,
Ζεὺς δ' ἀντεμνηχρήσατ', οἷα δὴ Οἰός.
ῥήξας μέρος τι τοῦ χθόν' ἐγκυκλούμενου
αἰθέρος ἔθηκε τόνδ' ἔμμερον ἐκδιδοῦς
Διόνυσον· Ἥρας νεκίων· χρόνῳ δέ νιν
βροτοὶ τραφήναι φασιν ἐν μηρῷ Διὸς,
ὄνομα μεταστήσαντες, ὅτι θεῶ θεός
Ἥρα καθ' ὁμήρουσε, συνθέντες λογον.
μᾶστι δ' ὁ δαίμων ἔδει· τὸ γὰρ ῥακχεύσιμον
καὶ τὸ μαριῶδες μαρτικὴν πολλὰν ἔχει·
ὅταν γὰρ ὁ θεὸς εἰς τὸ σῶμ' ἔλθῃ παλός,
λέγειν το μέλλον τοὺς μεμνηότας ποιεῖ.

translated extracts from it in the 2nd vol. of this work, p. 469 ff.; and the extract there given, p. 474, from Plutarch de Isid. et Osir, 46, in which the soma, or as it is in Zend, haoma, appears to be referred to under the appellation *δωμι*. See also on the fact of the soma rite of the Indians being originally identical with the haoma ceremony of the Zoroastrians, Haug's *Aitareya Brāhmaṇa*, Introd., p. 62.

Ἄρειός τε μοῖραν μεταλαβὼν ἔχει τῶν.
 στρατὸν γὰρ ἐν θελοῖσι θεῶτα καὶ τὰ ζῆσι
 φόβοι διεκτόρησε, πρὶν λόγχῃσι θιγέων·
 μανία δὲ καὶ τοῦτ' ἐστὶ Διονύσου πάρα, κ.τ.λ.

"I cannot express how great this young god, whom thou ridiculest, is destined to become in Greece. For, young man, there are two things which are the foremost among men, the goddess Demeter, who is the Earth;—call her by whichever name thou pleasest;—who nourishes mortals with dry food. But he, the son of Semele, took the contrary course. He discovered and introduced among men the liquid draught of the grape, which puts an end to the sorrows of wretched mortals,—when they are filled with the stream from the vine,—and induces sleep, and oblivion of the evils endured by day. Nor is there any other remedy for our distresses. He, born a god, is poured out in libations to gods, so that through him men receive good. And thou ridiculest him by saying that he was sewn up in the thigh (*μηρῷ*) of Zeus. But I shall shew thee how this is rendered reasonable. When Zeus rescued the infant from the lightning-flame, and brought him to Olympus, Hera wished to expel him from heaven. But Zeus, like a god, counteracted this design. Detaching a portion of the æther which encircles the earth, he gave this as a hostage (*δμηρον*) to Hera, so delivering Dionysus from her hostility; and in course of time, because he became a hostage to Hera, men began to say,—changing the word, and inventing a fable,—that he had been reared in the thigh of Zeus. And this god is a prophet. For Bacchio excitement and raving have in them great prophetic power. When this god enters in force into the body, he causes men to rave and foretell the future. And he also partakes of the character of Ares (Mars). For panic (sometimes) terrifies a force of armed men drawn up in battle array, before the actual clashing of the hosts. This madness too is derived from Dionysus." ²⁰²

²⁰² In an earlier part of the same play, verses 200 ff. the following protest against free enquiry in religious matters is put by the poet into the mouth of Teiresias, who says to Cadmus :

οὐδὲν σοφίζεσθα τοῖσι δαίμοσι.
 πατέροις παραδοχὰς, ἅς θ' ὁμήλικας χρόνον
 κικλήμην, οὐδεὶς αὐτὰ καταβαλεῖ λόγος,
 οὐδ' εἰ δὲ ἄκρων τὸ σοφὸν ἤρρηται φρενῶν.

"In things that touch the gods it is not good
 To suffer captious reason to intrude.

(2) *Prevalence and enthusiastic character of the ancient Soma-worship.*

Professor Haug, in his work on the Aitareya Brāhmaṇa (Introd. p. 60), thus writes of the soma sacrifice: "Being thus," (*i.e.* through the oblation of an animal) "received among the gods, the sacrificer is deemed worthy to enjoy the divine beverage, the soma, and participate in the heavenly king, who is Soma. The drinking of the soma-juice makes him a new man; though a new celestial body had been prepared for him at the Pravargya ceremony, the enjoyment of the soma beverage transforms him again; for the nectar of the gods flows for the first time in his veins, purifying and sanctifying him."

With the decline of the Vedic worship, however, and the introduction of new deities and new ceremonies, the popularity of Soma gradually decreased, and has long since passed away; and his name is now familiar to those few Brahmins only who still maintain in a few places the early Vedic observances.

The hymns addressed to Soma were intended to be sung while the juice of the plant, said to be produced on Mount Mūjavat, R.V. x. 34, 1 (*somasyeva Maujavataasya bhakṣaḥ*),³⁰³ from which he takes his name (the *asclepias acida* or *sarcostemma vininale*) was being pressed out and purified.³⁰⁴ They describe enthusiastically the flowing forth and filtration of the divine juice, and the effects produced on the worshippers, and supposed to be produced on the gods,³⁰⁵ by partaking of the beverage. Thus the first verse of the first hymn of the ninth book runs

Traditions handed down from sire to son
Since time itself began its course to run
By reasonings never can be undermined,
Though forged by intellects the most refined."

To this the advocates of a critical investigation into the truth of ancient beliefs might reply in the words of the Messenger in the *Helena* of the same poet, verses 1617 f. (though their original application was different):

σάφρονος ὃ δαιμόνιος
οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς.

"Nought can to men more useful be,
Than prudent incredulity."

³⁰³ *Mūjavan parvataḥ*, "Mūjavat is a hill," Nir. ix. 8. See also Vāj. S. iii. 61, and commentary.

³⁰⁴ See the process as described by Windischman, after Dr. Stevenson, in the 2nd volume of this work, p. 470.

³⁰⁵ See Ait. Br. vi. 11, quoted above, p. 88, note 163.

thus: *Scādishṭhayaṁ madishṭhayaṁ parava Soma dhāraya Indrāya pātave outaḥ* | "O Soma, poured out for Indra to drink, flow on purely in a most sweet and most exhilarating current." In vi. 47, 1, 2, the juice is described as sweet, honied, pungent, well-flavoured, and exhilarating. No one can withstand Indra in battle when he has drunk it (*svādush kilāyam madhumān utāyaṁ tivrāḥ kilāyaṁ rasavān utāyam* | *uto nu asya papivāmsam Indrāṁ na kaśchana sahaṭe āhaveshu* | *ayaṁ svādur iha madishṭhaḥ āsa*). When quaffed, it stimulates the voice, and calls forth ardent conceptions (ibid. verse 3). In a verse (viii. 48, 3,) already quoted above (p. 90, note), in the account of Indra, the worshippers exclaim: "We have drunk the soma, we have become immortal, we have entered into light, we have known the gods. What can an enemy now do to us, or what can the malice of any mortal effect, o thou immortal god?"

(3) *How the soma-plant was brought to the earth.*

The plant is said to have been brought by a falcon, i. 80, 2 (*somaḥ syenābhṛitah*); iii. 43, 7 (*ā yaṁ te [Indrāya] syenaḥ utate jabhāra*); viii. 71, 9; from the sky, iv. 26, 6 (*riḷpt syeno dādamaṇo aṁśum parāvataḥ śakuno mandram madam* | *somam dharaḍ dādṛikāno devavān divo amushṇād uttarād ādāya*); viii. 84, 3; by a well-winged bird, or Suparna, to Indra, viii. 89, 8 (*divaṁ suparno gatvāya somaṁ vajrine ābharat*); or from a mountain, i. 93, 6 (*amatnād anyam (somam) pari syeno adreḥ*), where it had been placed by Varuṇa, v. 85, 2 (*divi sūryam adadhāt somam adran*). In iii. 48, 2; v. 43, 4; ix. 18, 1; ix. 62, 4; ix. 85, 10; ix. 98, 9, it is called *girishṭhā* (found on a mountain). In another place, ix. 113, 3, it is declared to have been brought by the daughter of the sun from the place where it had been nourished by Parjanya, the rain-god, when the Gandharvas took it, and infused into it sap (*Parjanya-vṛiddham mahisham taṁ sūryasya duhitā 'bharat* | *taṁ gandharvāḥ praty agribhnan taṁ some rasam ādadhuḥ*). In ix. 82, 3, as we have seen above, p. 142, Parjanya is said to be the father of Soma; and in A.V. xix. 6, 16, the god is said to have sprung from Purusha (*rājnaḥ Somasya . . . jātasya Purushād adhi*).

In other passages a Gandharva is connected with the soma-plant, the sphere (*pada*) of which he is said to protect, and all the forms of which

he is said to manifest, ix. 83, 4; ix. 85, 12¹⁰⁶ (*gandharvaḥ itthā padam asya rakṣati | ūrdheo gandharvo adhi nāke asthād viśvā rūpāni pratichakṣhāṇo asya*). The Aitareya Brāhmaṇa has the following story regarding the mode in which the gods obtained soma from the Gandharvas, i. 27. *Somo vai rājā gandharveshve āsit | tañ devāḥ cha rishayaḥ cha abhyadhyāyan "katham ayam asmān somo rājā āgachhed" iti | sā Vāg abravīt "striḥkāmāḥ vai gandharvāḥ | mayā eva striyā bhūtayā paṇayadhvam" iti "Na" iti devāḥ abruvan "katham vayanā tvaḥ pītā syāma" iti | sā 'bravīt "krīṇīta eva | yarhi vāva vo mayā artho bhavitā tarhy eva vo 'ham punar āgantūmi" iti | "tathā" iti | tayā mahānāgnyā bhūtayā Somam rājānam akrīṇan* |¹⁰⁷ "King Soma was among the Gandharvas. The gods and rishis desired him, and said 'How shall we get him to come to us?' Vāch said, 'The Gandharvas are fond of females; buy him in exchange for me turned into a female.' They answered, 'No: how can we live without thee?' She rejoined, 'Buy him, and whenever you have occasion for me I shall return to you.' They agreed, and bought king Soma with Vāch turned into a female, quite naked [*i.e.* unhaste]." See Professor Hang's translation of this Brāhmaṇa, p. 59, and compare pp. 201 ff.; 294; and 400.

In the Satapatha Brāhmaṇa iii. 2, 4, 1 ff., it is related that the soma existed formerly in the sky, whilst the gods were here (on earth). They desired to get it, that they might employ it in sacrifice. The Gāyatri flew to bring it for them. While she was carrying it off the Gandharva Vibhāvasu robbed her of it. The gods became aware of this, and knowing the partiality of the Gandharvas for females (compare iii. 9, 3, 20, and A.V. iv. 37, 11 f.), they sent Vāch, the goddess of speech, to get it from them, which she succeeded in doing (*Divi vai somah āsit | atha iha devāḥ | te devāḥ akūmayanta "ā naḥ somo gachhet*

¹⁰⁶ See Böhtlingk and Roth's Lexicon under the word *Gandharva*.

¹⁰⁷ The Taitt. Br. vi. 1, 6, 5 (pp. 90 ff. of Indian Office MS.), tells the same story, but says that they turned Vāch into a woman one year old; and that after she had gone they induced her to come back by singing (the Gandharvas, whom she had left, meanwhile reciting a prayer, or incantation), and hence women love a man who sings (*tañ somam āhriyamāṇam gandharvo Viśvāvasuḥ paryamushāt | .. te devāḥ abruvan "striḥkāmāḥ vai gandharvāḥ striyā nishkrīṇāma" iti | te Vācham striyam ekahāyanīm kṛitvā tayā nirakrīṇan | sū rohiḍ-rūpam kṛitvā gandharvabhīyo 'pakramya atishṭhat | tad rohiḍo janma | te devāḥ abruvan "apa yushmad akramān na asmān upācarttate vihvaṇyai" iti | brahma gandharvāḥ svadann | agāyan devāḥ | sū devān gāyataḥ upācarttata | tasmād gāyantam striyaḥ kūmayante | kūmukā enam striyo bhavanti ya enam veda*).

tena āgatena yajemahi" iti | 2. *Tebhyo gāyatrī somam achha apatut | tasyai āharantyai gandharvo Vīśvāvasuḥ paryamushāt | te devāḥ aviduḥ "prachyuto vai parastāt somaḥ | atha no na āgachhati | gandharvāḥ vai paryamoshishur*" iti | *te ha āchur "yoshit-kāmāḥ vai gandharvāḥ | Vūcham eva ebhyaḥ prahīṇvāma | sū naḥ saha somena āgamishyati*" iti | *tebhyo Vūcham prahīṇvan sū enān saha somena āgachhat.* And in xi. 7, 2, 8, it is said: "The soma existed in the sky. The Gāyatrī became a bird, and brought it" (*divi vai Somaḥ āsit taṁ gāyatrī vayo bhūtvā "harat*). See also the Satapatha Brāhmaṇa, iii. 4, 3, 13, and iii. 6, 2, 2-18, towards the close of which passage, as well as in iii. 9, 3, 18, the Gandharvas are spoken of as the guardians of the soma (*somarakṣāḥ*); and Taitt. Sanh. vi. 1, 6, 1, 5.

(4) *Soma's wives.*

The Taitt. Sanh., ii. 3, 5, 1, relates that Prajāpati had thirty-three daughters whom he gave to king Soma. Soma, however, frequented the society of Rohiṇī only. This aroused the jealousy of the rest, who returned to their father. Soma followed, and asked that they should go back to him, to which, however, Prajāpati would not agree till Soma had promised to associate with them all equally. He agreed; but again behaved as before, when he was seized with consumption, etc. (*Prajāpates trayastriṁśad duhitaraḥ āsan | tāḥ Somāya rājne 'dadāt | tāsāṁ Rohiṇīm upait | tāḥ tṛshyantīḥ punar āgachhan | tāḥ anvait | tāḥ punar ayāchata | tāḥ asmai na punar adadāt | so 'bravīd "ṛitam amīshva yathā samāvachhaḥ upaishyāmi atha te punar dāsyāmi"* iti | *sa ṛitam āmit | tāḥ asmai punar adadāt | tāsāṁ Rohiṇīm eva upait | yakṣma ārechhat*). In the Taitt. Br. ii. 3, 10, 1 ff., another story is told of Soma. Prajāpati created him; and after him the three Vedas, which he took into his hand. Now, Sītā Sāvitrī loved Soma, while he loved Sraddhā. Sītā came to her father Prajāpati, and, saluting him, asked to be allowed to approach him with her complaint. She loved Soma, she said, while he loved Sraddhā. Prajāpati made for her a paste formed of a sweet smelling substance, to which he imparted potency by the recitation of certain formulas, and then painted it upon her forehead. She then returned to Soma, who invited her to approach him. She desired him to promise her his

society, and to tell her what he had in his hand; whereupon he gave her the three Vedas; and in consequence women always ask for some gift as a price for their embraces, etc. The Brāhmaṇa goes on to recommend the use of the same paste, prepared with the same formulas, as a specific for producing love or good will (*Prajāpatiḥ Somaṁ rājānam asṛijata | taṁ trayo vedāḥ anv asṛijanta | tān haste 'kuruta | atha ha Sītā Sāvitṛī Somaṁ rājānaṁ chakame | Sraddhām u sa chakame | sū ha pīlaram Prajāpatim upasasūra | taṁ ha uvācha "namas te astu bhagavaḥ | upa tvā ayāni (2) pra tvā āpadye | Somaṁ vai rājānaṁ kāmāye Sraddhām u sa kāmāyate" iti | tasyai u ha sthāgaram alankūraṁ kalpayitvā dāśahotāram purastād vyākhyāya chaturhotāraṁ dakṣiṇataḥ panchahotāram pāśchāt śhaḍḍhotāram uttārataḥ saptahotāram upariṣṭāt sambhāraṁ patnibhiḥ cha mukhe alankṛitya | 3. Aśya arddhaṁ vavrāja | tāṁ ha udikṣya uvācha "upa mā varttaeta" iti | taṁ ha uvācha "bho gantuṁ (the commentator explains the phrase as if he read bhogam tu) me āchakṣva | etan me āchakṣva yat te pāṇāv" iti | tasyai u trīṇ vedān pradadau | tasmād u ha stṛiyo bhogam eva hūrayante*).

(5) *Properties ascribed to the soma-juice or its presiding deity.*

The juice of this plant is said to be an immortal³⁹⁵ draught, i. 81, 4 (*jyeshṭham amartyam madam*) which the gods love, ix. 85, 2 (*dakṣho devānāṁ asi hi priyo madah*); ix. 109, 15 (*pībanti aśya viśve devāso gobhiḥ śṛitasya nṛībhiḥ sutasya*),³⁹⁶ to be medicine for a sick man, viii. 61, 17 (*taḍ āturasya bheśhajam*). All the gods drink of it, ix. 109, 15 (*pībanti aśya viśve devāsaḥ*). The god who is its personification is said to clothe whatever is naked, and to heal whatever is sick; through him the blind sees, and the lame walks abroad, viii. 68, 2 (*adhy āṇoti yan nagnam bhishakti viśvaṁ yat turam | pra im andhaḥ khyat niḥ śrono bhūt*); x. 25, 11. He is the guardian of men's bodies, and occupies their every member, viii. 48, 9 (*traṁ hi naś tanvaḥ soma gopāḥ gātre gātre nishasattha nṛichakṣhāḥ*).

³⁹⁵ This means, according to Sāyaṇa, that it has no deadly effects, like other intoxicating drinks (*somāpānjanyo mado madāntara-vaṁ mārako na bhavati ity arthaḥ*).

³⁹⁶ The Taitt. Br. i. 3, 3, 2, says that soma is the best nourishment of the gods, and wine of men, and *ibid.* 4, that soma is a male and the wine a female, and the two make a pair (*etad vai devānāṁ paramam annaṁ yat somah etad manushyānāṁ yat surā | 4. Pūmān vai somah stṛī surā | tan mithunam*).

(6) *Divine powers attributed to Soma.*

A great variety of divine attributes and operations are ascribed to Soma. As Professor Whitney observes, he is "addressed as a god in the highest strains of adulation and veneration; all powers belong to him; all blessings are besought of him, as his to bestow" (Journ. Amor. Or. Soc. iii. 299). He is said to be *asura*, divine (ix. 73, 1; ix. 74, 7), and the soul of sacrifice, *ātmā yajñasya* (ix. 2, 10; ix. 6, 8). He is immortal, *amṛita* (i. 43, 9), and confers immortality on gods and men, i. 91, 1, 6, 18; viii. 48, 3, quoted above, p. 90, note; ix. 106, 8 (*tvām devāso amṛitāya kam papuḥ*); ix. 108, 3 (*tvām hi anga daivyaṁ pavamāna janināni dyumattama amṛitateṣā ghoshayaḥ*); ix. 109, 3 (*eva amṛitāya mahe kshayaṣya sa śukro arāha divyaḥ pīyāśaḥ*).⁴⁰⁰ In a passage (ix. 113, 7 ff.) where the joys of paradise are more distinctly anticipated and more fervently implored than in most other parts of the Rig-veda, Soma is addressed as the god from whom the gift of future felicity is expected. Thus it is there said: *yatra jyotir ajaeraṁ yasmin loka svar hitam | tasmin mām dhehi pavamāna amṛite loka akshite | yatra rājā Vairasvato yatrācarodhanam divaḥ | yatrāmūr yahevatir āpas tatra mām amṛitam kṛidhi* | 7. "Place me, o purified god, in that everlasting and imperishable world where there is eternal light and glory. O Indu (soma), flow for Indra. 8. Make me immortal in the world where king Vairasvata (Yama, the son of Vivasvat,) lives, where is the innermost sphere of the sky, where those great waters flow." The three following verses may be reserved for the section on Yama.

Soma exhilarates Varuṇa, Mitra, Indra, Vishnu, the Maruts, the other gods, Vāyu, Heaven and Earth, ix. 90, 5 (*matsi Soma Varuṇam matsi Mitram matsi Indram Indo pavamāna Viśhnum | matsi śardho mārutam matsi devān matsi mahām Indram Indo madāya*); ix. 97, 42 (*matsi Vāyum iṣṭhaye rādhaso cha matsi Mitra-varuṇa pūyamānaḥ | matsi śardho mārutam matsi devān matsi Dyāvā-prithivī deva Soma*). Both gods and men resort to him, saying that his juice is sweet, viii. 48, 1 (*viśve yaṁ devāḥ uta martyāso madhu bruvanto abhi sancharanti*). By him (but see p. 270) the Ādityas are strong, and the earth vast, x. 85, 2 (*somena Ādityāḥ balinaḥ somena prithivī mahi*). He is the friend,

⁴⁰⁰ In regard to the manner in which the gods acquired immortality, see the Śatap Br. ix. 5, 1, 1 ff. quoted above p. 14, note 21.

helper, and soul of Indra, iv. 28, 1 (*tvā yujā tava tat soma sakhye Indro apo manasā sastrutā kah | 2. Tvā yujā ni khidat Sūryasya Indrāś chakraṁ sahasā adyaś Indo*); ix. 85, 3 (*ātmā Indrasya bhavasi*); x. 25, 9 (*Indrasyendo tivaś sakha*), whose vigour he stimulates, ix. 76, 2 (*Indrasya śushmāṁ trayan*), and whom he succours in his conflicts with Vṛitra, ix. 61, 22 (*yaś Indram āvitha Vṛitrāya hantave*). He rides in the same chariot with Indra, *Indreṇa saratham* (ix. 87, 9; ix. 103, 5). He has, however, winged mares of his own, and a team like Vāyu, ix. 86, 37 (*isānaś imā bhuvanāni viyase yujānaś Indo haritaś suparnyaś*); ix. 88, 3 (*vāyur na yo niyutrān iṣṭayāmā*). He ascends his filter in place of a car, and is armed with a thousand-pointed shaft, ix. 83, 5; ix. 86, 40 (*pavitra-rathaś sahasrabh rishṭiḥ*). His weapons which, like a hero, he grasps in his hand, ix. 76, 2 (*śūro na dhātte āyudhā gabhasṭyoḥ*), are sharp and terrible, ix. 61, 30 (*bhīmāni āyudhā tigmāni*), and his bow swift-darting, ix. 90, 3 (*tigmā-yudhaś kshipradhaneā*). He is the slayer of Vṛitra, *vritrahan*, or *vritrahanṭama* (i. 95, 5; ix. 24, 6; ix. 25, 3; ix. 28, 3; x. 25, 9), and, like Indra, the destroyer of foes, and overthrower of cities, ix. 61, 2; ix. 88, 4 (*Indro na yo mahā karmāni chakrir hantā vritrāṇām asi Soma pūrbhit*). In ix. 5, 9, he appears to receive the epithet of *prajāpati*, lord of creatures. He is the creator and father of the gods, ix. 42, 4 (*krandan devān ajījanat*); ix. 86, 10 (*pitā devānām janitā vibhavasauḥ*); ix. 87, 2 (*pitā devānām janitā sudakṣhaḥ*); ix. 109, 4; the generator of hymns, of Dyaus, of Prithivī, of Agni, of Sūrya, of Indra, and of Vishnu, ix. 96, 5 (*Somaś parato janitā matnām janitā Divo janitā Prithivyāḥ | janitā Agner janitā Sūryasya janitā Indrasya janitota Viśṇoḥ*). He dispels the darkness, i. 91, 22 (*tvam jyotiṣhā vi tamo vavartha*); ix. 66, 24 (*śukraṁ jyotir ajījanat | kṛishnā tamāṁśi janghanat*), lights up the gloomy nights, vi. 39, 3 (*ayam dyolayad adyuto vi aktān*); and has created and lighted up the sun, the great luminary common to all mankind, vi. 44, 23 (*ayam sūrye adadhāj jyotir antaḥ*); ix. 61, 16 (*pavamāno ajījanad divaś chitraṁ na tanyatum | jyotir vaiśvānaram bṛihat*); ix. 97, 41 (*ajanayat sūrye jyotir Induḥ*); ix. 107, 7 (*ā sūryaṁ rohaya divi*); ix. 110, 3 (*ajījano hi pavamāna Sūryam*). He stretched out the atmosphere, i. 91, 22 (*tvam ā tatantaḥ uru antarikṣham*); vi. 47, 3f.; and in concert with the Fathers (*Pitṛis*), the Sky and the Earth, viii. 48, 13 (*tvam Soma pitṛi-*

bhīḥ saṁvidāno anu dyāvāprithivī a tatantha). He is the upholder of the sky and the sustainer of the earth, keeping the two apart, vi. 44, 24 (*ayam dyāvāprithivī vi skabhāyat*); vi. 47, 5 (*ayam mahān mahatā skambhanena ud dyām astabhnād vṛishabho marutvān*); ix. 87, 2 (*vish-tambho divo dharuṇaḥ prithivyāḥ*); ix. 89, 6; ix. 109, 6. He produced in the sacrifices the two divine worlds, which are kindly disposed to men, ix. 98, 9 (*sa vām yajneshu mānavī Indur janishṣa rodasī | devo devī*). He is king of gods and men, ix. 97, 21 (*rājā devānām uta martyānām*), elevated over all worlds [or beings] like the divine sun, ix. 54, 3 (*ayam vīśvāni tiṣṭhati punāno bhuvanopari | somo devo na sūryaḥ*). All creatures are in his hand, ix. 89, 6 (*vīśvāḥ uta kṣhitayo haste asya*).⁴⁰¹ His laws are like those of king Varuṇa, i. 91, 3; ix. 88, 8 (*rājno nu te Varuṇasya vratāni*); and he is prayed to forgive their violation, and to be gracious as a father to a son, and to deliver from death, viii. 48, 9 (*yat te vayam pramināma vratāni sa no mṛiḥ sushakhā deva vasyaḥ*); x. 25, 3 (*uta vratāni Soma te pra aham mināmi pākya | adha piteva sūnave vi vo made mṛiḥ no abhi chid vadhād virakṣhase*). He is thousand-eyed, ix. 60, 1, 2 (*sahasra-chakṣhaḥ*), and sees and knows all creatures, and hurls the irreligious into the abyss, ix. 73, 8 (*vidvān sa vīśvā bhuvanā 'bhi paśyati ava ajushtān vidhyati karte avratān*); and guards the lives of all moving beings as a cowherd tends his cattle, x. 25, 6 (*paśuṁ na Soma rakṣasi purutrā vishṭhitā jagat | samākṛiṇoshi jīvaso vi vo made vīśvā sampāśyan bhuvanā virakṣhase*). He is the chief and most fiery of the formidable, the most heroic of heroes, the most bountiful of the beneficent, and as a warrior he is always victorious,⁴⁰² ix. 66, 16 (*mahān asi*

⁴⁰¹ Compare some additional passages quoted in the 4th vol. of this work, p. 98 f.

⁴⁰² In ix. 96, 16, 19, his weapons are referred to; in vi. 44, 22, he is said to have robbed his malignant father of his weapons and his magical devices (*ayam vṛasya pitur āyudhāni Indur amushṇād aśivasya māyāḥ*). It is related in the Ait. Br. i. 14, that there was formerly war between the gods and the Asuras. They fought together in the east, south, west, and north, and in all these quarters the Asuras were victorious. In the north-east, however, the gods were not overcome, for that is "the unconquerable region." The gods ascribed their former defeats to the fact of their having no king, and agreed to make Soma their monarch, after which they were victorious on all the points of the compass (*Devāsuvāḥ vai eshu lokeshu samayatanā | tataḥ etasyām prūchyām diśi ayatanta | tāms tato 'murāḥ ajayan | . . . te udichyām prūchyām diśi ayatanta | te tato na parājayanta | sū eshā dig aparājitā | . . . te devāḥ abruvann "arājatayā vai no jayanti | rājānaṁ karavāmahi" iti | "tatāḥ" iti | te somam rājūnam akurvan | te somena rājā sarvāḥ diśo 'jayan*).

soma jyeshṭhaḥ ugrāṇām Indo oṣiṣṭhaḥ | yudhvā san taśvad jigetha | 17. Yaḥ ugrebhyas chid oṣyān turebhyas chit śurataras | bhāridābhyas chid māṁhiyān). He conquers for his worshippers cows, chariots, horses, gold, heaven, water,—a thousand desirable things, ix. 78, 4 (*gojān naḥ somo rathajid hiranyajit svarjīd abjit pacate sahasrajit*), and every thing, viii. 68, 1 (*viśvajit*). He is a wise rishi, viii. 68, 1 (*rishir vipras kāvyaena*); strong, skilful, omniscient, prolific, glorious, i. 91, 2 (*tvam Soma kratubhiḥ sukratur bhūḥ tvam dakṣhaiḥ sudakṣho viśtavedāḥ | tvam vṛiṣha vṛiṣatvebhir mahitvā dyumnebhir dyumnī abhavo nṛichakṣah*). He is the priest of the gods, the leader of poets, a rishi among sages, a bull among wild animals, a falcon among kites, an axe in the woods, ix. 96, 6 (*brahmā devānām padaviḥ kavīnām rishir viprāṇām mahiṣo mṛigāṇām | śyeno gridhrāṇām svadhītir vanānām*). He is an unconquerable protector from enemies; i. 91, 21 (*ashāḥam yutsu pṛitanāsu paprim*); x. 25, 7 (*tvam naḥ Soma viśvato gopāḥ adābhyo bhava | sedha rājann apa eridhaḥ*). If he desires that his votaries shall live, they do not die, i. 91, 6 (*tvam cha soma no vaśo jīvātum na marāmahe*). In viii. 48, 7, he is prayed to prolong their lives, as the sun the days (*Soma rājan pra naḥ āyūṁshi tāṛīr ahānīta sūryo vāsa-rāṇī*). In x. 59, 4, he is prayed not to abandon the worshipper to death (*mo śhu naḥ soma mṛityave parā dāḥ*). The friend of a god like him cannot suffer, i. 91, 8 (*na rishyet tvātavaḥ sakhā*). The friendship and intimacy of such a god is eagerly desired, ix. 66, 18 (*vṛiṇīmahe sakhyāya vṛiṇīmahe yujyāya*). In x. 30, 5, he is said to rejoice in the society of the waters, as a man in that of beautiful young women (*yābhiḥ somo modate harṣate cha kalyāṇībhir yuvatībhir na maryaḥ*).

(7) *Soma associated with other gods.*

Soma is associated with Agni as an object of adoration in i. 93, 1 ff. In verse 5 of that hymn those two gods are said to have placed the luminaries in the sky (*yuvam etāni divi rochanāni Agniḥ cha Soma sukratū adhattam*). In the same way Soma and Pūshan are conjoined in ii. 40, 1 ff., where various attributes and functions of a magnificent character are ascribed to them. Thus, in verse 1, they are said to be the generators of wealth, and of heaven and earth, to have been born

the guardians of the whole universe, and to have been made by the gods the centre of immortality (*jananā rayīnām jananā divo jananā prithivyāḥ | jātau vīśvasya bhuvanasya gopau devāḥ akrīṇvann amṛitasya nābhīm*). The one has made his abode in the sky, and the other on the earth, and in the atmosphere (verse 4). The one has produced all the worlds, and the other moves onward beholding all things (verse 5) (4. *Dīvi anyāḥ sadanaṁ chakre uchcā prithivyām anyo adhi antarikṣhe | 5. Vīśvāni anyo bhuvanā jajāna vīśvam anyo abhichakṣhāṇaḥ eti*). In vi. 72, and vii. 104, Soma and Indra are celebrated in company. In the first of these hymns they are said to dispel darkness, to destroy revilers, to bring the sun and the light, to prop up the sky with supports, and to have spread out mother earth (verse 1. *Yucām Sūryam vividathur yucām scar vīśvā tamāṁśi śhataṁ nidaś cha | 2. Vāsayathaḥ uśāsam ut sūryam nayatho jyotiṣhā saha | upa dyām śkamabhathuḥ śkam-bhanena aprathatam prithivīm mātaraṁ vi*). In vii. 104, their vengeance is invoked against Rākshases, Yātudhānas, and other enemies.

Hymn vi. 74, is dedicated to the honour of Soma and Rudra conjointly. The two gods, who are said to be armed with sharp weapons (*tigmāyudhau tigmāhe!*) are there supplicated for blessings to man and beast, for healing remedies, and for deliverance from sin (*śam no bhūtaṁ śripado śam chatushpado | etāni asme vīśvā tanūṣhu dheshejāmi dhātām | ara syatam munchatam yan no asti tanūṣhu baddham kṛitam eno asmat*).

(8) *Soma in the post-vedic age a name of the moon.*

In the post-vedic age the name Soma came to be commonly applied to the moon and its regent. Even in the Rig-veda, some traces of this application seem to be discoverable. Thus in x. 85, 2 ff. (which, however, Professor Roth regards as of comparatively modern date: Ill. of Nir. p. 147), there appears to be an allusion to the double sense of the word: 2. *Somenādityāḥ balinaḥ Somena prithivī mahi | atho nakṣhat-trūṇām eśhām upasthe Somaḥ āhitaḥ | 3. Somaṁ manyate papivān yat sam-piṁśhanti ośadhīm | Somaṁ yam brahmāṇo vidur na tasyāśnati kaśchana | 4. Āchhadvidhānair gupito bārhatāiḥ Soma rakṣitaḥ | grātṛṇām it śrin-van tiakṣhasi na te āśnāti pārthivāḥ | 5. Yat tvā devāḥ prapibanti tataḥ āpyāyase punaḥ | Vāyuḥ Somaśya rakṣitā samānām māsaḥ ākṛitīḥ |*

"2. By Soma the Ādityas are strong; by Soma the earth is great; and Soma is placed in the centre of these stars. 3. When they crush the plant, he who drinks regards it as Soma. Of him whom the priests regard as Soma (the moon) no one drinks. 4. Protected by those who shelter thee, and preserved by thy guardians,⁴⁰³ thou, Soma, hearest the sound of the crushing-stones; but no earthly being tastes thee. 5. When the gods drink thee, o god, thou increasest again. Vāyu is the guardian of Soma: the month is a part of the years."⁴⁰⁴ In the Atharva-veda the following half-verse occurs, xi, 6, 7: *Somo mā devo munchatu yam āhuṣ chandramāḥ iti* | "May the god Soma free me, he whom they call the moon." And in the Sūtapatha Brāhmaṇa, i. 6, 4, 5; xi. 1, 3, 2; xi. 1, 3, 4, and xi. 1, 4, 4, we have the words: *Esha vai Somo rājā devānām annaṁ yat chandramāḥ* | "This king Soma, who is the moon, is the food of the gods." Similarly in xi. 1, 3, 5: *chandramāḥ vai Somo devānām annam* | "Soma is the moon, the food of the gods." See also i. 6, 3, 24: *Sūryaḥ eva āgneyaḥ | chandramāḥ saumyaḥ* | "The sun has the nature of Agni, the moon of Soma;" and xii. 1, 1, 2: *Somo vai chandramāḥ* | "Soma is the moon." In v. 3, 3, 12, and in ix. 4, 3, 16, Soma is said to be the king of the Brāhmins (*Somo 'smākam brāhmanānām rājā*). In the Viṣṇu Purāṇa (book i. chap. 22, p. 85 of Wilson's translation, vol. 2, Dr. Hall's ed.) the double character of Soma is indicated in these words: "Brahmā appointed Soma to be monarch of the stars and planets, of Brāhmins and of plants, of sacrifices and of austere devotions" (*nakṣatratra-grahaviprāṇāṁ vīrudhāṁ chāpy aśeshataḥ | Somaṁ rājye dadau Brahmā yojnānām tapasām api*).

⁴⁰³ The word so rendered is *būrhatāḥ*. In the Lexicon of Böhtlingk and Roth, s.v., its sense is said to be doubtful. Professor Weber (Ind. St. v. 178 ff. where these verses, with the rest of the hymn in which they occur, is translated and annotated) renders it "lofty ones" (Erhabene). Langlois makes it "overseers." The moon is mentioned again in verses 18 and 19. In R.V. viii. 71, 8, Soma sparkling in the cups is compared to the moon shining on the waters (*yo apsu chandramāḥ iva soma' chamūkaḥ dadṛśe | piba id ayaḥ team īśishe*). See Professor Benfey's note on R.V. i. 84, 15, in his *Orient and Occident*, ii. 246.

⁴⁰⁴ Weber and Langlois take *māsaḥ* for a nominative. Böhtlingk and Roth cite the passage under *mās*, thus making it a genitive.

SECTION XVII.

BṚIHAŚPATI AND BRAHMAṆASPATI.

I will commence my description of this god with a translation of the account given of him in Böhtlingk and Roth's *Lexicon*: "Bṛihaspati, alternating with Brahmanaspati, is the name of a deity in whom the action of the worshipper upon the gods is personified. He is the suppliant, the sacrificer, the priest, who intercedes with the gods on behalf of men, and protects them against the wicked. Hence he appears as the prototype of the priests, and the priestly order; and is also designated as the purohita of the divine community." The ancient Indian conception of this deity is more fully explained in Professor Roth's dissertation on "Brahma and the Brahmans,"⁴⁰⁵ in the first volume of the *Journal of the German Oriental Society*, pp. 66 ff., where the author well points out the essential difference between the original idea represented in this god and those expressed in most of the other and older divinities of the Veda, consisting in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion. From this paper I extract the following remarks: "Brahma, on the other hand [in contradistinction to deva], has an entirely different point of departure, and significance. Its original sense, as easily discovered in the Vedic hymns, is that of prayer; not praise or thanksgiving, but that species of invocation which, with the force of the will directed to the god, desires to draw him to the worshipper, and to obtain satisfaction from him. It denotes the impetuous supplication which was natural to that ancient faith, and which sought, as it were, to wrest from the god the

⁴⁰⁵ Portions of this paper were long ago translated by me in the *Benares Magazine*.

boon which it demanded" (p. 67). "Immediately derived from this nenter noun *brahma* is the name of the god *Brahmanaspati*, who is, in many respects, a remarkable deity. His entire character is such as does not belong to the earliest stage of the Vedic mythical creations, but points to a second shape which the religious consciousness endeavoured to take, without, however, being able actually to carry it fully into effect. The entire series of the principal divinities of the Veda belongs to the domain of natural symbolism, which appears here more decided, unmixed, and transparent than perhaps among any other people of the Indo-germanic race, but which, on this account, is also less rich in references to other departments of life, and has not been able to get beyond a certain uniformity. But *Brahmanaspati* is one of the divine beings who do not stand immediately within the circle of physical life, but form the transition from it to the moral life of the human spirit. In him, the lord or protector of prayer, is seen the power and dignity of devotion, the energetic action of the will upon the gods who are the personifications of natural objects, and immediately upon nature. And it may still be plainly perceived in what manner this god, as a new-comer, was introduced into the circle of mythological beings already established, and could only find a place by the side of the other gods, or by supplanting them."⁶⁴

"Indra is the highest god of the Vedic faith, or, at least, the one whose action has the most immediate bearing on the welfare of men. He is the god of the friendly noon-day firmament, which, after all obscurations, again shines anew, on which the fertility of the earth and the tranquility and enjoyment of human existence depend. And the prayer which most frequently recurs in the Veda, and is addressed to Indra, is that he will counteract the attempts of the cloud demon who threatens to carry away the fertilizing waters of the sky, or holds them shut up in the caverns of the mountains, will pour forth those waters, fertilize the earth, and bestow nourishment on men and cattle. Now, if the essence of the god *Brahmanaspati* really expresses, as the name imports, the victorious power of prayer, then we should find him in this circle of myths, more than in any other. And in point of fact

⁶⁴ "All the gods whose names are compounded with *pati* ('lord of'—) must be reckoned among the more recent, e.g. *Vachaspati*, *Vastoshpati*, *Kshetrasya pati*. They were the products of reflection.

he does appear along with Indra in that conflict of his against the fiend, and that too in such a way that a department of labour is assigned to him, which, in most of the other hymns, is appropriated exclusively to Indra. And, finally, in some few passages, it is he who, all alone, breaks through the caverns of Bala, in order to bring to light the concealed treasures of the fertilizing water, or, according to the figurative language employed, the cows with abundant milk" (pp. 71 ff.).

After quoting R.V. ii. 24, 3 f. (which will be cited below) Professor Roth proceeds: "It is therefore brahma, prayer, with which the god breaks open the hiding place of the enemy. Prayer pierces through to the object of its desire, and attains it. And if now we should seek to discover, in the natural phenomenon to which reference is made, viz., in the storm, that force which so mightily breaks through the hostile bulwarks, it is the lightning alone which can be the outward symbol of the victorious god. Brahmanāspati is, therefore, called the 'shining,' the 'gold-coloured' (v. 43, 12). The thunder is his voice" (p. 74). Again: "Brahmanāspati's domain extends still further; it reaches as far as the efficacy of invocation. He succours also in battle (R.V. vi. 73, 2)" (p. 74). "And, finally, a widely extended creative power is ascribed to him in the remarkable verses of a hymn of the tenth mandala (68, 8 ff.) attributed to Ayāsa of the race of Angiras" (p. 75).

(1) *Passages in which Bṛihaspati and Brahmanāspati are celebrated.*

I subjoin one entire hymn and portions of some others, which will illustrate the characteristics ascribed to Brahmanāspati in the Rīg-veda, and will shew how that name alternates with Bṛihaspati in different verses of the same composition.

R.V. ii. 23, 1. *Gaṇānām tvā gaṇapatiṁ havāmahe kaviṁ kavīnām upamaśravastamam | jyeshṭhārājām brahmaṇām Brahmanāspate ā naḥ śrīvann ātaye sīda sadanam |* 2. *Devās chit te asurya prachetaso Bṛihaspate yajniyam bhāgam ānaśuḥ | usrāḥ iva sūryo jyotiṣhā maho viśveshām ij janitā brahmaṇām asi |* 3. *Ā vibādhya parirapas tamāṁsi cha jyotiṣhmantaṁ ratham pītasya tiśṭhasi | Bṛihaspate bhīmam amitradamābhanāṁ rakshohanaṁ*

gotrabhidam svaravidam | 4. Sunītibhir nayasi trāyase janaṁ yas tubh-
yaṁ dātād na tam aṁho aśnavat | brahmadviśhas tapano manyumir asi
Bṛihaspate mahi tat te mahitanam | 5. Na tam aṁho na duritāṁ
kutaśchana nārātayas titirur na deayāvinaḥ | viśvāḥ id aśmād dhṛvase
vi bādhasa yaṁ sugopāḥ rakshasi Brahmanaspate | 6. Tvaṁ no gopāḥ
pathikrīd vicakṣhaṇas tava eratāya matibhir jarāmahe | Bṛihaspate yo
no abhi hvaro dadhe evā tam marmartu duchhunā harasvati | 7. Uta evā
yo no marchayād anūgaso arātītvā maritāḥ sūnuko vṛikaḥ | Bṛihaspate
apa taṁ cartaya pathaḥ sugaṁ no asyai devavītaye kṛidhi | 8. Trātāraṁ
tvā tanūnāṁ havāmahe avasportar adhivaktāram aśmayum | Bṛihaspate
devanīdo ni barhaya mā durevāḥ uttaraṁ sumnam un naśan | 9
(= Nir. iii. 11). Trayā vayam suvridhā Brahmanaspate spūrhā vasu
manushyā ā dadīmahi | yāḥ no dūre talīto yāḥ arātayo abhi santi jam-
bhaya tāḥ anapnasaḥ | 10. Trayā vayam uttamaṁ dhīmahi vayo Bṛihas-
pate papṛiṇā saśinā yujā | mā no dūśāṁso abhidipsur īśata pra sūśā-
sāḥ matibhis tārīṣīmahi | 11. Anānudo vṛiṣabho jagmir āharaṁ nieḥ-
taptā śatrum pritandau sūśahīḥ | asi satyaḥ ṛiṇayāḥ Brahmanaspate
ugrasya chid dāmītā vīḥarashinaḥ | 12. Adevena manasā yo riṣhyanyati
śūśām ugro manyamāno jighāṁsati | Bṛihaspate mā pranak tasya no
vadho ni karma manyuṁ durevasya śardhataḥ | 13. Bhareṣhu havyo
namasopasadyo gantā vājeshu sanitā dhanam dhanam | viśvāḥ id aryo
abhidipsvo mṛidho Bṛihaspatir vi vavarha rathān īca | 14. Tejīṣṭhaya
tapantī rakshasas tapa ye tvā nide dadhire dṛiṣṭavīryam | ācis tat kṛiṣhva
yad asat te ukthyam Bṛihaspate vi parirapo ardaya | 15. Bṛihaspate ati
yad aryo arhūd dyumad vibhāti kratumaj janeshu | yad dīdayat śavase
ṛitaprajāta tad aśmāsu draviṇam āhehi chitram | 16. Mā naḥ stenebhyo
ye abhi druhas pade nirāmiṇo ripavo 'nneshu jagridhuḥ | ā devānām oḥato
vi trayo hṛidi Bṛihaspate na paraḥ sāmno viduḥ | 17. Viśvebhyo hi tvā
bhuvanebhyas pari Tvashṭā 'janat sāmnaḥ sāmnaḥ kaviḥ | sa ṛiṇachid
ṛiṇayāḥ Brahmanaspatir druho hantā mahaḥ ṛitasya dhartari | 18.
Tava śriye vi ajihita parvato gavām gotram udasṛijo yad Angiraḥ |
Indreṇa yujā tamasā parivṛitam Bṛihaspate nir apām aubjo arṇavam |
19. Brahmanaspate tvam asya yantā sūktasya bodhi tanayam cha jinva |
viśvāṁ tad bhadrāṁ yad avanti devāḥ bṛihad vadema vidathe suvitrāḥ |

Although the translation which I subjoin is very imperfect, and I am uncertain as to the sense of many words and phrases occurring in it, the general sense is clear and undoubted :

"We invoke thee, Brahmanaspati, the commander of hosts,⁴⁰⁵ the wise, the most highly renowned of sages, the monarch of prayers; do thou hear us, and take thy place on our hearth, bringing succour. 2. Even the gods have, o divine Brihaspati, obtained the worshipful portion of thee, who art wise: as the great sun by his light generates rays, so art thou the generator of all prayers. 3. Overcoming demons and darkness, thou standest upon the luminous, awful, foe-subduing, rakshas-slaying, cow-pen-cleaving, heaven-reaching, chariot of the ceremonial. 4. By thy wise guidance thou leadest and preservest me; no calamity can befall him who offers gifts to thee; thou vexest, and overcomest the wrath of, the enemy of devotion; this, o Brihaspati, constitutes thy greatness. 5. No calamity or misfortune from any quarter, neither foes nor deceivers, can overwhelm the man—(thou repellst from him all evil spirits)—whom thou, a sure protector, dost guard, o Brahmanaspati. 6. Thou art the wise guardian who opens for us a way; with hymns we pay homage to thy sovereign power. Brihaspati, may his own hot ill luck destroy the man who devises evil against us. 7. Whatever hostile mortal, powerful⁴⁰⁶ and rapacious, assails us who are innocent, do thou, Brihaspati, turn him away from our path, and enable us easily to reach the feast of the gods. 8. We invoke thee, o deliverer, who art the protector of our bodies, and our partial patron; destroy, o Brihaspati, the revilers of the gods; let not the wicked attain high prosperity. 9. May we through thee, our prosperer, o Brahmanaspati, acquire enviable riches profitable for men. Crush the foes, whether far or near, who assail us [and make them] destitute. 10. Through thee, o Brihaspati, a liberal and generous friend, may we obtain the highest vigour. Let not our malicious enemy gain the mastery over us; may we who are friendly in our intentions overcome them by our hymns. 11. Stuhhorn, strong, he enters into the battle, he vexes the foe, he overpowers him in conflict. Thou, Brahmanaspati, art a real avenger of guilt, a subduer even of the fierce and vehemently passionate man. 12. Let us not be struck by the shaft of the man who, with ungodly mind, seeks to injure us, who, esteeming himself fierce, seeks to slay (any of thy) worshippers;

⁴⁰⁵ Compare the epithet *sarvagata* in v. 51, 12.

⁴⁰⁶ *Sāruka* = *samuchhrita*, according to Sayana.

we repel the rage of the presumptuous and malicious man. 13. Bṛihaspati, who is to be invoked in battles, to be worshipped with reverence, who frequents conflicts, who bestows all our wealth, has overturned like chariots all the malicious enemies who seek to wrong us. 14. Consume with thy sharpest burning bolt the rakshases who have mocked at thee, whose prowess is well proved; manifest that power of thine which shall be deserving of praise; destroy the demons. 15. Bṛihaspati, whose essence is sacred truth, bestow upon us that brilliant wealth which shall excel that of our foe, which appears brilliant, and possesses strength, which shines with power. 16. Do not (abandon) us to the robbers who hold the position of our assailants, persistent enemies, who greedily desire our food;—such a man in his heart contemplates the abandonment of the gods;—they do not, o Bṛihaspati, know the excellence of the sāman. 17. For Tvashṭri, who knows all sāman-verses, has generated thee to be above all beings. Brahmanaspati is the avenger and punisher of guilt, the slayer of the injurious man in the interest of the upholder of the great ceremonial. 18. When thou, Angiras, didst open up the cow-pen, the mountain yielded to thy glory; with Indra as thine ally, thou, Bṛihaspati, didst let loose the stream of the waters, which had been covered with darkness. 19. Brahmanaspati, thou art its controller; take notice of our hymn and prosper our offspring; all that the gods protect is successful. May we, blest with strong men, speak with power at the festival."

R.V. ii. 24, 1. *Semām acidḍhi prabhṛitiṁ yaḥ īśiṣo ayā vidhema narayā mahā girā | yathā no mīḍhṛān stavato saḥā tara Bṛihaspate sishadhāḥ sota no matim |* 2. *Yo nanteḍni anamad ni ojaś utādardar manyuṇā śambarāni vi | prāchyādayad achyutā Brahmanaspatir ā chā- viśad vasumantaṁ vi parvatam |* 3. *Tad devānām devatamāya kartvam aśrathraṇ dṛiḥḥ aśradanta viḥiḥā | ud gāḥ ājad abhinad brahmaṇā ealam agāhat tamo vi achakshayaḥ evaḥ |* 4 (= Nir. x. 13). *Āmāsyam avatam Brahmanaspatir madhudhāram abhi yam ojaś 'tṛiṇat | tam eva viśve papire swardṛiṣo bahu sūkām sisichur utsam udrinam |* . . . 8. *Ṛitajyena kaḥipreṇa Brahmanaspatir yatra vashṭi pra tad aśnoti dhanvanā | tasya sādhtvīr īshavo yābhīr asyati nṛichakshaso dṛiśaye karṇayonayaḥ |*

1. "Do thou who rulest receive this our offering [of praise]; let us worship thee with this new and grand song; as thy bountiful friend among us celebrates thee, do thou also, Bṛihaspati, fulfil our desire. 2.

Brahmaṇaspati, who by his power brought low the things which should be overthrown, and by his wrath split open the clouds, has also cast down the things which were unshaken, he has penetrated the mountain which was full of riches. 3. This was an exploit fit for the most godlike of the gods to achieve; firm things were loosened, and strong things yielded to him; he drove forth the cows, by prayer he split Vala, he chased away the darkness, and revealed the sky.⁴⁰⁷ 4. All the celestials drank of the stone-covered fountain, yielding a sweet stream, which Brahmaṇaspati split open; they poured out together an abundant supply of water. . . . 8. Wherever Brahmaṇaspati desires, thither he reaches with his well-stringed, swift-darting bow. Excellent are his arrows wherewith he shoots; they are keen-eyed to behold men, and drawn back to the ear."

iv. 50, 1. *Yas tastambha sahasā vi jmo antān Bṛihaspatir trishadastho ravena | tam pratnāsah rishayo dīdhyānāḥ puro viprāḥ dadhire mandra-jihvam |* 4. *Bṛihaspatiḥ prathamam jāyamāno maho jyotishaḥ parama vyoman | saptaśyas tuijāto ravena vi saptaśmir adhamat tamāṁsi |* 5. *Sa sushṭubhā sa rīkvatā gaṇena Valam ruroja phaligam ravena | Bṛihaspatir usriyāḥ havyasūdaḥ kanikradad vācātatr udājat |* 6. *Eva pitre viśvadevāya vṛiṣṇo gajnair vidhema namasā havirbhiḥ | Bṛihaspate suprajāḥ viravanto vayam syāma patayo rayānām |* 7. *Sa id rājā pratijanyāni viśvā kushmena tasthāv abhi vīryeṇa | Bṛihaspatim yaḥ subhṛitam bibharti valgāyati vandate pūrvabhājam |*

"1. Contemplating Bṛihaspati with the pleasant tongue, who occupies three abodes, and by his power and his voice holds apart the ends of the earth, the ancient rishis placed him in their front. . . . 4.⁴⁰⁸ Bṛihaspati, when first born from the great light in the highest heaven, seven-faced, mighty in nature, seven-rayed, blew asunder the darkness with his voice. 5. With the lauding, hymning band he by his voice broke through Vala, the clond. Bṛihaspati, shouting, drove forth the butter-yielding, loudly-lowing cows. 6. Thus let us worship the vigorous father, who is possessed of all divine attributes, with sacrifices, and reverence, and oblations. May we, Bṛihaspati, have abundant offspring, vigorous sons, and be lords of riches. 7. That king who main-

⁴⁰⁷ This and the following verse are translated in p. 73 of the article of Professor Roth, quoted at the commencement of this section.

⁴⁰⁸ Verses 4 ff. are translated by Professor Roth in pp. 79 f. of the article quoted at the beginning of this section.

tains Bṛihaspati in abundance, who praises and magnifies him as (a deity) entitled to the first distinction, overcomes all hostile powers by his force and valour."

x. 68, 6. *Yadā Valasya piyato jasum bhed Bṛihaspatir agnitapobhir arkaiḥ | dadbhir na jihvā parivishṭam ādad āvir nidhīm akṛiṇod usriyānām | 7. . . . āṇḍeva dhittvā śakunasya garbham ud usriyāḥ parvatasya tmanā "jat | 8 (= Nir. x. 12). Āināpinaddham madhu pary apaśyad matsyaṁ na dīno udani kshiyantam | nish faj jabhāra chamasaṁ na vṛikahād Bṛihaspatir viraveṇa vikṛitya | 9. Soshām avindat saḥ saḥ so Agniḥ so arkeṇa vi babādhe tamāṁsi | Bṛihaspatir govapusho Valasya nir majjānaṁ na parvaṇo jabhāra |*

"When Bṛihaspati clove with fiery gleams the defences of the malignant Vala, as the tongue devours that which has been enveloped by the teeth, he revealed the treasures of the cows. 7. . . . As if splitting open eggs, the productions of a bird, he by his own power drove out the cows from the mountain. 8. He beheld the sweet liquid enveloped by rock, like a fish swimming in shallow water; Bṛihaspati brought it out, like a spoon from a tree, having cloven (Vala) with his shont. 9. He discovered the Dawn, the Sky, Agni; with his gleam he chased away the darkness; Bṛihaspati smote forth, as it were, the marrow from the joints of Vala, who had assumed the form of a bull."

i. 40, 5. *Pra nānam Brahmanāspatir mantraṁ vadati ukthyam | yasminn Indro Varuṇo Mitro Aryamā devāḥ okāṁsi chakrire | 6. Tam id rochema vidatsheshu śambhuvam mantraṁ devāḥ aneḥasam |* "5. Brahmanāspati now utters a laudatory hymn, in which Indra, Varuṇa, Mitra, the gods, have taken up their abode. 6. This spotless hymn, bringing good fortune, may we, o gods, utter on the festivals."⁴⁰⁰

i. 190, 1. *Anarvānaṁ vṛishabham mandrajihvam Bṛihaspatiṁ vārdhaya navyam arkaiḥ | gāthānyaḥ surucho yasya devāḥ āśrinvanti navamānasya martāḥ | 2. Tam ṛitviyāḥ upa vāchaḥ sachante sargo yo na devayatām asarji |* "1. Magnify Bṛihaspati, the irresistible, the vigorous, the pleasant-tongued, who ought to be praised with hymns, a shining leader of songs to whom both gods and men listen when he utters

⁴⁰⁰ In the dissertation quoted above, p. 74, Professor Roth remarks on these verses: "The thunder is his (Brahmanāspati's) voice. This voice of thunder, again, as the voice of the superintendent of prayer, is by a beautiful transference brought into connection with the prayer which, spoken on earth, finds, as it were, its echo in the heights of heaven."

praise. 2. To him proceed well-ordered words, like a stream of devout men which has been set in motion."

v. 43, 12. *Ā vedhasam nilapriṣṭham bṛihantam Bṛihaspatiṁ sadane sādadhvam | sādadyonim dame ā dīdīcāṁsaṁ hiraṇyavarṇam aruṣhaṁ sapema* | "Seat on the sacrificial ground the wise, the dark-backed, the mighty Bṛihaspati. Let us reverence the golden-hued ruddy god who sits on our hearth, who shines in our house."

x. 98, 7. *Devāsrutaṁ vṛiṣṭivaniṁ rarāṇo Bṛihaspatir vācām aśmai nyachhāt* | "Bṛihaspati, fulfilling (his desire), gave him (Devāpi) a hymn seeking for rain, which the gods heard."

(2) Parentage and attributes of the god.

Brahmaṇaspati, or Bṛihaspati, appears to be described in vii. 97, 8, as the offspring of the two Worlds, who magnified him by their power (*devī detasya rodasī janitṛi Bṛihaspatiṁ vavridhatur mahitā*); whilst in ii. 23, 17, he is said to have been generated by Tvasṭṛi (see above). He is called a priest, x. 141, 3 (*brahmāṇaṁ cha Bṛihaspatim*); is associated with the Ṛikvans, or singers (vii. 10, 4; x. 14, 3; compare x. 36, 5; x. 64, 4); is denominated an Āgirasa (iv. 40, 1; vi. 73, 1; x. 47, 6); is the generator, the utterer, the lord, the inspirer, of prayer (ii. 23, 1, 2; i. 40, 5; x. 98, 7), who by prayer accomplishes his designs (ii. 24, 3), and mounting the shining and awful chariot of the ceremonial, proceeds to conquer the enemies of prayer and of the gods (ii. 23, 3 f., 8). He is the guide, patron, and protector of the pious, who are saved by him from all dangers and calamities (*ibid.* verses 4 ff.); and are blessed by him with wealth and prosperity (*ibid.* 9 f.). He is styled the father of the gods, ii. 26, 3 (*devānām pītaram*); is said to have blown forth the births of the gods like a blacksmith (see above, p. 48); to be possessed of all divine attributes, *viśvadevya*, or *viśvadeva* (iii. 62, 4; iv. 50, 6); bright, *śuci* (iii. 62, 5; vii. 97, 7); pure, *śundhya* (vii. 97, 7); omniform, *viśvarūpa* (iii. 62, 6); possessed of all desirable things, *viśvavāra* (vii. 10, 4; vii. 97, 4); to have a hundred wings, *śatapatra* (vii. 97, 7); to carry a golden spear, *hiraṇyavāṇī* (*ibid.*; compare ii. 24, 8, where a bow and arrows are assigned to him); to be a devourer of enemies, *vṛitrakhāda* (x. 65, 10; comp. vi. 73, 3); a leader of armies along with Indra, etc., *Indraḥ āsāṁ*

netā Bṛhaspatir Dakṣiṇā (x. 103, 8), and armed with an iron axe, which Tvashtṛi sharpens, *śiṣīte nūnam paraśuṁ svāyasaṁ yena vṛṣeḥād etaśo Brahmaṇaspatiḥ* (x. 53, 9); clear-voiced, *śuchikranda* (vii. 97, 5); a prolonger of life, *prataritā 'si āyushaḥ* (x. 100, 5); a remover of disease, *amivahā* (i. 18, 2); opulent, *revat, vasuvit*; an increaser of the means of subsistence, *pushṭivardhana* (i. 18, 2). Plants are said to spring from him, *yāḥ ośadhīḥ . . . Bṛhaspatiprasūtāḥ* (x. 97, 15, 19). He is said in one place to be conveyed by easy-going ruddy horses, *taṁ śagmāso aruṣhāso āsvāḥ Bṛhaspatim sahaçāho vahanti* (vii. 97, 6).

In one place he is said to have heard the cries of Trita, who had been thrown into a well and was calling on the gods, and to have rescued him from his perilous position, i. 105, 17 (*Tritaḥ kṛpo avahito devān havate ūtaye | tat śuvācā Bṛhaspatiḥ kṛjivann amhūraṇād uru*).

His exploits in the way of destroying Vala, and carrying off the heavenly kine, or releasing the imprisoned waters of the sky, have been sufficiently explained, in the quotation I have made above from Professor Roth's Essay, as well as in the texts which have been translated. He is further, as we have seen, described as holding asunder the ends of the earth (iv. 50, 1).

(3) *Whether Bṛhaspati and Brahmaṇaspati are identifiable with Agni.*

Brahmaṇaspati and Bṛhaspati are regarded as names of Agni by M. Langlois, in his translation of the Rīg-veda, vol. i. p. 249 (note 36), p. 254 (note 83), p. 578 (note 1), and index, vol. iv., under the words.⁴¹⁹ Professor Wilson also, in the introduction to the 1st vol. of his translation, p. xxxvii., writes as follows: "Brahmaṇaspati, also, as far as we can make out his character from the occasional stanzas addressed to him, seems to be identifiable with Agni, with the additional attribute of presiding over prayer. The characteristic properties of this divinity, however, are not very distinctly developed in this portion of the Veda" (see also the notes in pp. 41, 111, 112). In the introduction to his second volume, p. ix. however, Professor Wilson says that, as described in the 2nd aṣṭaka of the R. V., Bṛhaspati, "when treated of separately, is identical with Indra, by his attributes of sending rain (p. 199) and wielding the thunderbolt (p.

⁴¹⁹ M. Langlois spells Bṛhaspati, Vṛhaspati.

284); but he is hymned indiscriminately with Brahmanaspati, who is styled the lord of the Ganas, or companies of divinities, and also, which is in harmony with his former character, chief or most excellent lord of mantras or prayers of the Vedas (p. 262); he also, in some of his attributes, as those of dividing the clouds, and sending rain, and recovering the stolen kine (p. 268) is identical with Indra, although with some inconsistency he is spoken of as distinct from, although associated with, him (p. 270); but this may be a misconception of the scholiast, etc." Finally, Professor Müller (Transl. of R.V. i. 77) states his opinion that "Brahmanaspati and Brihaspati are both varieties of Agni, the priest and purohita of gods and men, and as such he is invoked together with the Maruts, etc.," as he had previously remarked that Agni also is. The verse to which this note refers, R.V. i. 38, 13, is as follows: *achha vada tana gira jarayai brahmanaspatim agnim mitram na darśatam*, which Professor Müller renders thus: "Speak on for ever with thy voice to praise the lord of prayer, Agni, who is like a friend, the bright one."

This identification, in the strict sense, of Brahmanaspati with Agni is supported by some texts, but opposed to others. Of the former class are the following:

ii. 1, 3. *Tvam Agne Indro cṛishabhaḥ satām asi teaṁ Viṣṇur urugāyo namasyaḥ | team brahmā rayivid brahmanaspatē |* "Thou, Agni, art Indra, the most vigorous of the good; thou art the wide-striding and adorable Viṣṇu; thou, o Brahmanaspati (or lord of prayer), art a priest (*brahmā*), the possessor of wealth, etc." Here, although Agni is also identified with Indra and Viṣṇu, as he is with other deities in the following verses, the connection between him and Brahmanaspati is shown to be more intimate and real by the fact that both the latter word and Agni are in the vocative. In the next passage also Brihaspati, as well as Mātariśvan may be regarded as an epithet of Agni, iii. 26, 2. *Taṁ sūbhram Agnim avase havāmahe vaiśvānaram mātariśvānam akthyam | Brihaspatim manusho devatātaye vipraṁ hotāram atithim raghuśhyadam |* "We call to our succour the bright Agni, the friend of all mankind; Mātariśvan, who is worthy to be hymned; Brihaspati, the wise invoker, the guest, swiftly-moving, that he may come to a man's worship of the gods."

The verse above quoted, v. 43, 12, is also alternatively explained of

Agni by Sāyana in his remarks: *athavā iyam Āgneyī | bṛihataḥ parivṛidhasya karmaṇaḥ svāmī iti Bṛihaspatir Agnir uchyaṭe | tathā nīla-varṇa-dhūma-prishṭhata-sādana-sādana-hiranyavarṇatvādi-lingair apy Agnir eva Bṛihaspatiḥ* | "Or, Agni is the subject of the verse. By Bṛihaspati, the lord of the grand ceremonial, Agni is denoted. And, further, it is also shown by the marks of having a back of dark-coloured smoke, of being placed on the sacrificial ground, of having a golden hue, etc., that Bṛihaspati is Agni." And in ii. 2, 7, Agni is besought to make Heaven and Earth favourable to the worshipper by prayer, *brahmaṇā* (*prācṣti dyāvāprithivī brahmaṇā kṛidhī*). Further, Agni (see above pp. 199 f.), as well as Brahmanaspati and Bṛihaspati, is called a priest, and both are designated as Angiras, or Āngirasa.

On the other hand, however, Brahmanaspati or Bṛihaspati is elsewhere distinguished from Agni. Thus in x. 68, 9, Bṛihaspati is said to have found out Ushas, the heaven, and Agni, and by a hymn to have chased away the darkness (*sah ushām avindat sah evaḥ so agnim so arkena vi babādhe tamāṇas*). In vii. 10, 4, Agni is asked to bring Bṛihaspati along with Indra, Rudra, Aditi, etc. In the following texts, where a number of different gods are invoked or named together, Agni is mentioned separately from Brāhmanaspati or Bṛihaspati, iii. 20, 5; iv. 40, 1; v. 51, 12 f.; vii. 41, 1; vii. 44, 1; ix. 5, 11; x. 35, 11; x. 65, 1; x. 130, 4; x. 141, 3.

SECTION XVIII.

YAMA AND THE DOCTRINE OF A FUTURE LIFE.

(1) *References to immortality in the earlier books of the Rig-veda.*

It is in the ninth and tenth books of the Rig-veda that we find the most distinct and prominent references to a future life. It is true that the Ribhus, on account of their artistic skill, are said, in some texts in the earlier books, to have been promised, and to have attained, immortality and divine honours (see above p. 226, and R.V. iv. 35, 3, where it is said: *atha aita Vājāḥ amṛitasya panthām gaṇaṁ devānāṁ Ribhavaḥ sukastāḥ* | "Then, skilful Vājas, Ribhus, ye proceeded on the road of immortality, to the assemblage of the gods;" and verse 8: *ye devāso abhavata sukṛityā syenāḥ iva id adhi divi nisheda* | *te ratnaṁ dhāta śaraso napātaḥ Sandhanvanāḥ abhavata amṛitāsaḥ* | "Ye who through your skill have become gods, and like falcons are seated in the sky, do ye, children of strength, give us riches; ye, o sons of Sudhanvan, have become immortal."). This, however, is a special case of deification, and would not prove that ordinary mortals were considered to survive after the termination of their earthly existence. There are, however, a few other passages which must be understood as intimating a belief in a future state of happiness. Thus Agni is said in i. 31, 7, to exalt a mortal to immortality (*traṁ tam Agne amṛitatre uttame martaṁ dadhāsi*); and to be the guardian of immortality (*adadhō gopāḥ amṛitasya rakṣita*). And the same power is ascribed to Soma in i. 91, 1: *tava prāṇīti pitaro naḥ Indo deveshu ratnaṁ abhajānta dhīrāḥ* | "By thy guidance, o Soma, our sage ancestors have obtained riches among the gods;" and again, in verse 18: *apyāyamāno amṛitāya Soma divi śravāmāsi uttamāni dhīḥ* | "Soma, becoming abundant to (produce) immortality, place (for us) excellent treasures in the sky."⁴¹ Some other passages to the same

⁴¹ Professor Benfey, however, translates differently: "take possession of the highest renown in heaven."

effect are the following: i. 125, 5. *Nakasya prishthe adhi tishthati brito yo prināti sa ha deveshu gachhati* | 6. *Dakshināvataṁ id imāni chitrā dakshināvataṁ divi sūryāsaḥ* | *dakshināvanto amṛitam bhajante dakshināvantaḥ pratirante āyuh*⁴¹² | "5. The liberal man abides placed upon the summit of the sky; he goes to the gods. 6. These brilliant things are the portion of those who bestow largesses; there are suns for them in heaven; they attain immortality; they prolong their lives. i. 154, 5. *Tad asya priyam abhi pātho*⁴¹³ | *āsyām nara yatra decayaso madanti* | *urukramasya sa hi bandhur itthā Viśṇoḥ pade parama madhvaḥ utsaḥ* | "May I attain to that his (Viśṇu's) beloved abode where men devoted to the gods rejoice; for that is the bond of the wide-striding god—a spring of honey in the highest sphere of Viśṇu." i. 179, 6. *Ubhau varṇāv riṣir ugraḥ pupuṣha satyāḥ deveshu āśiṣho jagāma* | "The glorious rishi practised both kinds⁴¹⁴: he realised his aspirations among the gods." In v. 4, 10, the worshipper prays: *prajābhir Agne amṛitam āsyām* | "May I, Agni, with my offspring, attain immortality."⁴¹⁵ In v. 55, 4, the Maruts are besought to place their worshippers in the condition of immortality (*uto asmān amṛitate dadhātana*). v. 63, 2: *erishīṁ vām rādho amṛitavm imahe* | "We ask of you twain (Mitra and Varuṇa) rain, wealth, immortality." vii. 57, 6. *Dadāta no amṛitasya prajāyai* | which Professor Roth, s.v. *prajā*, explains: "add us

⁴¹² The same idea is repeated in x. 107, 2 (*uchhā divi dakshināvanto asthur ye adadūh sāha te sūryeṇa* | *hiranyadūh amṛitavm bhajante vāsodūh soma pra tirante āyuh* | "The givers of largesses abide high in the sky; the givers of horses live with the sun; the givers of gold enjoy immortality; the givers of raiment prolong their lives."

⁴¹³ The same word which is here employed, *pāthas*, occurs also in iii. 55, 10: *Viśṇur gopāḥ paramam pāti pāthas priyā dhāmāni amṛitā dadhānaḥ* | "Viśṇu, a protector, guards the highest abode, occupying the beloved, imperishable regions." See also i. 162, 2; x. 70, 9, 10. In i. 163, 13, the horse which had been immolated is said to have gone to the highest abode, to the gods (*upa prūgāt paramān sadastham arvān achā pitaram mātaram cha* | *adya devān jushatamo hi gamyāḥ*). In ii. 23, 8, mention is made of *uttaram sumnam* "the highest happiness," and in ii. 25, 5, of the "happiness of the gods" (*devānām sumne*); but it does not appear whether heaven is meant. In i. 159, 2, Heaven and Earth seem to be declared to provide large immortality for their offspring (*uru prajāyāḥ amṛitam*).

⁴¹⁴ Sāyana explains *adhaḥ varṇau* by "pleasure and austerity" *kūmaṁ cha tapas cha*).

⁴¹⁵ See, however, Sāyana's gloss and Wilson's note, in *loc.*, where the immortality referred to is explained as immortality through offspring, and as consisting in an unbroken succession of descendants, the immortality of a mortal (*amṛitavm santatyavichheda-lakṣaṇam* | "prajāṁ anu prajāyate tad u te martya amṛitam" iti hi śrutih).

to (the number of) the people of eternity, i.e. to the blessed." vii. 76, 4. *Te id devānām sadhamādaḥ āsann pitṛvānāḥ kavayaḥ pūrvedaḥ* | "They were the companions of the gods,—those ancient righteous sages." viii. 58, 7. *Ud yad bradhñasya viśṭapaṁ griham Indrāś cha ganvahi* | *madhvaḥ pītṛā sachevahi triḥ sapta sakhyuḥ pade* | "When we two, Indra and I, go to the region of the sun, to our home, may we, drinking nectar, seek thrice seven in the realm of the friend." Compare viii. 48, 3, quoted above in p. 90, note: We have drunk the Soma; we have become immortal; we have entered into light; we have known the gods."

Vāta is also declared to have a store of immortality in his house (*te griḥe amṛtasya nidhir hitaḥ*). But this verse occurs in a late hymn (the 186th) of the tenth Maṇḍala. In the same Book, x. 95, 18, the promise is made by the gods to Purūravas, the son of Ilā, that though he was a mortal, when his offspring should worship them, with oblations, he should enjoy happiness in Svarga, heaven (*iti trā devāḥ ime āhur Aila yathem etad bhavasi mṛityubandhuḥ* | *prajā te devān havishū yajāti svarge u tram api mādayāse*).

(2) *References to the Fathers, the souls of departed ancestors, in the earlier books of the Rig-veda.*

The following passages appear to refer to the souls of deceased ancestors conceived of as still existing in another world :

i. 36, 18. *Agninā Turvaśam Yadum parāvataḥ Ugradevaṁ havāmahe* | "Through Agni we call Turvaśa, Yadu, and Ugradeva from afar." iii. 55, 2. *Mo śhū no atra juhuranta devāḥ mā pūrve Agne pitarāḥ pad-ajñāḥ* | "Let not the gods injure us here, nor our early Fathers who know the realms." vi. 52, 4. *Avantu mām Uśaso jāyamānāḥ avantu mā sindhavaḥ pinvamānāḥ* | *avantu mā parvatāso dhruvāso avantu mā pīṭaro devahūtau* | "May the rising Dawn, the swelling rivers, the firm mountains, protect me; may the Fathers protect me in my invocation to the gods." vi. 75, 10. *Brāhmaṇāsoḥ pitarāḥ somyāsoḥ ēvo no Dyāvāprithivī anehasā* | *Pūshā naḥ pātu duritūd pitṛcidhaḥ* | "May the Brāhmans, Fathers, drinkers of Soma, may Heaven and Earth be propitious to us. May Pūshan, the promoter of sacred rites, preserve us from calamity." vii. 35, 12. *Saṁ naḥ satyaśya patayo bhavantu*

śaṁ no arvantaḥ śaṁ u santu gāvaḥ | śaṁ naḥ Ṛibhavaḥ sukrītaḥ suhastāḥ
śaṁ no dhavanu pitaro haveshu | "May the lords of truth be propitious
 to us, and so may the horses and kine; may the skilful Ṛibhus,
 dexterous of hand, may the Fathers, be propitious to us in our invo-
 cations." viii. 48, 13. *Tvaṁ Soma pitṛibhiḥ saṁvidāno anu dyāvā-*
prithivī ā tatantḥa | "Thou, Soma, in concert with the Fathers, hast
 extended the Heaven and Earth."

I may also introduce here a few detached texts on the same subject
 from the ninth and tenth books: ix. 83, 3. *Māyāvino mamire asya*
māyayā nṛichakshasaḥ pitaro garbham ādadhuḥ | "By his wondrous
 power, the skilful have formed, the Fathers, beholders of men, have
 deposited the germ." x. 68, 11. *Abhi śyāvaṁ na kṛīṣanebhir astraṁ*
nakshatrebhiḥ pitaro dyāṁ apīmān | "The Fathers have adorned the
 sky with stars, as a bay horse is decorated with pearls (?)." x. 88, 15.
Dve srutī aśvīṇavam pitṛiṇām aham devānām uta martyānām | "I have
 heard of two paths for mortals, that of the Fathers, and that of the
 gods." ⁴¹⁸ x. 107, 1. *Mahi jyotiḥ pitṛibhir dattam āgāt |* "The great
 light given by the Fathers has arrived."

In the Taittiriya Brāhmaṇa, and in the Purāṇas, the Fathers
 (Pitṛis) are represented as being a distinct order of beings from men,
 as may be gathered from their being separately created. See the 1st
 vol. of this work, pp. 23 f., 37, 58, 79 f.

(3) *Hymns relating to Yama and the Fathers.*

I now come to the passages in the ninth and tenth books to which
 I first alluded: and, owing to the great interest and importance of the
 subjects to which they refer, I shall first quote the most essential parts
 of them at length, and then supply a summary of the conclusions
 which they assert or involve.

I shall begin with the brief account of Yama's parentage in the
 seventeenth hymn, already quoted above, p. 227, and the dialogue
 betwixt him and his twin sister Yami, in the tenth hymn of the tenth
 book.

R.V. x. 17, 1. "Tvashtṛi makes a marriage for his daughter. (Heur-
 ing) this, this whole world assembles. The mother of Yama, becoming

⁴¹⁸ See the 1st vol. of this Work, p. 434.

wedded, the wife of the great Vivasvat, disappeared. 2. They concealed the immortal (bride) from mortals. Making (another) of similar form, gave her to Vivasvat. And she bore the Aśvins when that happened. Saranyū abandoned the two pairs of twins."⁴¹⁷

The following hymn contains a dialogue between Yama and his twin sister Yamī, in which, according to Professor Roth, she is to be considered as urging a matrimonial union between them for the continuation of the human species, of which, in the opinion of that writer, they appear to have been regarded as the earliest pair.⁴¹⁸ In verse 4, they are declared to have been the offspring of the Gandharva and his wife.

R.V. x. 10, 1.⁴¹⁹ *O chit sakhāyam sakhyā vacrityām tirāḥ puru chid arṇavam jagantān | pitur napātām ā dadhita vedhāḥ adhi kshami pratarām dīdhyānaḥ | 2. Na te sakhā sakhyām vashṭi etat salakṣmā yad vishurūpā bhavāti | mahas putrāso asurasya virāḥ divo dharttarāḥ urriyā pari khyan | 3. Uṣanti gha te amṛtāsaḥ etad ekasya chit tyajasam martasya | ni te mano manasi dhāyi asme janyuḥ patis tanvam ā civiśyāḥ | 4. Na yat purū chakṛima kad ha nūnam rītā vadanto anṛitām rapema |*

⁴¹⁷ After this section was first written I received Professor Max Müller's second series of Lectures on the Science of Language. The learned and ingenious author there discusses at length the meaning of the myths regarding Vivasvat, Saranyū, and their offspring (pp. 481 ff., and 508 ff.). He understands Vivasvat to represent the sky, Saranyū the dawn, Yama originally the day, and Yamī, his twin sister, the night (p. 509). I shall briefly refer, as I proceed, to some of his further explanations, leaving the reader to consult the work itself for fuller information.

⁴¹⁸ See Professor Roth's remarks on Yama in the Journal of the German Oriental Society, iv. 426, and in the Journal of the American Oriental Society, iii. 335 f. "They are," he says, "as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yamī herself, when she is made to say: 'Even in the womb the Creator made us for man and wife.' " Professor Müller, on the other hand, says (Lect., 2nd ser., p. 510): "There is a curious dialogue between her (Yamī) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, 'because,' as he says, 'they have called it a sin that a brother should marry his sister.' " Again, p. 521, "There is not a single word in the Veda pointing to Yama and Yamī as the first couple of mortals, as the Indian Adam and Eve. . . . If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence." See, however, the passage from the A.V. xviii. 3, 13, to be quoted further on.

⁴¹⁹ This hymn is repeated in the A.V. xviii. 1, 1 ff. I am indebted to Professor Aufrecht for some improvements in my translation.

Gandharvo apsu apyā cha yoshā sā no nābhīḥ paramaṁ jāmi tan nau | 5. Garbhe nu nau janitā dāmpatī kar devas Teashtā savitā viśvarūpaḥ | nakir asya praminanti eratāni veda nāv asya prithivi uta dyauḥ | 6. Ko asya veda prathamasya ahnaḥ kaḥ iṁ dadarīa kaḥ iha pra vocat | bṛihan Mitrasya Varunasya dhāma kad u bravaḥ āhano vichyā nrīn | 7. Yamasya mā Yamyām kāmāḥ āgan samāne yonau sahasēyyāya | jāyā ica patye tanvaṁ ririchyām vi chid vṛiheva⁴²⁰ rathyā iva chakrā | 8. Na śikhṣanti na hi mīḥanti ete devānām spaśaḥ iha ye charanti | (= Nir. v. 2) anyena mad āhano yūhi tūyām tena vi vṛiha rathyā iva chakrā | 9. Rātribhir asmai aśabhīr daśasyet Sūryasya chakshur muhur un mimīyāt | divā prithivyā mīthunā sabandha Yamīr Yamasya bibhṛiyād ajāmi | 10. (= Nir. iv. 20) Ā gha tā gachann uttarā yugāni yatra jāmayāḥ kṛiṇ-avann ajāmi | upa bārbbṛihi vṛishabhāya bāhum anyam ichhasva subhage patim mat | 11. Kim bhrūtā asad yad anātham bhavāti kim u vasā yan Nirṛitir nigachhāt | kāma-mūtā bahu etad rapāmi tanvā me tanvaṁ sam piprigdhi | 12. Na vai u te tanvā tanvaṁ sam papṛichyām pāpam āhur yaḥ vasāraṁ nigachhāt | anyena mat pramudaḥ kalpayasva na te bhrūtā subhage vashtī etat | 13. (= Nir. vi. 28) Bato bata asi Yama naiva te mano hridayaṁ cha avidāma | anyā kila tvām kakshyā ica yuktam pari shvajāte libujeva vṛiksham⁴²¹ | 14. (= Nir. xi. 34) Anyam u shu teaṁ Yami anyāḥ u tvām pari shvajāte libujeva vṛiksham | tasya vā team manaḥ ichha sa vā tava adha kṛigushva samvidān subhadrām ,

[Yamī says] "O that I might attract a friend to friendly acts. May the sage (Yama?), after traversing a vast ocean, receive a grandson to his father, and look far forward over the earth."⁴²² 2. (Yama.) Thy friend does not desire this intimacy that (his) kinswoman should become (as) an alien. The heroes, the sons of the great Spirit, the supporters of the sṛī, look far and wide around (see verse 8). 3. (Yamī.) The immortals desire this of thee, (they desire) a descendant left behind by the one sole mortal. Let thy soul be united to mine. As a husband, penetrate the body of (thy) wife. 4. (Yama.) Shall we (do) now what we have never done before? Shall we who (have been) speakers of righteousness, utter unrighteousness? The

⁴²⁰ Compare A.V. vi. 90, 1; vi. 127, 3.

⁴²¹ Compare A.V. vi. 8, 1.

⁴²² This verse occurs with variations in the Sāma-veda, i. 340. The sense of it, as well as some others, is obscure. If the sage (*vedhas*) mean Yama, his father may be Virasvat, or the Gandharva, and the grandson of the latter may be the son whom Yamī was desirous to bear to her twin brother (Yama). Compare the first half of verse 3.

Gandharva in the (aerial) waters, and his aqueous wife⁴²³—such is our source, such is our high relationship. 5. (Yamī.) The divine Tvashṭri, the creator, the vivifier, the shaper of all forms, made as husband and wife, (while we were yet) in the womb.⁴²⁴ No one can infringe his ordinances. Earth and heaven know this of us. 6. (Yama.) Who knows this first day? Who has seen it? Who can declare it? Vast is the realm of Mitra and Varuṇa. What wilt thou, o wanton woman, say in thy thoughtlessness (?) to men? 7. (Yamī.) The desire of Yama has come upon me, Yamī, to lie with him on the same couch. Let me, as a wife, bare my body to my husband. Let us whirl round like the two wheels of a chariot. 8. (Yama.) These spies of the gods who range throughout this world stand not still, neither do they wink. Depart, quickly, wanton woman, with some other man than me. Whirl round with him like the two wheels of a chariot. 9. (Yamī.) Though she should wait upon him by night and by day, still the eye of the sun would open again. Both in heaven and earth twins are closely united. Let Yamī treat Yama as if she were not his sister. 10. (Yama.) Later ages shall come when kinsmen and kinswomen shall do what is unbecoming their relation. Spread thy arm beneath a male. Desire, o fair one, another husband than me. 11. (Yamī.) How can a man be a brother, when (a woman) is left without a helper? And what is a sister, when misery (is allowed to) come upon her? Overcome by desire, I am thus importunate. Unite thy body with mine. 12. (Yama.) I will not unite my body with thine. They call him a sinner who sexually approaches his sister. Seek thy gratification with some other than me. Fair one, thy brother desires not this.⁴²⁵ 13. (Yamī.)⁴²⁶ Thou art weak, alas, o Yama; we perceive not

⁴²³ Compare Müller's Lectures, 2nd. series, p. 483. He takes Gandharva for Vivasvat, and his aqueous wife (*Apā Yastā*) for Saranyū, in accordance with Śāyana.

⁴²⁴ In like manner Tvashṭri is said, A.V. vi. 78, 8, to have formed a husband and wife for each other. See above, p. 225; also viii. 72, 8.

⁴²⁵ The Atharva-veda (xviii. 1, 13, 14) expands this verse into two: *na te nātham Yamī atrūham aśni na te tanūm tanvā sam paprichyām | anyena mat pramudāḥ kalpayasva na te bhrūtā subhage vashī etat* | 14. *Nā vai u te tanūm tanvā sam paprichyām pāpam āhur yaś evasūram nigachhāt | aśmīyad etad manaso hridi me bhrūtā evasūḥ śayane yat śayīya* | "I am not in this thy helper, o Yamī; I will not unite my body with thine. Seek thy gratification with some other than me. Fair one, thy brother desires not this. I will not unite my body with thine. They call him a sinner who sexually approaches his sister. This is abhorrent to my soul and heart, that I, a brother, should lie on my sister's bed."

⁴²⁶ This verse is quoted and explained in Nirukta, vi. 28.

any soul or heart in thee. Another woman shall enlase and embrace thee like a girdle, or as a creeping plant a tree. 14. (Yama.) Thou shalt embrace another man, o Yami, and another man thee, as a creeping plant a tree. Do thou desire his heart, and he thine. Make then a fortunate alliance."⁴²⁷

The next hymn I quote is addressed to Yama.

R.V. x. 14, 1 (= A.V. xviii. 1, 49. Nir. x. 20). *Pareyivāmsam pravato mahir anu bahubhyaḥ panthām anupaspāśānam | Vairasvataṁ sangamanam janānām Yamaṁ rājānām haviṣā durasya |* [A.V. xviii. 3, 13. *Yo mamāra prathamō martyānām yaḥ preyāya prathamō lokam etam | Vairasvataṁ sangamanam janānām Yamaṁ rājānām haviṣā saparyata*]⁴²⁸ | 2. *Yamo no gātum prathamō viveda naiṣā gatyūtir apabhar-tacai u | yatra naḥ pūrve pitarāḥ pareyur eṇā jajñānāḥ pathyāḥ anu svāḥ |* 3. *Mātaliḥ Karyair Yamo Angirobbhir Brihaspatir Rikvabhir vacṛidhānaḥ | Yāmiḥ cha devāḥ vacṛidhur yo cha devāḥ svāḥ anye svadhayā anye madanti |* 4. *Inam Yama prastaram ā hi eida Angirobbhiḥ pitṛibhiḥ samvidānaḥ | ā tvā mantrāḥ kavi-śatāḥ vahanu eṇā rājan haviṣā mādayasva |* 5. *Angirobbhir āgahi yajniyebhir Yama Vairupair iḥa mādayasva | Vivasvantaṁ hveṣ yaḥ pitā te asmin yajno barhiṣi ā nishadya |* 6. *Angiraso naḥ pitaro Navagvāḥ Atharvāṇo Bhṛigavaḥ somyāsaḥ | teṣāṁ vayasā sumatau yajniyānām api bhadre saumanaso syāma |* 7. *Prehi prehi pathibhiḥ pūrvyebhir yatra naḥ pūrve pitarāḥ pareyur | ubhā rājānā svadhayā madantā Yamam paśyāsi Varuṇam cha devam |* 8. *Sangachhasva pitṛibhiḥ sam Yamena iṣṭāpūrttina paramo vyoman | hiteṣya avadyam punar aślam ehi sangachhasva tanvā svarchāḥ |* 9. *Apeta vīta vi cha sarpatāto aśmai etam pitaro lokam akran | alobhir adbhīr aktubhir vyaktaṁ Yamo dadāti avasānam aśmai |* 10. *Ati drava Sārameyau tvānau chaturakṣau śabalau sādhumā pathā | atha pitṛin svaidatrān upehi Yamena ye sadhamādām madanti |* 11. *Yau te tvānau Yama rakṣitārau chaturakṣau pathirakṣi nrichakṣasau | tābhyām*

⁴²⁷ It appears from Professor Aufrecht's Catalogue of the Bodleian Sanskrit MSS. p. 82, that the Narasiṁha Purāṇa, l. 13, contains a dialogue between Yama and Yami; but I am informed by Dr. Hall, who has looked at the passage, that the conversation does not appear to be on the same subject as that in the hymn before us.

⁴²⁸ Compare A.V. vi. 28, 3: *Yaḥ prathamah pravataṁ āśasāda bahubhyaḥ panthām anupaspāśānaḥ | yo asya iṣe dvipado yaś chaturapadaś tasmai Yamāya namo astu mṛtyave* | "Reverence to that Yama, to Death, who first reached the river, spying out a path for many, who is lord of these two-footed and four-footed creatures."

enam pari dehi rājan evasti cha aśmai anamitrañ cha dhēhi | 12. *Urūṇasāv
asutripā udumbalau Yamasya dūtau charato janān anu* | *tāv asmadbhyāñ
dṛṣṭaye sūryāya punar dātām aśum adyeḥa bhādrām* | 13. *Yamāya
somam sunuta Yamāya juhota haviḥ* | *Yamañ ha yajno gachhati agni-
dāto arankṛitāḥ* | 14. *Yamāya ghṛitavad havir juhota pra cha tishṭhata* |
sa no deveshu ā yamad dīrgham āyuh pra jīvas | 15. *Yamāya madhu-
mattamañ rājne havyañ juhotañ* | *idañ namaḥ ṛishidbhyāḥ pūrvajebhyāḥ
pūrrebhyāḥ pathikṛidbhyāḥ* |

"Worship with an oblation King Yama, son of Vivasvat, the assembler of men, who departed to the mighty streams,⁴²⁹ and spied out the road for many. [Compare Atharva-veda, xviii. 3, 13: 'Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world.'] 2. Yama was the first who found for us the way. This home is not to be taken from us. Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed. 3. Mātali magnified by the Kavyas, Yama by the Angirases, and Brihaspati by the Rikvans—both those whom the gods magnified, and those who (magnified) the gods—of these some are gladdened by Svāhā, and others by Svadhā. 4. Place thyself, Yama, on this sacrificial seat, in concert with the Angirases and Fathers. Let the texts recited by the sages bring thee hither. Delight thyself, o king, with this oblation. 4. Come with the adorable Angirases; delight thyself here, Yama, with the children of Virūpa.⁴³⁰ Seated on the grass at this sacrifice, I invoke Vivasvat, who is thy father. 6. (Nir. xi. 19.) May we enjoy the good will and gracious

⁴²⁹ This is the rendering of the words *pravato mahīr anu*, adopted by Roth in his Illustrations of the Nirukta, p. 138. In support of this sense of mighty (celestial) waters, he refers to R.V. ix. 113, 8 (which I shall quote further on), and to verse 9 of this hymn. In his article on the story of Jemshid, in the Journal of the German Oriental Society, iv. 426, he had translated the words, "from the deep to the heights;" and Dr. Haug, in his "Essays on the Sacred Language, etc., of the Parsees," p. 234, similarly renders, "from the depths to the heights." In the Atharva-veda, xviii. 4, 7, however, where the same words occur, *tīrthais taranti pravato mahīr iti yajñakṛitāḥ sukṛito yena gantī* ("They cross by fords the great rivers, [by the road] which the virtuous offerers of sacrifice pass,") they seem more likely to mean the mighty streams. Compare Professor Müller's Lectures, ii. 515.

⁴³⁰ Virūpa is mentioned in R.V. i. 45, 3; viii. 64, 6; and the Virūpas in iii. 53, 6, and x. 62, 5 f. See the 3rd vol. of this work, p. 246 and note.

benevolence of those adorable beings, the Angirases, our Fathers, the Navagvas, the Atharvans, the Bhṛigus, offerers of soma. 7. Depart thou,⁴²¹ depart by the ancient paths (to the place)-whither our early fathers have departed. (There) shalt thou see the two kings, Yama and the god Varuṇa, exhilarated by the oblation (*śradhā*), (or, exulting in independent power). 8. Meet with the Fathers, meet with Yama,⁴²² meet with the [recompense of] the sacrifices thou hast offered⁴²³ in the highest heaven. Throwing off all imperfection again go to thy home.⁴²⁴ Become united to a body, and clothed in a shining

⁴²¹ The following verses (as appears from Professor Müller's Essay on the funeral rites of the Brahmans, Journal of the German Oriental Society, for 1856, p. xi.) are addressed at funerals to the souls of the departed, while their bodies are being consumed on the funeral pile.

⁴²² The A.V. xviii. 2, 21 is as follows: 21. *Hvayāmi te manasā manaḥ ihemān grihān upa juyushānaḥ ehi | sām gachhasva pitṛbhiḥ sām yamena syonāś teḍ vātāḥ upa vāntu jagmāḥ |* 22. *Uṭ teḍ vāhantu Maruto udavāḥāḥ udapṛtāḥ | ajena kṛiṇ-vaṇtu iṭāṁ varasheṇokashantu bāi iti |* 23. *Ud aḥvam āyur āyushe kratte dakṣhāya jīvaṁ | svān gachhatu te mano adhā pitṛin upa drava |* "With my soul I call thy soul; come with delight to these abodes; meet with the Fathers, meet with Yama; may delightful, pleasant breezes blow upon thee. 22. May the water-bringing, water-shedding Maruts bear thee upward, and creating coolness by their motion, sprinkle thee with rain. 23. . . . May thy soul go to its own (kindred), and hasten to the Fathers."

⁴²³ The phrase *ishāpūrta* is explained by Dr. Haug (Ait. Br. ii. p. 474, note). *Ishā*, he says, means "what is sacrificed," and *āpūrta*, "filled up to." "For all sacrifices go up to heaven, and are stored up there to be taken possession of by the sacrificer on his arrival in heaven." The words before us will therefore mean "rejoin thy sacrifices which were stored up." The Atharva-veda, xviii. 2, 20, expresses the sentiment here referred to by Dr. Haug in these words: *śradhāḥ yñāś chakṛiṣhe jīvaṁ tās te santu madhuchutaḥ |* "May the oblations which thou offeredst while alive (now) drop thee honey." And in A.V. xi. 1, 36, it is said: *etaiḥ sukṛitair anu gachema yajnaṁ nāke tishthantam adhi saptaśmau |* "With these good deeds may we follow the sacrifice which abides in the heaven with seven rays." Compare A.V. vi. 122, 4: *yajnaṁ yantam manasā brihantam anudrohāmi tapasā sayoniḥ | upahūtāḥ Agne janasāḥ parastāt tritīye nāke sadhamādham madema |* "With my soul I ascend after the great sacrifice as it goes, dwelling together with my austere-fervour; may we, Agni, invited, enjoy a festival in the third heaven beyond (the reach of) decay." And A.V. vi. 123, 2: *anvāgantā yajamānaḥ svasti ishāpūrtam sma kṛiṇutāvīr asmai |* 4. *Sa pachāmi sa dadāmi sa yaje sa dattāṁ mā gūsham |* 5. *Viddhi pūrtayaṁ no rājan sa deva sumanā bhava |* 2. "The sacrificer will follow in peace; show him what he has offered. 4. I cook, I give, I offer oblations; may I not be separated from what I have given. 5. O king, recognise what we have bestowed; be gracious." Compare A.V. iii. 29, 1.

⁴²⁴ Müller (in the Essay just referred to, p. xiv.) translates this verse thus: "Leave evil there, then return home, and take a form," etc. This rendering appears to make the departed return to this world to resume his body, though in a glorified state,

form.⁴²⁸ 9. Go ye, depart ye, hasten ye from hence.⁴²⁹ The Fathers have made for him this place. Yama gives him an abode⁴²⁷ distinguished by days, and waters, and lights. 10. By an auspicious path do thou hasten past the two four-eyed brindled dogs, the offspring of Saramā. Then approach the benevolent Fathers who dwell in festivity with Yama (compare A.V. xviii. 4, 10). 11. In-trust him,⁴³⁰ o Yama, to thy two four-eyed, road-guarding, man-observing watch-dogs; and bestow on him prosperity and health. 12. The two brown messengers of Yama, broad of nostril and insatiable, wander about among men.⁴³¹ May they give us again to-day the auspicious breath of life, that we may behold the sun. 13. Pour out the soma to Yama, offer him an oblation. To Yama the sacrifice proceeds when heralded by Agni and prepared. 14. Offer to Yama an oblation with butter, and be active. May he grant us to live a long

which does not seem to bring out a good sense. Roth, on the other hand (in Journ. Germ. Or. Society, iv. 428), connects the word *punaḥ* with what precedes, and renders the verse thus: "Enter thy home, laying down again all imperfection," etc.

⁴²⁸ The A.V. xviii. 2, 24, says: *mā te mano mā 'sor mā 'ngānām mā rasoṣya te | mā te hūsta tanvaḥ kinchaneḥa |* 25. *Mā tvā 'ṛikṣhaḥ sam bādhiṣṭa mā devī 'prithivī mahī | lokam pitṛiṣṭu vitvā edhasva Yamarājaṇa |* 26. *Yet te angam atikṛitām parā-chair apānaḥ prāṇo yaḥ u vāte parataḥ | tat te sangatya 'ṣṭarāḥ sanīdāḥ ghāṣād ghāṣam punar ā vedayantu |* "Let not thy soul nor anything of thy spirit (*asu*), or of thy members, or of thy substance, or of thy body, disappear. 25. Let no tree vex thee, nor the great divine earth. Having found an abode among the Fathers, flourish among the subjects of Yama. 26. Whatever member of thine has been removed afar, or breath of thine has departed in the wind, may the combined Fathers reunite them all with thee."

⁴²⁹ These words, according to Professor Müller, are addressed to evil spirits.

⁴³⁰ *Avasānam*. Compare A.V. xviii. 2, 37, where Yama is said to recognise those who are his own: *dadāmi asmai avasānam etad yaḥ eka āgād mama ehad abhūd iha | Yamad chikitsvān prati etad āha mamaisha rūpe upa tishṭhatām iha |* "I give this abode to this man who has come hither, if he is mine. Yama, perceiving, says again, 'He is mine, let him come hither to prosperity.'"

⁴³¹ See Roth, Journal German Oriental Society, iv. 428, at the foot, and his explanation of *pari dehi*, s.v. *dā* (see also x. 16, 2; and A.V. viii. 2, 20, 22). Müller, on the other hand (p. xiv.), translates: "Surround him, Yama, protecting him from the dogs," etc.

⁴³² The two dogs of Yama are also mentioned in A.V. viii. 1, 9, where one of them is said to be black (*'śyūma*) and the other spotted (*'śabala*). In A.V. viii. 2, 11, the messengers of Yama, who wander among men, are spoken of in the plural, without being described as dogs (*'Faivasvatena prahitān Yama-dūtāṃś' charato 'pa udhāmī sarvān*). In A.V. v. 30, 6, they are spoken of as two: *dūtān Yamaṣya mā 'nugāḥ adhi jīrapurā iāt |* "Do not follow Yama's two messengers; come to the cities of the living." In A.V. viii. 8, 10 f. also the messengers of Death and Yama are mentioned.

life among the gods. 15. Offer a most honied oblation to king Yama. Let this salutation (be presented) to the earliest-born, the ancient rishis, who made for us a path."

Hymn 15 of the same Maṇḍala is addressed to the Fathers, or departed ancestors, who, as we have already seen, are conceived to be living in a state of blessedness in the other world, though in some places, as we shall see, some of them are conceived to have other abodes. I will quote some verses from it, which will show still further their enjoyments, powers, and prerogatives:—

x. 15, 1. *Ud itatām avara ut parāsaḥ ud madhyamāḥ pitarāḥ somyāsaḥ | anuṁ ye iyur avrikāḥ ṛitajnās te no avantu pitaro haveshu |* 2. *Idam pitṛibhyo namo astu adya ye pūrvāso ye uparāsaḥ iyuḥ | ye pūṛthive rajasi ā nishattāḥ ye vā nūnam surrijanāsu vikṣhu | . . .* 5. *Upahātāḥ pitarāḥ somyāso barhiṣhyeshu nidhishu priyeshu | te ā gamantu te iha brucantu adhi brucantu te avantu asmān |* 6. *Āchya jānu dakṣiṇato nishadya imam yajnam abhi grṇita viśve | mā himṣishṭa pitarāḥ kena chin no yad vaḥ āgaḥ puruṣhatā karāma |* 7. *Āstnāso aruṇinām upasthe rayiṁ dhātā dāśuḥ martyāya | putrebhyaḥ pitaras tasya vacsaḥ pra yachhata te ihoṛjam dadhāta |* 8. *Ye naḥ pūrve pitarāḥ somyaso anūhīre somapitham vasishṭhāḥ | tebhīr Yamāḥ samraraṅgo haviṁshi usann usaddhīḥ pratikāmam attu | . . .* 10. *Ye satyāso haviṛado haviṣpāḥ Indreṇa devaiḥ saratham dadhānāḥ | ā Agne yāhi sahasraṁ devavandaiḥ paraiḥ pūrcaiḥ pitṛibhir gharṁasaddhīḥ |* 11. *Agnishēdttāḥ pitarāḥ ā iha gachhata sadāḥ sadāḥ sidata supraṇitayaḥ | atta haviṁshi prayatāni barhiṣhi atha rayiṁ saravitraṁ dadhātana | . . .* 13. *Ye cheha pitaro ye cha neha yāṁś cha vidma yāṁś cha na pravidma | teaṁ tottha yati te jātavedaḥ svadhābhir yajnaṁ sukṛitaṁ juṣasva |* 14. *Ye agnidagdḥāḥ ye anagnidagdḥāḥ madhyo divaḥ svadhayā mādayante | tebhīḥ svarāḥ asunītim etāṁ yathāvasāṁ tanvaṁ kalpayasva |*

"1 (= V. S. 19, 49; Nir. 11, 18). Let the lower, the upper, and the middle Fathers, the offerers of soma, arise. May these Fathers, innocuous, and versed in righteousness, who have attained to (higher) life (*asu*)⁴⁴⁰ protect us in the invocations. 2 (= V. S. 19, 68). Let this reverence be to-day paid to the Fathers who departed first, and who (departed) last, who are situated in the terrestrial sphere,⁴⁴¹ or who are

⁴⁴⁰ Compare the word *asura*, "Spirit," and *asunīti*, in verse 14, below.

⁴⁴¹ Compare A.V. xviii. 2, 49: *Ye naḥ pituḥ pitaro ye pitūmahāḥ ye ācivīm uru*

now among the powerful races (the gods). . . . 5 (=V. S. 19, 57). Invited to these favourite oblations placed on the grass, may the Fathers, the offerers of soma, come; may they hear us, may they intercede for us, and preserve us. 6 (=V. S. 19, 62). Bending the knee, and sitting to the south, do ye all accept this sacrifice. Do us no injury, o Fathers, on account of any offence which we, after the manner of men, may commit against you. 7 (=V. S. 19, 63) Sitting upon the ruddy [woollen coverlets], bestow wealth on the mortal who worships you. Fathers, bestow this wealth upon your sons, and now grant them sustenance. 8 (=V. S. 19, 51). May Yama feast according to his desire on the oblations, eager, and sharing his gratification with the eager Vasishṭhas, our ancient ancestors, who presented the soma libation. 10. Come, Agni, with a thousand of those exalted ancient Fathers, adorers of the gods, sitters at the fire, who are true, who are eaters and drinkers of oblations, and who are received into the same chariot with Indra and the gods. 11 (=V. S. 19, 59). Come hither, ye Agnishvāta Fathers; occupy each a seat, ye wise directors; eat the oblations⁴⁴² which have been arranged on the grass, and then bestow wealth on us, with all our offspring⁴⁴³ . . . 13. Thou knowest, o Jātavedas, how many those Fathers are who are here and who are not here, those whom we know and do not know; accept

antarikṣam | ye ākṣhiyanti prithivīm uta dyāuṁ tebhyaḥ pitṛibhyo namaḥ vidhema !
 "Let us worship with reverence those Fathers who are the fathers, and those who are the grandfathers, of our father; those who have entered into the atmosphere, or who inhabit the earth or the sky." See also A.V. xviii. 3, 59.

⁴⁴² According to the A.V. xviii. 2, 28, evil spirits sometimes come along with the Fathers: *ye dasyavo pitṛiṣhu pravishāṇā jñātīmukhāḥ ahutādaś charanti | parūpuro nipuro ye bhāranti Agnir tēn asmāt pra dhamāti yajñāt |* "May Agni blow away from this sacrifice those Dasyus who have no share in the oblations, whether they wear gross or subtle bodies, who come, entering among the Fathers, with the faces of friends." Compare V. S. ii. 30, and commentary.

⁴⁴³ Compare A.V. vi. 41, 3: *mā no lāsiskur riṣkayo daivyaḥ ye tanūpāḥ ye naś tanvaś tanujāḥ | amartyāḥ martyān abhi naś sachadvam āyur dhatta pratarāṁ jīvaṁ naḥ |* "Let not the divine riṣhis, who are the protectors of our bodies, forsake us. Do ye who are immortal visit us who are mortals; put into us vitality that we may live longer." A.V. viii. 8, 15: *Gandharvāṇā apsarasaḥ sarpaṇ devān puṇyajānān pitṛin | dṛiṣṭvā adṛiṣṭvān ūkṣvāmi yathā cenām amūm hanan |* "I incite the Gandharvas, Apsarases, serpents, gods, those holy men the Fathers, the seen and the unseen, that they may destroy this army." According to the Mahābhārata, Sahbhūparvan, 461, there are seven troops of Pitṛis or Fathers, four embodied (*mūrtimantaḥ*) and three bodiless (*aśarīriṇaḥ*).

the sacrifice well offered with the oblations. 14 (=V.S. 19, 60). Do thou, o self-resplendent god⁴⁴⁴—along with those (Fathers) who, whether they have undergone cremation or not, are gladdened by our oblation—grant us this (higher) vitality (*asunīti*),⁴⁴⁵ and a body according to our desire.”

A funeral hymn addressed to Agni⁴⁴⁶ (x. 16) also contains some verses which illustrate the views of the writer regarding a future life:

x. 16, 1. *Mā enam Agne vi daho mā 'bhi śocho mā 'sya tvachām chikshipo mā śarīram | yadā śrītaṁ kṛīṇavo Jātavedo athem enam pra hinutāt pitṛibhyaḥ |* 2. *Śrītaṁ yadā karasi Jātavedo athem enam pari dattāt pitṛibhyaḥ | yadā gachhāti asunītim etām atha devānām vaśanīr bhavāti |* 3. *Sūryaṁ chakāhur gachhātu vātam ātmā dyāuṁ cha gachha prithirīm cha dharmajā | apo vā gachha yadī tatra te hitam ośadhīṣhu prati tiśhṣha śarīraiḥ |* 4. *Ajo bhagas tapasā taṁ tapasva taṁ te tochiḥ tapatu taṁ te arehīḥ | yās te śivās tanvo Jātavedas tābhīr vahaiṇām sukṛitām u lokam |* 5. *Ava srija punar agne pitṛibhyo yas te āhutaś charati svadhā-bhīḥ | āyur vaśanaḥ upa vetu śeṣaḥ sangachhatām tanvā Jātavedaḥ |* 6. *Yat te kṛiṣṇaḥ śakunaḥ ālutaḥ pipilaḥ sarpaḥ uta vā śvāpadaḥ | Agnis tad viśvam agadaṁ kṛīṇotu Somaś cha yo brāhmaṇān āviveśa |*

“1. Do not, Agni, burn up or consume him (the deceased); do not

⁴⁴⁴ As Agni is addressed in the two preceding verses, it might have been supposed that he is referred to in this epithet of self-resplendent (*svarūḥ*), or sovereign ruler, especially as the same function is assigned to him in x. 16, 5, as is assigned to the deity addressed in this verse. But the commentator on the Vājasaneyi Sanhitā, 19, 60 (where the verse occurs, with most of the others in this hymn, though not in the same order), understands it of Yama; as does also Professor Roth (see a.v. *asunīti*) in the passage of the A.V., where it occurs along with *asunīti*. See next note.

⁴⁴⁵ This word also occurs in the second verse of the next, the 16th hymn. In R.V. x. 59, 5, 6, it appears to be employed as the personification of a god or goddess. Professor Müller, Journ. R.A.S. vol. ii. (1866), p. 460, note 2, however, considers that “there is nothing to show that *Asunīti* is a female deity.” “It may be a name for Yama, as Professor Roth supposes; but it may also be a simple invocation, one of the many names of the deity.” He himself renders it “guide of life,” *ibid.* In A.V. xviii. 3, 59, it is joined with *svarūḥ*: *ye naḥ pituḥ pitaro ye pitāmāhāḥ ye āvīśisur uru antarikṣam | tebhyaḥ svarūḥ asunītir no adya yathāvaśāṁ tavaḥ kalpayāti |* “May the monarch (or self-resplendent being) who bestows vitality fashion for the fathers and grandfathers of our father, who have entered the wide atmosphere, and for us to-day, bodies according to our desire.”

⁴⁴⁶ According to Professor Müller (Funeral Rites of the Brahmans, p. xi. f.) some verses from this hymn are repeated after those from hymn 14, while the remains of the departed are being burnt.

dissolve his skin, or his body.⁴⁴⁷ When thou has matured⁴⁴⁸ him, o Jātavedas, then send him to the Fathers. 2. When thou maturest him, Jātavedas, then consign him to the Fathers. When he shall reach that state of vitality, he shall then fulfil the pleasure of the gods. 3. Let his eye go to the sun,⁴⁴⁹ his breath to the wind. Go to the sky, and to the earth, according to (the) nature (of thy several parts); or go to the waters, if that is suitable for thee; enter into the plants with thy members. 4. As for his unborn part, do thou (Agni) kindle it with thy heat; let thy flame and thy lustre kindle it; with those forms of thine which are auspicious convey it to the world of the righteous.⁴⁵⁰ 5. Give up again, Agni, to the Fathers, him who

⁴⁴⁷ Compare A.V. xviii. 4, 10-13. In the sixty-fourth verse of the same hymn it is said: *yad vo Agnir ajahūd ekam angam pitrilokaṁ gamayan jātavedāḥ | tad vaḥ punar ā pyāyāmi sōṅgāḥ svarge pitaro mādayadhvam* | "Whatever limb of you Agni Jātavedas left behind, when conveying you to the world of the Fathers, that I here restore to you. Reveal in heaven, ye Fathers, with (all) your members."

⁴⁴⁸ Compare A.V. xviii. 4, 12.

⁴⁴⁹ In A.V. viii. 2, 3, a man dead, or in danger of dying, is addressed in these words: *cātāt te prāṇam avidaṁ sūryāc chakṣur ahaṁ tava | yat te manas trayi tad dhārayāmi saṁ vitsen angair vada jihvayā ālapan* | "I have obtained thy breath from the wind, thine eye from the sun; I place in thee thy soul (*manas*); have sensation in thy limbs; speak, uttering (words) with thy tongue." Compare A.V. v. 24, 9: *Sūryaś chakṣuḥśōm adhipatiḥ* | "Sūrya is the superintending lord of the eyes;" and A.V. xi. 8, 31: *Sūryaś chakṣur Vātaḥ prāṇam puruṣasya vi bhṛṣe* | "Sūrya occupied the eye, and Vāta (the wind) the breath of Puruṣa (or man)." See also A.V. xix. 43, 2, 3. Compare farther Plato, *Repub.* vi. 18, where Socrates says of the eye: *ἅλλ' ἡλιοειδέντατόν γε ὁμαί τῶν περὶ τὰς αἰσθητικὰς ὁρῶντων*. "I regard it [the eye] as of all the organs of sensation, possessing the most affinity to the sun." *Eur. Suppl.* 532 f. *Ὄθεν δ' ἔκαστον ἐκ τῶν σῶμ' ἀφίκετο, ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα, τὸ σῶμα δ' ἐς γῆν*. "But each element of the body has departed to the quarter whence it came, the breath to the æther, the body itself to the earth." A similar idea is expressed in a verse of Goethe, which I had formerly read, and for a copy of which, with the context, I am indebted to Professor Aufrecht. The passage occurs in the introduction to the *Farbenlehre* (Ed. 1868, vol. xxvii. p. 5), and is as follows: "Hierbei erinnern wir uns der alten ionischen Schule, welche mit so grosser Bedeutsamkeit immer wiederholte: nur von gleichem werde Gleiches erkannt; wie auch der Worte eines alten Mystikers, die wir in deutschen Reimen folgendermassen ausdrücken möchten:

Wir' nicht das Auge sonnenhaft,
Wie könnten wir das Licht erblicken?
Lebt' nicht in uns des Gottes eigene Kraft,
Wie könnt' uns Göttliches entzücken?

Jene unmittelbare Verwandtschaft des Lichtes und des Auges wird niemand läugnen, aber" n.s.w.

⁴⁵⁰ In A.V. xviii. 2, 36, Agni is entreated to burn mildly, and to spend his fury on the

comes offered to thee with oblations. Putting on life, let him approach (his) remains; let him meet with his body, o Jātavedas. 6. Whatever part of thee any black bird, or ant, or serpent, or beast of prey, has torn, may Agni restore to thee all that, and Soma who has entered into the Brāhmanas." Compare Vājasaneyi Sanhitā, xviii. 51. *Agnim yunajmi śvasā ghṛiteṇa divyaṁ suparnaṁ vayasā bṛihantam | tena vayaṁ gamema bradhṇasya viśatapam so ruhāṇāḥ adhi nākam uttamam |* 52. *Imau te pakṣhāv ajarau patatrināu yābhyāṁ rakṣhāṁsi apahāṁsi Agne | tābhyām patema sukṛitām u lokāṁ yatra rishayo jagmuḥ prathamajāḥ purāṇāḥ |* 51. "With power and with butter I attach Agni, the celestial bird, mighty in energy: through him may we go to the sphere of the sun, ascending the sky to the highest heaven. 52. Borne by those thine undecaying, flying pinions, wherewith thou, Agni, slayest the Rakshases, may we soar to the world of the righteous, whither the ancient, earliest-born rishis have gone."

In various parts of the A.V. Agni is similarly addressed. Thus in vi. 120, 1. *Yad antarikṣham pṛithivīm uta dyām yan mātaram pīṭaram vā jihīmāṁsi | ayaṁ tasmād gārhapatyō no Agnir ud in nayāti sukṛitasya*

woods and on the earth (*śaṁ tapa mā 'ti tapo Agne mā tanvaṁ tapa | vaneṣu śuśkmo astu te pṛithivyāṁ astu yad haraḥ*). The Taittirya Brāhmaṇa has the following passage: iii. 10, 11, 1: *Kaś chid ha vai asmāḥ lokāt pretya ātmānaṁ veda "ayam aham ahami" iti | kaśchit evaṁ lokāṁ na pratijñāti agnimugdho ha eva dāṇva-tāntaḥ evaṁ lokāṁ na pratijñāti | atho yo ha eva etam agniṁ sūvitram veda sa eva asmāḥ lokāt pretya ātmānaṁ veda "ayam aham ahami" iti | sa evaṁ lokam pratijñāti eṣha u cha eva enam tat sūvitraḥ svaryāṁ lokam abhi vāhati |* "One man departing from this world knows himself that 'this is I myself.' Another does not recognize his own world. Bewildered by Agni, and overcome by smoke, he does not recognize his own world. Now he who knows this Agni Sūvitra, when he departs from this world knows himself, 'that this is I myself.' He recognizes his own world. This Sūvitra carries him to the heavenly world." A few lines further on it is said that the days and nights suck up in the next world the treasure of the man who does not possess a particular sort of knowledge, whilst he who knows Agni Sūvitra finds his treasure not sucked up (*tāni ha anecāmviduṣo amuṣmin loke śevadhīm dhayanti | . . . atha yo ha eva etam agniṁ sūvitram veda tasya ha eva ahorātrāṇi amuṣmin loke śevadhīm na dhayanti*). The Taitt. Br. ii. 4, 2, 6, says of Agni: *Pratnaṁ sadastham anupāyamaṇāḥ ā tantum Agnir divyaṁ tatāna | teaṁ 'ne tantur uta setur Agne teaṁ pantiḥāḥ bhavasi decayānaḥ | teayā 'gne pṛiṣṭhāṁ vayasā āruḥema atha decaiḥ sadhamādām madama |* "Agni, exploring the ancient abode, has extended the celestial cord. Thou, Agni, art our cord, and our bridge; thou art the path which conducts to the gods. By thee may we ascend to the summit (of heaven), and there live in joyful fellowship with the gods." The same Brāhmaṇa says in another place, i. 6, 2, 6, that the stars are the houses of the gods, and that whoever knows this possesses houses (*devagṛihāḥ vai nakṣatrāṇi | yoḥ evaṁ veda gṛihī eva bhavati*).

lokam | "Whatever injury we have done to air, earth, or sky, to father or mother, may Agni Gārhapatya (delivering) us from that, convey us up to the world of righteousness." xii. 2, 45. *Jivānām āyush pra tira tvam Agne pitṛiṇām lokam api gachhantu ye mṛitāḥ* | "Do thou, Agni, prolong the lives of living creatures; and may those who are dead go to the world of the Fathers." xviii. 3, 71. *Ārabharva jātavedas tejastad haro astu te | śariram asya sandaha athainaṁ dhehi sukrītām u loka* | "Seize him, Agni, let thy heat be powerful; burn his body; then place him in the world of the righteous." xviii. 4, 9. *Pārvo'gnis tvā tapatu śam purastād śam paśchāt tapatu gārhapatyah | dakṣhiṇāgnis te tapatu śarma carma uttarato madhyato antarikṣhād diśo diśo Agne paripāhi ghorāt* | 10. *Yayam Agne śantamābhis tanūbhīr iṣṇam abhi lokam svargam | aśvāḥ bhūtvā pṛiṣṭivāho vahātha yatra devaiḥ sadhamādam madanti* | "May the eastern fire warm thee propitiously in front (or to the east), and the gārhapatya fire behind (or to the west); may the southern fire warm thee, as thy defender and protector: Agni, preserve from everything dreadful on the north, in the middle, from the air, and from every side. 10. Do ye (the various forms of) Agni, become horses, and carry the sacrificer on your backs in your most gracious forms to heaven, where men hold festival with the gods."

(4) *Summary of the conceptions conveyed in the preceding quotations.*

I shall now extract from these texts and others a summary of the conceptions which they convey.

Yama is the son of Vivasvat (ix. 113, 8; x. 14, 1 [=A.V. xviii. 1, 49]; x. 14, 5; x. 58, 1; x. 60, 10), and of Saranyū, the immortal daughter of Tvastṛi (x. 17, 1, 2). He is elsewhere said, as Professor Roth considers⁴⁸¹ (see above), to have been one of the original pair of

⁴⁸¹ Journal of the German Oriental Society, iv. 426; Journal of American Oriental Society, iii. 335; Illustrations of Nirukta, p. 138. As Professor Müller denies (see above, p. 288) that Yama was regarded by the Vedic poets as the first man, he explains as follows (Lectures, 2nd Series, p. 614 ff.) the process by which he came to be transformed into the monarch of the dead: "Let us imagine, then," he says, "as well as we can, that yama, twin, was used as the name of the evening, or the setting sun, and we shall be able perhaps to understand how in the end Yama came to be the king of the departed and the god of death. As the East was to the early thinkers the source of life, the West was to them *Nirṛiti*, the *exodus*, the land of

human beings (x. 10, 2), and to have sprung from the Gandharva, a deity of the atmosphere, and his wife (x. 10, 4). In the same hymn (*passim*) he is declared to have resisted the solicitations of his twin-sister Yamī to form a sexual union with her for the continuation of the species.⁴⁴² He was the first of mortals who died, and discovered the way to the other world; he guides other men thither, and assembles them in a home, which is secured to them for ever (x. 14, 1, 2; A.V. vi. 28, 3; xviii. 1, 49, 50; xviii. 3, 13).⁴⁴³ In one place he is represented as carousing with the gods under a leafy tree, R.V. x.

death. The sun, conceived as setting or dying every day, was the first who had trodden the path of life from East to West—the first mortal—the first to show us the way when our course is run, and our sun sets in the far West." . . . "That Yama's character is solar might be guessed from his being called the son of Vivasvat. Vivasvat, like Yama, is sometimes considered as sending death. R.V. viii. 67, 20: 'May the shaft of Vivasvat, o Adityas, the poisoned arrow, not strike us before we are old!'" [And in A.V. xix. 9, 7, it is said: "May Mitra, may Varuṇa, may Vivasvat, may the Ender (death) be favourable to us (*śaṃ no Mitrāḥ śaṃ Varuṇāḥ śaṃ Vivasvān śaṃ Antakāḥ*). On the other hand Vivasvat is sometimes spoken of as preserving from Yama. Thus in A.V. xviii. 3, 62, it is said: *Vivasvān no amṛtates dadhātu paraitu mṛityur amṛtān naḥ aitu | imān rakṣātu purnakān ā jarimno mo śhu eśām asavo Yamaṃ guḥ* | "May Vivasvat place us in a state of immortality. May death pass away, and deathlessness come to us. May he preserve these men from decay. May their spirits not depart to Yama."—J.M.] . . . "His (Yama's) own seat is called the house of the gods (x. 135, 7); and these words follow immediately on a verse in which it is said: 'the abyss is stretched out in the East, the outgoing is in the West.'" (In a note the following are referred to as additional passages to be consulted, viz., R.V. i. 116, 2; vii. 33, 9; ix. 68, 3, 5; x. 12, 6; x. 13, 2, 4; x. 53, 3; x. 64, 3; x. 123, 6.) "These indications, though fragmentary, are sufficient to show that the character of Yama, such as we find it in the last book of the Rīg-veda, might well have been suggested by the setting sun, personified as the leader of the human race, as himself a mortal, yet as a king, as the ruler of the departed, as worshipped with the fathers, as the first witness of an immortality to be enjoyed by the fathers," etc. I may remark that in the Ś'atap. Br. xiv. 1, 3, 4, Yama is identified with the sun; but he is, a little further on, xiv. 2, 2, 11, similarly identified with Vāyū.

⁴⁴² See Professor Roth's observations on this dialogue in the *Journal of the American Oriental Society*, iii. 335 f.

⁴⁴³ See Professor Roth's remarks on these passages in the *Journals*, etc., above referred to. In the *Journal of the German Oriental Society*, iv. 427, he remarks on these hymns: "We here find, not without astonishment, beautiful conceptions on immortality, expressed in unadorned language with child-like conviction. If it were necessary, we might here find the most powerful weapons against the view which has lately been revived, and proclaimed as new, that Persia was the only birthplace of the idea of immortality, and that even the nations of Europe had derived it from that quarter; as if the religious spirit of every gifted race was not able to arrive at it by its own strength."

135, 1⁴⁴ (*yasmin vṛikāḥ supalāśe devaiḥ sampibate Yamaḥ*). He is a king, and dwells in celestial light, in the innermost sanctuary of heaven, ix. 113, 7, 8 (see above, p. 226, and below, where the passage will be quoted at greater length), where the departed behold him associated in blessedness with Varuṇa (x. 14, 7). He grants luminous abodes in heaven to the pious (x. 14, 9), who dwell with him in festive enjoyment (x. 14, 8, 10). In the A.V. xviii. 2, 32, he is said to be superior to Vivasvat, and to be himself surpassed by none (*Yamaḥ paro 'varo Vivasvān tataḥ paraṁ na atī paśyāmi kinchana*).

In the Rig-veda Yama is nowhere represented (as he is in the later Indian mythology)⁴⁵ as having anything to do with the future punishment of the wicked. In fact, the hymns of that Veda contain, as far as I am aware, no prominent mention of any such penal retribution; but the passages which appear to recognize the existence of a Tartarus will be quoted further on. Nevertheless, Yama is still to some extent an object of terror. In x. 14, 10-12, he is represented as having two insatiable dogs, with four eyes and wide nostrils, which guard the road to his abode, and which the departed are advised to hurry past with all possible speed. These dogs are said to wander about among men as his messengers (x. 14, 12), no doubt for the purpose of summoning them to the presence of their master, who is in another place, x. 165, 4, identified with death, and is described as sending a bird as the herald of doom (*yasya dūtaḥ prahitaḥ eṣa stat tasmai Yamāya namo astu*

⁴⁴ In A.V. xviii. 4, 3, the Ādityas are said to feast on honey in heaven (*madhu lalakṣayanāḥ*).

⁴⁵ According to the Purāṇas, "Yama fulfils the office of judge of the dead, as well as sovereign of the damned; all that die appearing before him, and being confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are thence conveyed to Swarga, or Elysium, whilst the wicked are driven to the different regions of Naraka, or Tartarus." (Wilson, Vishnu Purāṇa, p. 216 of Dr. Hall's ed. vol. 2). Chitragupta is described in the following tasteless and extravagant style in the Vṛihannāradiya Purāṇa, quoted in Professor Aufrecht's Catalogue of the Bodl. Snak. MSS., p. 10, note: *Pralayāmbuda-nirghoṣho anjanādri-samaprabhaḥ | vidyut-prabhāyudhair bhīmo deātṛimīśad-bhūja-saṁyutaḥ | yojana-traya-vistāro rakṭākṣo dīrghaṇḍasikhaḥ | dāmṣhīrū-karūla-vadano vṛpītulya-vilochanaḥ | nritya-jvarādibhir yuktas chitragupto viśvāśaṇaḥ* | "The dreadful Chitragupta, with a voice like that issuing from the clouds at the mundane dissolution, gleaming like a mountain of collyrium, terrible with lightning-like weapons, having thirty-two arms, as big as three yojanas, red-eyed, long-nosed, his face furnished with grinders and projecting teeth, his eyes resembling oblong ponds, bearing death and diseases."

mṛityave, compare A.V. vi. 29, 1 ff.). And in a verse of the A.V. (xviii. 2, 27), death is said to be the messenger of Yama, who conveys the spirits of men to the abode of their forefathers. In another place (R.V. x. 97, 16) deliverance is sought from the bonds of Yama, as well as those of Varuṇa (*munchantu mā śapathyād atho Varuṇyād uta | atho Yamasya padbīśāt*, see also A.V. viii. 7, 28). In R.V. i. 38, 5, too, where it is said (*mā vo mṛigo na yavaś jaritā bhūd ajoshyaś | pathā Yamasya gād upa*) "Let not thy worshipper be disregarded like a wild animal in a pasture, or go along the road of Yama," Yama is equivalent to death. In the following verse (already quoted) of the A.V. vi. 28, 3, also, Yama is identified with Mṛityu (death): "Reverence be to Yama, death, who first reached the river, spying out the road for many, who is lord of these two-footed and four-footed creatures." (This verse coincides in part with R.V. x. 14, 1, quoted above.) Compare also A.V. v. 30, 12; vi. 63, 2.)

When the remains of the deceased have been placed upon the funeral pile, and the process of cremation has begun, Agni, the god of fire, is prayed not to scorch or consume the departed, not to tear asunder his skin or his limbs, but after the flames have done their work, to convey to the Fathers the mortal who has been presented to him as an offering. The eye of the departed is bidden to go to the sun; his breath to the wind; and his different members to the sky, the earth, the waters, or the plants, according to their several affinities. As for his unborn part (*ajo bhāgaś*), Agni is supplicated to kindle it with his heat and flame, and, assuming his most auspicious form, to convey it to the world of the righteous (x. 16, 1-5; Vāj. Sanh. xviii. 51 f.).⁴⁶⁶ Before, however, this unborn part can complete its course from earth to the third heaven, it has to traverse a vast gulf of darkness.⁴⁶⁷ Leaving behind on earth all that is evil and imperfect, and

⁴⁶⁶ In the Śatap. Br. xi. 2, 1, 1, a man is said to be thrice born; first from his father and mother, the second time through sacrifice, and the third time when, after death and cremation, he once more emerges into life (*trir ha vai puruṣo jāyate | etan nu eva mātus cha adhi pitus cha agre jāyate | atha yaṁ yajnaś upanamatisa yad yajate tad dvitīyaṁ jāyate | atha yatra mṛiyate yatra enam agnāv abhyūdadhāti sa yat tataś sambharati tat tritīyaṁ jāyate*).

⁴⁶⁷ A.V. ix. 5, 1. *Ā naya etam ā radhasva mukṛitām lokam api gachhātu prajānan | tīrtvā tamām̐ni bahudhā mahānti ajo nākam ākramatām tritīyam | 3. Pra pado 'ca nemigdhi duścharitām yat chachāra śuddhaiś śaphair ā kramatām prajānan | tīrtvā tamām̐ni bahudhā vīpa'yann ajo nākam ākramatām tritīyam |* From the contents of

proceeding by the paths which the fathers trod (R.V. x. 14, 7), the spirit, invested with a lustre like that of the gods, A.V. xi. 1, 37 (*yena devāḥ jyotiṣhā dyām udāyan brahmaudanam paktvā sukritasya lokam | tena gaṣhma sukritasya lokam avar ārohanā abhi nākam uttamam*), soars to the realms of eternal light (ix. 113, 7,) in a car, or on wings (A.V. iv. 34, 4), on the undecaying pinions wherewith Agni slays the Rakshases (Vāj. Sanh. xviii. 52), wafted upwards by the Maruts, fanned by soft and gentle breezes, and refrigerated by showers (A.V. xviii. 2, 21 ff.); recovers there its ancient body in a complete (A.V. xviii. 2,

verse 2 (where the *ajā* is said to be carried to Indra as his share), and from the mention of "hoofs" in verse 3, I am now led to think that these verses refer to a goat, and not to the unborn spirit (both being denoted by the word *ajā*), although some of the expressions seem more properly applicable to the latter than to the former. In any case, however, the verses prove that any being proceeding from earth to heaven has to traverse a region of darkness before he can reach his destination. I translate as follows: "Convey him; carry him; let him, understanding, go to the world of the righteous. Crossing the gloom, in many directions immense, let the goat ascend to the third heaven. . . . 3. Wash his feet if he has committed wickedness: understanding, let him ascend with cleansed hoofs. Crossing the gloom, gazing in many directions, let the goat ascend the third heaven." Compare R.V. i. 50, 10 (= A.V. vii. 53, 7) quoted above in the Section on Sūrya, p. 160. In the Vāj. Sanh. xxi. 18, also, the great Puruṣa, of sun-like brightness (*āditya-varṇa*), is said to dwell above the darkness (*tamasāḥ parastāt*). See also Manu, iv. 242. The commentator, on this latter passage, however, as well as Roth, s.v. *tamas*, understands the phrase *dustarām tamas*, "darkness hard to cross," as referring to hell. Compare the phrases *adhamam tamas* and *andham tamas*, to be adduced further on. The word *ajā* seems to have the sense of "the unborn" in different passages of the R.V., and in A.V. x. 7, 31 (see Böhtlingk and Roth, s.v., 2, *ajā*); but it may have the sense of "goat" throughout the whole of A.V. ix. 5, though B. and R. adduce verse 7 as one of the places where it means "unborn." That verse, however, may be rendered thus: "The goat is Agni; they call the goat light; they say that a goat is to be given by a living man to the priest. A goat, when given in this world by a believing man, disperses the gloom afar (*Ajo Agnir ajam u jyotir āhur ajam jīvātū brahmaṇe deyam āhuḥ | ajas tamūmāi apa hanti dūram asmin loke śradadhānena dattāḥ*)."¹ In the same way it is said, in verse 10: *Ajas trinūke tridive tripriṣṭhe nūkaṣya priṣṭhe dadivūṣasū dadhātī | panchaudano brahmaṇe diya-mūnah |* "The *ajā panchaudana*, given to a priest, places him who bestows it in the third heaven, in the third sky; on the third summit, on the top of the heaven," and in verse 21: "This *ajā panchaudana* is an illimitable offering." In the A.V. xviii. 2, 43, there are said to be three heavens: "The watery (*udaweatī*) heaven is the lowest, the *pīṭumatī* is the intermediate heaven, and the third is the *pradyaus*, in which the Fathers dwell" (*udaweatī dyaur aramā pīṭumatī madhyamā | trīṣṭiyā ha pradyaur iti yasyām pitarāḥ āsate*). This agrees with the mention of the third heaven in A.V. ix. 5, 1. Three skies (*tisro dyāvāḥ*) are also mentioned in R.V. vii. 101, 4; and in R.V. vii. 104, 11, three earths (*tisraḥ*

24 ff.⁴⁵⁰ and glorified form,⁴⁵⁰ meets with the forefathers who are living in festivity with Yama, obtains from him, when recognized by him as one of his own (A.V. xviii. 2, 37), a delectable abode (R.V. x. 14, 8-10), and enters upon a more perfect life (R.V. x. 14, 8; x. 15, 14; x. 16, 2, 5), which is crowned with the fulfilment of all desires (ix. 113, 9, 11), is passed in the presence of the gods (x. 14, 14), and employed in the fulfilment of their pleasure (x. 16, 2).

(5) *Further quotations from the hymns on the subject of paradise and future punishment.*

In the following passages of the A.V. an expectation is expressed that the family relations will be maintained in the next world:—

xii. 3, 17: *Svargam lokam abhi no nayāsi saṁ jāyayā saha putraiḥ*

prithivīr adho astu viśvāḥ). Professor Roth, s.v. *div*, refers to other passages, among which is R.V. v. 60, 6. *Yad uttame Maruto madhyame vā yad vā arame subhagāso divi stha* | "Whether, fortunate Maruts, ye are in the highest, middle, or lowest, sky." The A.V. iv. 20, 2, says there are three heavens and three earths (*tisro divas tisraḥ prithivīḥ*); and A.V. vi. 21, says there are three earths, of which our earth (*dhūmā*) is the highest (or best) (*imāḥ yās tisraḥ prithivīs tāśāṁ ha dhūmir uttamā*).

⁴⁵⁰ In A.V. ix. 5, 22-26, it is said that the man who bestows an *aśa panchaudana*, illuminated by largesses (*dakṣhiṇā-jyotiṣham*: compare *hiraṇya-jyotiṣham*, A.V. x. 9, 6), shall not have his bones broken, or his marrow sucked out, but shall be introduced whole and entire (into heaven): verso 23 (*na tasyūsthini bhindyāt na majjino nirdhayeṭ* | *sarvam enaṁ samādāya idam idam pra veśayeṭ* | 26. *Svargam lokam aśnute yo 'jam panchaudanam dakṣhiṇā-jyotiṣham dadāti*). These passages, in which the departed are said to recover their bodily organization in all its completeness, form a striking contrast to the representations in the Homeric poems regarding the unsubstantial nature of the ghosts of the departed. The passage of the Odyssey, xi. 488, is well known, in which Achilles tells Ulysses that he would rather be the slave of a poor man on earth than rule over all the departed. I find, however, the following remarks of Professor Weber (Ind. Stud. ii. 206,) on the words *yathā svapne tathā pitrlōke*, "as in a dream so in the world of the Fathers," Katha Upanishad, vi. 5. "This is evidently a popular conception, according to which the souls of the Fathers, like those in the Grecian Hades, experience no waking, but only a kind of dreamy life. I have as yet found this idea (which at a later period entirely disappears) only in the Ś'atapatha Brāhmaṇa, xii. 9, 2, 2, where the following explanation of Vāj. Sanh. 20, 16: *yadi jāgrad yadi svapne enūṁśi chakṛima vayoṁ* [if we have committed sins, sleeping or waking] is given; *manuṣhyāḥ vai jāgaritam pitaraḥ sūptam* | *manuṣhya-kīlviśhūch cha enaṁ pitrikīlviśhūch munchati* | ['Men are what is awake; the Fathers what is asleep. He frees him from the sins of men, and those of the Fathers.']"

⁴⁵⁰ In regard to the celestial body, see Roth, in the Journal of the American Oriental Society, vol. iii., p. 343.

vyāma | "Do thou conduct us to heaven; let us be with our wives⁴⁰⁰ and children."

vi. 120, 3: *Yatra suhārdaḥ sukṛito madanti vihāya rogaṁ tanvāḥ svayāḥ* | *asloṇāḥ angair ahrutāḥ svarge tatra paśyema pitarau cha putrān* | "In heaven, where our virtuous friends enjoy blessedness, having left behind the infirmities of their bodies, free from lameness or distortion of their limbs, may we behold our parents and our children." (Compare A. V. iii. 28, 5 f.)

ix. 5, 27: *Yā pārcam patim vittaṁ athānyaṁ vindate patim* | *panchaudanaṁ cha tvaṁ ajaṁ dadāto na vi yoshataḥ* | 28. *Samānaloko bhavati punarbhūvā 'paraḥ patiḥ* | *yo 'jam panchaudanaṁ dakṣiṇājyotiṣaṁ dadāti* | "When a woman has had one husband before, and gets another, if they present the aja panchaudana offering, they shall not be separated. 28. A second husband dwells in the same world with his re-wedded wife, if he offers the aja panchaudana, etc."

xviii. 2, 23: *Soṇ gachhatu te manaḥ adha pitṛin upa drava* | "Let thy soul (*manas*) go to its own; and hasten to the fathers."

The enjoyments of this future state are said, in R. V. ix. 113, 7 ff., to be conferred by the god Soma, and are described as follows:

7. *Yatra jyotir ajaśraṁ yasmin loke svar hitam* | *tasmin mām dhehi pavamāna amṛite loke akṣhaye Indrāyendo parisrava* | 8. *Yatra rājā Vaivasvato yatrācarodhanaṁ divaḥ* | *yatrāmūr yahvatir āpas tatra mām amṛitaṁ kṛidhi* | 9. *Yatrānukāmaṁ charaṇaṁ trīṇāke tridive divaḥ* | *lokāḥ yatra jyotiṣmantas tatra mām amṛitaṁ kṛidhi* | 10. *Yatra kāmāḥ nikāmās cha yatra bradhnaśya vieṣṭapam* | *svadhā cha yatra triptis cha tatra mām amṛitaṁ kṛidhi* | 11. *Yatrānandaḥ cha modās mudaḥ pramudaḥ deate* | *kāmasya yatrāptāḥ kāmās tatra mām amṛitaṁ kṛidhi* |

7. "Place me, o purified (Soma), in that imperishable and unchanging world, where perpetual light and glory are found. 8. Make me immortal (in the realm) where king Vaivasvata (Yama) dwells, where the sanctuary of the sky exists, and those great waters (flow). 9. Make me immortal in the third heaven, in the third sky, where action is unrestrained,⁴⁰¹ and the regions are lustrous. 10. Make me

⁴⁰⁰ In the later Indian writings the widow who burns herself on her husband's funeral pile is supposed to rejoin him in Svarga. See the texts cited by Colebrooke, *Essays*, i. 116 f.

⁴⁰¹ "In heaven he acts according to his pleasure" (*kūmachāro 'sya svarge loke bhavati*).—Taitt. Br. iii. 12, 2, 9.

immortal in the world where there are pleasures and enjoyments,—in the sphere of the sun,—where ambrosia and satisfaction are found. 11. Make me immortal in the world where there are joys, and delights, and pleasures, and gratifications; where the objects of desire are attained."

The pleasures here referred to are most probably to be understood as of a sensual kind.⁴⁴³ Such at least is the prospect held out in the following passage of the Atharva-veda, iv. 34, 2 :⁴⁴⁴

A.V. iv. 34, 2. *Anasthāḥ pūtāḥ pavanena buddhāḥ tuchayaḥ tuchim api yanti lokam | naihām śīnam pradadhātī jātavedāḥ evargo loka bahu stroṇam eśām | 3. Viśṭāṇam odanaṁ ye pachanti nainān avartīḥ aśhate kadāchana | āste Yame upa yāti devān saṁ gandharvair madate somyebhiḥ | 4. Viśṭāṇam odanaṁ ye pachanti nainān Yamaḥ pari muṣṭhāti retaḥ | rathī ha bhūtvā rathayāne iyate pakṣī ha bhūtvā 'ti divaḥ sameti |* "Boneless,⁴⁴⁵ pure, cleansed by the wind, shining, they

⁴⁴³ Roth is, however, of a different opinion. He says (Journ. Amer. Orient. Soc. iii. 343) : "The place where these glorified ones are to live is heaven. In order to show that not merely an outer court of the divine dwellings is set apart for them, the highest heaven, the midst or innermost part of heaven, is expressly spoken of as their seat. This is their place of rest; and its divine splendour is not disfigured by any specification of particular beauties or enjoyments, such as those with which other religions have been wont to adorn the mansions of the blest . . . There they are happy: the language used to describe their condition is the same with which is denoted the most exalted felicity." He then quotes the verses of ix. 113, 7 ff. already adduced, and adds: "what . . . shall be the employment of the blest, in what sphere their activity shall expend itself; to this question ancient Hindn wisdom sought no answer. The words used in verse 11 of hymn ix. 113 to denote the gratifications of paradise, viz: *anandāḥ, modāḥ, pramudāḥ*, are employed in the Taittirīya Brāhmaṇa, ii. 4, 6, 5 f., to signify sexual enjoyment on earth (*prajāpatiḥ striyām yaśo muṣṭhāyor adadhāt sapam | kūmārya triptim ānandaṁ tasyāgne bhājyeya mā | modāḥ pramodāḥ ānando muṣṭhāyor nihītaḥ sapah | aṣṭiveva kūmārya tripyūni dakṣhiṇām prati-grahe*).

⁴⁴⁴ Compare S'atap. Br. x. 4, 4, 4. *Yad u ha vai evamev tapas tapyate ā maithu-nāt sarayam ha aya tat sarayam lokam abhisambhavantī |* "When a man, knowing this, practises austere fervour, he retains in heaven all his functions, even to that of sexual intercourse."

⁴⁴⁵ Though the connection is merely verbal, I quote here a passage from the Taitt. Sanh. vi. p. 10, of India Office MS., No. 1702: *Brahmavādīno vadanti kasmāt satyād anasthikena prajāḥ pravīyante 'sthanvatir jāyante iti | yad hiranyam ghrīte 'vadhāya juhoti tasmād anasthikena prajāḥ pravīyante 'sthanvatir jāyante |* "Those versed in sacred science ask on what principle it is that creatures are generated by a boneless substance, and yet are born with bones? It is because the sacrificer places gold in the fire when he casts into it his oblation, that creatures propagated by a boneless substance are born with bones."

go to a shining region; Agni⁴⁶⁵ does not consume their generative organ; in the celestial sphere they have abundance of sexual gratification.⁴⁶⁶ 3. Want never comes upon those who cook the viṣṭārin oblation. (Such a man) abides with Yama, goes to the gods, and lives in blessedness with the Gandharvas, the quaffers of soma. 4. Yama does not steal away the generative power of those who cook the viṣṭārin oblation. (Such a man) becomes lord of a chariot on which he is borne along; becoming winged, he soars beyond the sky." In that region the faithful are also promised ponds filled with clarified butter, honey, wine, milk, and curds (verse 6).⁴⁶⁷

It is clear, in fact, that in the Vedio ago the gods themselves were not regarded as possessing a purely spiritual nature, but as subject to the influence of various sensual appetites. We have formerly seen how constantly they are represented as delighting in the soma-juice, and in the exhilaration which it produced. Yama is described as carousing with the gods (R.V. x. 135, 1), the Ādityas as eating honey (A.V.

⁴⁶⁵ This, no doubt, alludes to the fire of the funeral pile.

⁴⁶⁶ Compare Mahābhārata, xii. 3657: *Varūpaśaṅga-sahasraṇi ś'ūram āyodhane hatam | tevarūpāṇā bhīdihāvanti "mama bhartā bhaved" iti* | "Thousands of handsome Apsarases run up in haste to the hero who has been slain in battle (exclaiming) 'be my husband.'" And again, v. 3667: *Abhīrūpām ime lokāḥ bhāṣanta hanta paigata | pūrṇāḥ gandharvakanyābhīḥ sarvakūma-duho 'kshayāḥ* | "Behold, these shining worlds belong to the fearless, filled with maidens of the Gandharvas, and yielding all kinds of enjoyments." In like manner, the Kāṭha Upanishad, i. 25, refers to the Apsarases: *Ye ye kūmāḥ durlabdhāḥ martya-loke sarvān kūmāṇāḥ chhandataḥ prārthayasa | imāḥ rūmāḥ sarathāḥ satūryāḥ na hi idṛidāḥ lambhanīyāḥ manusyaish | ābhīr mat-pratīdhiḥ parichūrayasa* | "Ask at thy will, says Yama to Nachiketas, all those pleasures which are difficult to be had in the world of mortals, those fair ones with their cars and instruments of music,—for such as they are not to be obtained by men; receive them from me, and allow thyself to be waited on by them." (The brief germ of this fine Upanishad, I may remark,—though the fact had been before noted by Professor Weber,—is to be found in the Taitt. Br. iii. 11, 8, 1-6). See also the Kaushtikī Upanishad, as translated by Weber, Ind. Stud. i. 398, and Cowell, Bibliotheca Ind. p. 147.

⁴⁶⁷ See the Śatap. Br. xiv. 7, 1, 32 ff. (= Bṛih. Ārany. Up. pp. 817 ff.), where it is said that the enjoyments of the Fathers are a hundred times greater than those of a man who lives in perfect prosperity, is the lord of others, and enjoys all human pleasures (*sa ye manushyūṇāṃ rūddhaḥ sampīdho bhavati anyeshām adhipatiḥ sarvair mānushyakaiḥ kāmāiḥ sampannatamaḥ sa manushyūṇāṃ paramaḥ ānandaḥ* | 23. *Atha ye śatam manushyūṇāṃ ānandāḥ sa pitṛiṇāṃ ekau ānandaḥ*). In the same way, the enjoyments of the Karmadevas, those beings who have attained the rank of gods by their merits, are a hundred times greater than those of the Fathers, and again the enjoyments of the gods by nature (*ājānadaḥ*) are a hundred times greater than those of the Karmadevas, etc.

xviii. 4, 3), and the Fathers as indulging in festivity or revelry (*sadhamaḍam madanti*) with Yama (R.V. x. 14, 10: compare A.V. xviii. 4, 10). Indra is said in R.V. iii. 53, 6 (see above, p. 81 f.) to have a handsome wife, and pleasure, in his house. In two verses of the A.V. xiv. 2, 31 f., the young bride is encouraged to ascend the nuptial couch, and become the mother of children, by the consideration that the gods had been the first to enter into the married state and indulge in carnal intercourse with their spouses (*a roha talpam sumanasyamānā iha prajāṁ janaya patye asmai* | 32. *Devāḥ agre samapadyanta patnīḥ samasprīṣanta tanvas tanūbhiḥ*). In A.V. iv. 37, 11 f., the Gandharvas, a class of gods, who are described as hairy, like dogs and monkeys, but as assuming a handsome appearance to seduce the affections of earthly females, are called upon to desist from this unbecoming practice, and not to interfere with mortals, as they had wives of their own, the Apsarases (*priyo dṛiṣe ita bhūteḥ gandharvaḥ sachate striyam* | *tam ito nāśayāmasi brahmaṇā vīryāvatā* | 12. *Jyāḍḥ id vo apsarasaḥ gandharvāḥ patayo yūyam* | *apa dhāvata amartyāḥ martyān mā sachadheam*). Compare verses 2-4 and 7 of the same hymn and A.V. xiv. 2, 35). If even the gods were imagined by the authors of these hymns to have such a decided element of carnality in their nature, it is scarcely to be supposed that these same poets, or their contemporaries, or immediate predecessors, should have risen to the conception of a purely spiritual heaven as the reward of a virtuous life upon earth.⁴⁰⁸

In one passage of the A.V. iii. 29, 3, immunity from taxation seems to

⁴⁰⁸ It may be objected that the texts which I have cited from the A.V. furnish no proof of the meaning of those in the Rig-veda, as the former collection is of later date than the latter. But (1) the hymns of the A.V. are probably not much posterior to those of the ninth and tenth books of the R.V., with which I have been dealing; and (2) the state of opinion reflected in the texts of the A.V. need not be supposed to have originated contemporaneously with its expression in these particular hymns, but was probably handed down from a previous period. We ought not to be too incredulous as to the early existence, in an elementary form, of ideas which appear at first sight to bear the character of a later age. Thus we find in the A.V. x. 8, 43, a reference to three qualities (*guṇas*) as enveloping the lotus with nine gates (*guṇḍarīkaṁ navadevāraṁ tribhīr yugebhīr āvṛitam*), and there is perhaps no reason to doubt that here the three *guṇas*, so well known in later cosmogonies, are referred to. *Rajas* and *tamas*, two of these qualities, are mentioned together, A.V. viii. 2, 1 (*rajas tamo mā upagāḥ*). The "name" and "form" (*nāma* and *rūpa*) celebrated by the Vedantists, are also alluded to in A.V. x. 2, 12, and xi. 7, 1 (*uchhīkṣhe nāma rūpāṁ cha*).

be held out as a boon to be anticipated in the next world. It is there said that the offerer of a black-footed sheep "ascends to the sky where no tribute is paid by the weak to the stronger" (*yo dadāti śitipādām aviṣṭa lokena sammitam | sa nākam abhyarohati yatra śuklo [śulkaḥ?] na kriyate abalena balyase*), and in verse 5 it is promised that a person of the same description shall "live for ever in the sun and moon" (*pradātā upa jīvati sūrya-māsavyor akṣitam*).

The virtues for which men are admitted to the realms of the blessed are thus described in hymn 154 of the tenth book of the R.V. 1. *Somaḥ ekobhyaḥ pavate ghrītam oke upāsate | yebhya madhu pradhāvati tāmi chid evāpi gachhatāt* ; 2. *Tapasā ye anādhriśhyās tapasā ye svar yayuḥ | tapo ye cakrīre mahas tāmi chid—* 3. *Ye yudhyante pradhāneshu śūrāso ye tanūtyajaḥ | ye vā sahasradakṣiṇās tān—* 4. *Ye chit pārve ritaśāpaḥ ritāvānaḥ ritāśridhaḥ | pitṛin tapasvato Yama tān—* 5. *Sahasranithāḥ kavayo ye gopāyanti sūryam | riśhin tapasvato Yama tapojān api gachhatāt* ; "Soma is purified for some ; others seek after clarified butter. Let him (the deceased) depart to those for whom the honied beverage flows. 2. Let him depart to those who, through rigorous abstraction (*tapas*), are invincible, who, through *tapas*, have gone to heaven ; to those who have performed great *tapas*. 3. Let him depart to the combatants in battles, to the heroes who have there sacrificed their lives, or to those who have bestowed thousands of largesses. 4. Let him depart, Yama, to those austere ancient Fathers who have practised and promoted sacred rites. 5. Let him depart, Yama, to those austere riśhis, born of rigorous abstraction, to those sages, skilled in a thousand sciences, who guard the sun."⁴⁰⁰ (Compare A.V. xix. 43, 1 ff.)

R.V. i. 125, 5, and x. 107, 2, which have been already quoted above, p. 285, also proclaim the rewards of liberality, a virtue which the Brāhmanas, who are its object, have always been forward to extol. (Compare also verse 8 of the hymn last referred to.)

The Fathers who have attained to the heavenly state are described as being objects of adoration to their descendants. They are said to be of different classes, upper, intermediate, and lower, or those who inhabit the heaven (or sky), the air, and the earth (R.V. x. 15, 1 ; A.V. xviii. 2, 49), while in the verse preceding the one last quoted (A.V. xviii. 2,

⁴⁰⁰ These verses form part of the funeral liturgy of the Brāhmanas. See Müller, on the funeral rites of the Brāhmanas, p. xi.

48), we are told that there are three heavens, of which the Fathers occupy the third or highest. Their different races are mentioned by name, viz., Angirases, Vairūpas, Navagvas, Atharvans, Bhṛigus, Vasishṭhas, etc. (R.V. x. 14, 4-6; x. 15, 8). Though not all known to their worshippers, they are known to Agni (x. 15, 13). Their descendants offer them worship and oblations (x. 15, 2, 9), supplicate their good will (x. 14, 6), deprecate their wrath on account of any offences which may have been committed against them (x. 15, 6), entreat them to hear, intercede for, and protect their votaries (x. 15, 5), and to bestow upon them opulence, long life, and offspring, (x. 15, 7, 11; A.V. xviii. 3, 14: *Parāyata pitarāḥ a cha yāta ayaṁ vo yajno madhunā samaktaḥ | datto asmadbhyam draviṇeḥa dhadrām rayiṁ cha naḥ sarvasitram dadhāta*; xviii. 4, 62: *Āyur asmadbhyam dadhataḥ prajāṁ cha rāyaḥ cha poshair abhi naḥ sachadhvam*). They are represented as thirsting for the libations prepared for them on earth (x. 15, 9); and they are invited to come with Yama, his father Vivasvat, and Agni, and feast with avidity, and to their hearts' content, on the sacrificial food (x. 14, 4, 5; x. 15, 9). They accordingly arrive in thousands, borne on the same car with Indra and the other gods, and range themselves in order on the sacrificial ground (x. 15, 10, 11).⁴⁷⁰ Wonderful powers are ascribed to them, as in Agni is prayed (A.V. xviii. 2, 28), to blow away the evil spirits who intrude into their hallowed society in the guise of friends. In R.V. x. 68, 11, it is said that "the Fathers have adorned the sky with stars, as a dark horse with golden ornaments, and have placed darkness in the night, and light in the day" (*abhi dyavaṁ na kṛīṇānāḥ āsvaṁ nakṣatrobhiḥ pitaro dyām apīmān*).

With these ideas compare those entertained by the Romans about the Manes (see Smith's Dictionary of Greek and Roman Biography and Mythology, s.v.), and the opinions of the unreformed Christian Churches about the powers and prerogatives of the saints.

The following texts refer indistinctly to some punishment (whether annihilation or some penal infliction) of the wicked:

R.V. iv. 5, 5: *Abhrātaro na yoshano vyantaḥ patiripo na janayo drevāḥ | pāpāsaḥ santo anṛtāḥ asatyāḥ idam padam ajanata gabhīram |*

⁴⁷⁰ Compare, on the offerings to the Pitris, Colebrooke's Essay on the Religious Ceremonies of the Hindus. *Mis. Essays*, i. 180 ff.

"This deep abyss has been produced (for those who), being sinners, false, untrue, go about like women without brothers, like wicked females hostile to their husbands."

R.V. vii. 104, 3: *Indrāsomā dushkṛito vavre antar anārambhāya tamasi praviḍhyatam | yathā nātaḥ punar ekaśchanodayad ityādi |* 17. *Pra yā jigāti khargaleva naktam upa druḥā tanvaṁ gāhamānā vavrān anantān aśa sū padishṭa ityādi |* "Indra and Soma, dash those malicious (Rakshases) into the abyss, into bottomless darkness, so that not even one of them may get out," etc. 17. "May that injurious Rākshasī, who goes about at night like an owl, concealing herself, fall into the bottomless abysses."

But these last texts form part of a hymn which refers to evil spirits.

R.V. ix. 73, 8: *Vidvān sa vidvā dhruvanā 'bhi paśyati avajushṭān vidhyati karte acratān |* "Knowing, he (Soma) beholds all worlds; he hurls the hated and irreligious into the abyss" (*karte*).

In x. 152, 4, Indra is prayed to consign to the lower darkness the man who injures his worshipper (*yo asmān abhi dāsati adharaṁ gamayā tamaḥ*: compare A.V. i. 21, 2); and in A.V. viii. 2, 24, the nethermost darkness is mentioned (*na vai tatra mriyante no ganti adhamāṁ tamaḥ*), "They do not die there, nor go to the nethermost darkness." See also A.v. ix. 2, 4, 9, 10, and 17; x. 3, 9; xii. 3, 49; xiii. 1, 32, where similar phrases occur (associated in one place, x. 3, 9, with *asūrttam rajas*, the distant (?) atmosphere); and R.V. x. 103, 12, and A.V. xviii. 3, 3, where the expression *andham tamas*, "blind darkness," is found.⁴¹ But it is not clear that in these passages the words denote a place of punishment. In A.V. v. 30, 11, it is said to a sick man: *udehi mṛityor gambhīrāt kṛishṇāch chit tamasas pari |* "Rise up from deep death, even from the black darkness." In A.V. viii. 1, 10, *tamas* is used by itself, apparently for the state of the dead; and in A.V. viii. 2, 2, "the light of the living" (*jīvaṭām jyotiḥ*) is mentioned. In the preceding verse, 1, *rajas* and *tamas* are joined: "do not depart to the atmosphere and darkness" (*rajas tamo mopaḡāḥ mā pra moshṭhāḥ*). In A.V. xii. 4, 36, however, the adjective form of the ordinary word for hell (*nāraka loka*) occurs; and that region is threatened as the future abode of the man whose offence is there specified (*athāhur nārakaṁ lokaṁ nirundhānasya yāchitām*).

⁴¹ Manu, viii. 94, connects *andham tamas* with hell, saying that a lying witness goes to hell in "blind darkness."

In the following passages of the Mahābhārata (xii. 6969 f.) hell and darkness (*tamas*) are identified: *Anṛitaṁ tamaso rūpaṁ tamasā niyate hy adhaḥ | tamo-grastāḥ na pāyanti prakāśaṁ tamasā vṛitāḥ* | 6970. *Svargaḥ prakāśaḥ ity āhur narakāṁ tamaḥ eva cha* | "Falsehood is the embodiment of darkness (*tamas*): by darkness a man is carried downwards. Those who are seized by darkness, being enveloped in darkness, do not see the light. Heaven they say is light (*prakāśa*), and hell is darkness (*tamas*)."⁴⁷³

In one of the passages which have been quoted above (x. 16, 4) the "unborn part" of man is spoken of as being conveyed by Agni to "the world of the righteous." It will be observed that the word here employed is different from *ātman*, the term which at a later period was invariably used to denote the immaterial soul; and that this same word *ātman* occurs in the preceding verse in the sense of breath, as we must infer from the fact of its being bidden to mingle with the wind, the element to which it is akin. In some other passages of the Rig-veda we find the word *manas* employed for the soul, or the living principle which exists after death. Thus in x. 58, 1, it is said: *Yat te Yamaṁ Vaivasvatam mano jāgāma dūrakam | tat te āvarttayāmasi iha kṣayāya jīvaṁ* | "Thy soul, which has gone afar to Yama Vaivasvata, we bring back hither to dwell and to live." In the verses which follow, the soul is said to be brought back from a great many other places, the heaven, the earth, the four quarters of the sky, the ocean, the waters, the planets, the sun, the dawn, the past, the future, etc. And again in x. 60, 10, we find the same word employed: *Yamād ahaṁ Vaivasvatāt Subandhor manaḥ ābharam | jīvātave na mṛityave atho ariṣṭatātaye* | "I have brought the soul of Subandhu that it may live and not die, but be secure." Compare A.V. v. 3, 6, 13; vi. 53, 2; viii. 1, 3; viii. 2, 3; and Vāj. Sanh. iii. 53-56. *Ātman* is, however, used in some parts of the Rig-veda for the animating principle, as where the sun is called the soul of all things moving and stationary (i. 115, 1), or where Soma is called the soul of sacrifice (ix. 2, 10; ix. 6, 8), and of Indra (ix. 85, 3).

⁴⁷³ Compare Viṣṇu Purāṇa, ii. 6, 40: "Heaven is that which delights the mind; hell is that which gives it pain; hence, vice is called hell; virtue is called heaven" (*manas-pṛīti-karaḥ svargo narakas tad-viparyayaḥ | narakas-svargo-saṁjñas vai pāpa-puṇyas dvijottama*).

(6) *Quotations from later works regarding a future existence.*

I shall now adduce some passages from other Indian works of a later date, such as the Śatapatha Brāhmaṇa, the epic poems, and the Purāṇas, to show how far the opinions which their authors entertained coincide with those representations of a future life which I have extracted from the Rig-, Yajur-, and Atharva-vedas.

In the 9th vol. of the Journal of the German Oriental Society (pp. 237 ff.) Professor Weber has communicated a legend from the Śatapatha Brāhmaṇa, on penal retribution after death, to which he has prefixed some interesting remarks on the history of Indian opinion regarding the vanity of personal existence, and the desire to escape from the perpetual cycle of births to which that opinion conducts. He remarks that, owing to the fragmentary nature of the surviving documents of Indian literature, we are not yet in a position to trace with any distinctness the rise and growth of the doctrine of transmigration; though he considers it to admit of no doubt that the tenet in question was gradually developed in India itself, and not introduced from any foreign country. (See Professor Benfey's remarks on this subject in his *Orient und Occident*, vol. iii. pp. 169 f.) In the hymns of the Rig-veda, Prof. Weber goes on to observe, there is no trace discoverable of the metempsychosis, or of any disgust with personal existence. On the contrary, they manifest a cheerful enjoyment of life, and the most earnest desire for its prolongation in this world, as well as its continuation in the next. "So too," Professor Weber proceeds, "in the Brāhmaṇas, immortality, or at least longevity, is promised to those who rightly understand and practise the rites of sacrifice, while those who are deficient in this respect depart before their natural term of life (*purā ha āyushaḥ*)⁴³ to the next world, where they are weighed in a balance (xi. 2, 7, 33)⁴⁴ and receive good or evil according to

⁴³ Compare R.V. x. 37, 6: *bhadrāṃ jīvanto jaraṅgām adīmahī*; Ś'atap. Br. xi. 8, 3, 6: *sarvaṃ āyur eti ā ha eva jarāyai jīvati*; Ś'atap. Br. x. 4, 3, 1, where the expression *purā jaraṇaḥ* is found; as it is also in R.V. viii. 56, 20, and A.V. v. 30, 17; x. 2, 30; xi. 3, 56. *Purā ha āyusho mriyate* occurs in Ś'atap. Br. ii. 1, 4, 9: *na purā āyushaḥ evakāmi pryaṇt* in x. 2, 6, 7; and *sarvaṃ āyur eti* in x. 2, 6, 19. See also Taitt. Saṃh. iii. 2, 1, 2. Compare Psalm lv. 24: "Bloody and deceitful men shall not live out half their days;" Psalm cii. 25, and Jeremiah xvii. 11.

⁴⁴ The passage (xi. 2, 7, 33) to which Weber has referred runs as follows: *atha ha eṣā eva tulā yad dakṣhiṇo vedyantaḥ | sa yat sādhu karoti tad antarvedī atha*

their deeds. The more sacrifices any one has offered, the more ethereal is the body he obtains, or, as the Brāhmaṇa expresses it (x. 1, 5, 4),⁴⁷³ the more rarely does he need to eat. In other passages, again (iv. 6, 1, 1: xi. 1, 8, 6; xii. 8, 3, 31),⁴⁷⁴ it is promised as the highest reward, that the pious man shall be born in the next world with his entire body (*sarvatanūr eva sāṅgaḥ*). Here the high estimation of

yad asādhu tad bahirvedi tasmād dakṣhiṇaṁ vedyantam adhisprīṣya eva ārita | tuḷ-yām ha vai amuṣmin loke ādadhati | yatarad yamyati tad anveshyati yadi sādhu vā asādhu vā iti | atha yaḥ evaṁ veda asmin ha eva loke tuḷam ārohati | ati amuṣmin loke tuḷādānam muchyate sādhuḥkṛityā ha eva asya yachhati na pāpakṛityā | "For in the next world they place (his good and evil deeds) in a balance. Whichever of the two shall outweigh (the other), that he shall follow, whether it be good or evil. Now, whosoever knows this places himself in the balance in this world, and is freed from being weighed in the next world; it is by good deeds and not by bad that (his scale) outweighs."

⁴⁷³ x. 1, 5, 4: *Attha ato yajneṣṭryyāṇāṁ eva | sāyam prātar ha vai amuṣmin loke agnihotra-hud aīnāti tūvati ha tasmin yajne ūrg ardhamaśe ardhamaśe daśapūrṇa-māsa-yājī chaturviṣṭu chaturviṣṭu māseṣu chāturmāsyā-yājī śaṣṭu śaṣṭu pañcandha-yājī saṁvatsare saṁvatsare somayājī īate īate saṁvatsareṣu agnicit kāmam aīnāti kāmam na | tad ha etad yāvat īatam saṁvatsarūḥ tavad amṛitam anantam aparyan-tam | sa yo ha etad evaṁ veda evaṁ ha eva asya etad amṛitam anantam aparyantam dhavati | tasya yad api śhikayā eva upahanyāt tad eva asya amṛitam anantam aparyantam dhavati |* "Then as regards the powers of the sacrifices. In the next world the offerer of an Agnihotra eats morning and evening. So much nourishment resides in that sacrifice. The performer of the Darśapūrṇamāsa sacrifice eats every fortnight, the performer of the Chāturmāsyā every four months, the performer of the Pañcandha every six months, the offerer of the Soma every year, whilst the kindler of fire eats every hundred years, or abstains at his pleasure. This means, that during this period of a hundred years he enjoys an immortal, unending, and unlimited life. He who so knows this enjoys in the same way this immortal, unending, and unlimited existence. Whatever part of him is separated, even as if by a straw, becomes immortal, unending, and unlimited."

⁴⁷⁴ iv. 6, 1, 1: *So ha sarvatanūr eva yajamāno 'muṣmin loke sambhāvati |* "This sacrificer is born with his whole body (*sarvatanūḥ*) in the next world." xi. 1, 8, 6: *Eha ha vai yajamānasya amuṣmin loke atmaḥ dhavati yad yajnaḥ | sa ha sarvatanūr eva yajamāno amuṣmin loke sambhāvati yaḥ evaṁ vidvān niśkrītyā yajate |* "This sacrifice becomes in the next world the soul of the sacrificer. The sacrificer who, knowing this, sacrifices with an expiation, is born with his whole body in the next world." xii. 8, 3, 31: *Pro eva vai eṣa lokūṣi cha devatūḥ cha vidati yaḥ sautrāmanyaḥ 'bhī-śhichyate | tad etad acūtarām ātmānam upahanyate tatāḥ kṛitmaḥ eva sarvatanūḥ sāṅgaḥ sambhāvati |* "He who is consecrated by the Sautrāmanī enters the world, and among the gods. He then . . . and is born entire, with his whole body and limbs." In the A.V. xi. 3, 32, and 49, it is said: *Eha vai odanaḥ sarvāṅgaḥ sarva-paruḥ sarvatanūḥ | sarvāṅgaḥ eva sarvaparuḥ sarvatanūḥ sambhāvati yaḥ evaṁ veda |* "This odana (boiled rice) is complete in its limbs, joints, and body. He who knows this is born complete in limbs, joints, and body."

individual existence culminates, and a purely personal immortality is involved. It is evidently in connection with this that the loss of a dead man's bones is regarded by his friends as disgraceful, as the severest punishment of arrogance (xi. 6, 3, 11; xiv. 6, 9, 28);⁴⁷⁷ since, according to the custom prescribed by the Sūtras, the bones should be collected after cremation.

[The following passage from the same work (x. 4, 3, 9,) is not inconsistent with the above view. According to the story, the gods become immortal without parting with their bodies; and although men were not to enjoy immortality without "shuffling off their mortal coil," a subsequent resumption of their bodies in a glorified state is not thereby excluded: 9. *Sa mṛityur devān abravīd "Atha eva sarve manushyāḥ amṛitāḥ bhaviṣhyanti atha ko mahyam bhūgo bhaviṣhyati" iti | te ha āchur "na atoḥ 'paraḥ kaśchana saha śarīreṇa amṛito 'eā yadā eva tvam etam bhūgaṁ harāsi | atha cyāvṛitya śarīreṇa amṛito 'eā vidyayā vā karmaṇā vā" iti | yad vai tad abruvan "vidyayā vā karmaṇā vā" iti | eā ha eva eā vidyā yad Agnir etad u ha eva tat karma yad Agniḥ | 10. Te ye evaṁ etad vidur ye vā etat karma kurvate mṛitvā punaḥ sambhavantī | te sambhavantā eva amṛitatvam abhisambhavantī | atha ye evaṁ na vidur ye vā etat karma na kurvate mṛitvā punaḥ sambhavantī te tasya eva annam punaḥ punar bhavanti |*

"Death said to the gods (who had become immortal by performing certain rites), 'in the very same way all men (also) shall become immortal; then what portion will remain for me?' The gods replied,

⁴⁷⁷ xi. 6, 3, 11: *Sa ha uvācha "anātiprasnyām mā devatām atyapṛākṣhīḥ purā-itithyai marishyasi na te asthīni dhana gṛhān prāpyanti" iti | sa ha itathaiva mamāra | tasya ha apy anyad manyamānāḥ parimoshīṇo asthīny apajāhruḥ | tasmād na upavādī syāt |* "Do not scrutinize too far the deity which ought not to be too far scrutinized. Then shalt die before such a time; not even thy bones shall reach thy home. So he died; and robbers carried off his bones, taking them for something else. Wherefore let no man be contentious." xiv. 6, 9, 28 (= Brihad Āraṇyaka Upanishad. iii. 9, 26; p. 210 f. of Roer's English translation): *Tam teṁ anpāśīha-dam puruṣam pṛichhāmi tam ched me na visakṣyasi mūrdhā te vipatiṣhyati" iti | tam ha S'ūkalya na mene | tasya ha mūrdhā vipapāta | tasya ha apy anyad manyamānāḥ parimoshīṇo asthīny apajāhruḥ |* "I ask thee regarding this Puruṣa of the Upanishads. If thou shalt not explain him to me, thy head shall fall off. S'ūkalya did not understand this Puruṣa. So his head fell off; and robbers carried off his bones, taking them for something else." (Compare 1 Kings xiii. 22, and Jeremiah viii. 1, 2). See also the story of Atyaśhas Āruṇi and Plakṣha Dayyūmpāti in Taitt. Br. iii. 10, 9, 3-5.

'Henceforward no other being shall become immortal with his body, when thou shalt have seized that part (the body).'⁴⁷⁸ Now, every one who is to become immortal through knowledge, or by work, shall become immortal after parting with his body.' This which they said, 'by knowledge or by work,' means that knowledge which is Agni, that work which is Agni. 10. Those who so know this, or who perform this rite, are born again after death; and by being so born, they attain immortality. Whilst those who do not so know, or who do not perform this rite, are indeed born again after death, but become again and again his (death's) food." See the 4th vol. of this Work, pp. 48 ff., where this passage is given with its context.]

Professor Weber proceeds: "But whereas, in the oldest times, immortality in the abodes of the blessed, where milk and honey flow (xi. 5, 6, 4)⁴⁷⁹ is regarded as the reward of virtue or wisdom, whilst the sinner or the fool is, after a short life, doomed to the annihilation of his personal existence, the doctrine of the Brāhmaṇas is that after death all are born again in the next world, where they are recompensed according to their deeds, the good being rewarded, and the wicked punished (vi. 2, 2, 27; x. 6, 3, 1; xi. 7, 2, 23)."⁴⁸⁰

⁴⁷⁸ It appears, however, from the Taitt. S. vi. (p. 67a of the Indian Office MS.), that men were also conceived of as getting to heaven without dying. *Brahmaṇsādino vadanti* "kim tad yajne yajamānaḥ kurute yena jīvan sūvargam lokam eti" iti | *jīva-grahe vai eṣa yad adbhya 'nabhihutaśya grihṇāti | jīvantam eva enam sūvargam lokam gamayati* | "Men versed in sacred science say 'What does the sacrificer perform in the sacrifice by which he ascends to heaven alive?' This adabhya libation is an offering of the living [Soma, i.e. of the plant uncrushed, according to Böttlingk and Roth, s.v. *jīvagraha*]; (the priest) offers this without pouring it out; and conveys the worshipper alive to heaven."

⁴⁷⁹ xi. 5, 6, 3 f. (See the 3rd vol. of this work, where this passage is cited in the original with its context): "Study of the Vedas is the Brahma-sacrifice. . . . The man who, knowing this, daily practises the study of the Vedas, conquers thrice as vast a region—and that, too, undecaying—as the region which he conquers who bestows this whole earth filled with wealth. Wherefore study of the Vedas is to be practised. 4. Verses of the Rik. are oblations of milk to the gods. He who, knowing this, daily studies the Rig-veda, does in fact satisfy the gods with oblations of milk; and they, when satisfied, satisfy him with prosperity, with breath, with generative power, with completeness in his being, with all excellent possessions. (Compare S'atap. Br. xi. 5, 7, 6, and A.V. iv. 34, 6, 7.)

⁴⁸⁰ vi. 2, 2, 27: *Tasmād ākūṣ kṛtām lokam puruṣo 'bhi jūyate* | "Hence they say that a man is born into the world which he has made." x. 6, 3, 1: *Attha khalu kratumayo 'yam puruṣaḥ | sa yāvatkratur ayam asmāḥ lokāt prāsti evāmkratur ha anuṃ lokam pretya abhisambhavati* | "Now truly this man is composed of

[The Satapatha Brāhmaṇa, however, also expresses the conception of a higher state than that of desire and gratification, in a passage (x. 5, 4, 15) where it is said: 15. *So 'sya esha sarvasya antam eva ātmā | sa esha sarvāśm apām madhye | sa esha sarvaiḥ kāmāḥ sampannaḥ | āpo vai sarve kāmāḥ | sa esha akāmāḥ sarvakāmo na hy etaṁ kasyachana kāmāḥ |* 16. *Tad esha śloko bhavati "vidyayā tad āroṇanti yatra kāmāḥ parāgatāḥ | na tatra dakṣiṇāḥ ganti nāvidvāṃśaś tapasvinaḥ" iti | na ha eva taṁ lokam dakṣiṇābhir na tapasā 'nevaṁvid ānute | evaṁvidāḥ ha eva sa lokāḥ |*

"This soul is the end of all this. It abides in the midst of all the waters. It is supplied with all objects of desire. For the waters are all the objects of desire."⁴²¹ This (soul) is free from desire, and (yet) possesses all the objects of desire, for it desires nothing. 15. On this subject there is this verse: 'By knowledge men ascend to that condition in which desires have passed away. Thither gifts do not reach, nor austere devotees who are destitute of knowledge.'⁴²² For a person who does not possess this knowledge does not attain that world by gifts or by rigorous abstraction. It pertains only to those who have such knowledge."⁴²³

sacrifice. So many sacrifices as he has performed when he departs from this world, with so many is he born in the other world after his death."

⁴²¹ Compare Taitt. Br. iii. 12, 2, 6: *Āpo vai sarve kāmāḥ śritaḥ |* "In the waters all objects of desire are contained."

⁴²² This verse is quoted in S'ankara's Commentary on the Brahma Sūtras, pp. 911 and 962, of the edit. in Bibl. Ind.

⁴²³ In another passage a curious contrast is drawn between two different kinds of sacrificers, the *ātmayājīn* and the *devayājīn*, S'tap. Br. xi. 2, 6, 13: *ātmayājī īreyān | devayājī ity ātmayājī iti ha brūyāt | sa ha vai ātmayājī yo veda "idam me anena angam samakriyate idam me anena angam upadhīyate" iti | sa yathā 'his teacho nirmuehyeta evam amād martyāt śarīrāt pāpmano nirmuehyate sa pūṁsyo yajur-mayaḥ sūtamayaḥ āhutamayaḥ svargaṁ lokam abhi samdhavati | aha ha sa devayājī yo veda devān eva aham idam yajē devān samarpayāmi iti sa yathā īreyas pūriyān baliṁ hared vaiśyo vā rājyo baliṁ hared evam sa sa ha na tāvantaṁ lokam jayati yāvantaṁ itaraḥ |* "He who sacrifices to himself is superior. A man should say, 'There is a worshipper who sacrifices to the gods,' and 'another who sacrifices to himself.' He who understands that by such and such [a rite] such and such a one of his members is rectified, and that by such and such another rite such and such another of his members is restored,—he is the person who sacrifices to himself; he is freed from this mortal body, from sin (or misery), as a serpent is freed from its worn-out skin, and acquiring the nature of the Rik, Yajush, and Sāman, and of Sacrifice, he attains to heaven. 2. On the other hand, he who understands that with such and such an oblation he worships the gods, and offers it up to them, is like an inferior

Professor Weber adds in a note: "According to a very ancient conception, the soul, after being breathed forth from the body, ascends to the abodes of the blessed on the wings of the air, of the wind (*Ἐρμείας ψυχοπομπός*),⁴⁴² having itself been changed into an aerial form. With this is connected the later idea of the resolution of the senses of the dying into fire, sun, moon, wind, and the regions of the sky⁴⁴³ (x. 3, 3, 8; xiv. 6, 2, 13), and the still more modern and systematic notion of their being resolved into the five elements. In one place (i. 9, 3, 10)⁴⁴⁴ I find the idea that the rays of the sun are themselves the pious

who presents tribute to a superior, or as a Vaisya brings tribute to a king; and he does not conquer for himself so great a world as the other does." Professor Aufrecht inclines to think that there is no such difference between the sense of *ātmayājñin* here and in Mann, xii. 91, as is indicated in the Lexicon of Messrs. Böhtlingk and Roth, and that in the passage before us *ātman* must be taken in the Vedantic sense, and the compound explained to mean "he who sacrifices in himself, that is, in his own individuality, as an integral part of the universal soul," quoting Kullūka on Mann, xii. 91, in proof of this sense. He also refers to Satap. Br. x. 3, 2, 13 (*kiṃ cchandaḥ kṛ devatā ūnātirikṭāni iti | nyūnākṣharā cchandaḥ āpo devatā ūnātirikṭāni | vā eṣā ātmanidyā eva | etanmayo ha etāḥ devatāḥ etam ātmānam abhivam-bhavati*), which I translate: "What the metre, what deity are the things which are defective or superfluous? The *nyūnākṣharā* (metre with deficient syllables) is the metre; the waters are the deity representing the things which are defective or superfluous. This is the knowledge of soul. He who is composed of this attains to these deities, to this soul." Here the knowledge of soul in the Vedantic sense may be referred to. But in the previous passage the *ātmayājñin* is represented, not as attaining to soul, but to heaven, a destination which he who has a knowledge of soul in the Vedantic sense no longer desires.

⁴⁴² Compare A.V. xviii. 2, 21 f., quoted above.

⁴⁴³ x. 3, 3, 8: *Sa yadā evaṃvid asmād lokāt praiti vācā eva Agniḥ apyeti chakṣuṣhā Ṍdityam manasā Chandram īrotreṇa Dīśaḥ prāṇena Vāyum | sa etānmayāḥ eva bhūtvā etāṃ devatānām yām yām kūmayate sā bhūtvā ilayati* | "Whoever departs from this world knowing this goes with his voice to fire (Agni), with his eye to the sun (Āditya; compare R.V. x. 16, 3, quoted above), with his mind (manas) to the moon, with his ear to the regions, with his breath (prāṇa) to the wind (Vāyu; compare R.V. x. 16, 3). Having attained the nature of these, and become any one of these deities that he desires, he rests." xiv. 6, 2, 13 (= Bṛh. Arany. Up. p. 642 f.): *Yatra aya puruṣasya mṛitasya agniḥ vā apyeti vātam prāṇas chakṣur ādityam manasā chandram dīśaḥ īrotram grithivīm īariram ākāśam ātmā eṣadhīr lomāni vanaspatīm keśāḥ apu lohitam cha ratāḥ cha nidhiyate kva ayaṃ tadā puruṣo bhavati* | "When the voice of the departed soul goes to fire, his breath to the wind, his eye to the sun, his mind to the moon, his hearing to the regions, his body to the earth, his soul to the ether, the hairs of his body to the plants, the hairs of his head to the trees, his blood and his seminal fluid to the waters,—where then is this spirit?"

⁴⁴⁴ i. 9, 3, 10: *Yā eṣa tapati tasya ye rāśmayas te suṛitāḥ | atha yat param bhāḥ Prajāpatir vā sargo vā lokāḥ* | "The rays of him who shines (the sun) are the pious. The light which is above is Prajāpati, or the heavenly world."

(*sukṛitas*); and in another (vi. 5, 4, 8)⁴⁶⁷ the conception that the stars are the lights of the righteous who go to heaven. With this the similar statement in the *Indralokāgamana* may be compared."

The following are some other passages of the *Brāhmaṇas* (not cited by Professor Weber) regarding future rewards. In the *Satap. Br.* xi. 6, 2, 2, 3, it is said: "He who sacrifices thus obtains perpetual prosperity and renown, and conquers for himself an union⁴⁶⁸ with these two gods (*Āditya* and *Agni*), and an abode in the same sphere." (See the original passages with the context in the 1st vol. of this Work, pp. 426 ff.) In the same work (ii. 6, 4, 8) it is said that those who offer particular sacrifices become *Agni*, *Varuṇa*, or *Indra*, and attain to union, and to the same spheres, with those gods respectively (*sa yad vaiśvadevena yajate Agnir eva tarhi bhavaty Agner eva sūyujyām salokātām jayati | atha yad Varuṇapraghāsair yajate Varuṇaḥ eva tarhi bhavati ityādi*). And in the same way the *Taittiriya Brāhmaṇa*, iii. 10, 11, 6 f., states that the possessors of particular kinds of knowledge attain to union with *Āditya* (the Sun), and to union, and to the same spheres, with *Agni*, with *Vāyu*, with *Indra*, with *Bṛhaspati*, with *Prajāpati*, and with *Brahmā*. In the same work, iii. 10, 9, 11, mention is made of a certain sage who, through his knowledge, became a golden swan, went to heaven, and attained to union with the sun (*Ahino ha Āsvatthyaḥ sāvitrām vidānchakāra | 11. Sa ha haṁso hiraṇmayo bhūtvā svargam lokam iyāya ādityasya sūyujyam*). The *Satap.*

⁴⁶⁷ vi. 5, 4, 8: *Ye hi janāḥ puṇyakṛitāḥ svargam lokam yanti teshām etāni jyo-tīmāhi* | "These (the stars) are the lights of the practisers of holy acts who go to heaven." The passage of the *Indralokāgamana* (Mbh. iii. 1745 ff.), referred to by Professor Weber, is as follows: *Na tatra sūryaḥ somo vā dyotate nacha pācakaḥ | 1746. Svayaira prabhayā tatra dyotante puṇyalabdhayā | tārūrūpāṇi yānīha drīṣyante dyutimanti vai | 1747. Dipavad viprakṛiṣṭatvāt tanūni sumahānty api | tāni tatra prabhāsvanti rūpavanti eha Pāṇḍavaḥ | 1748. Dadarśa sveshu dhishnyeshu dipavanti arayā 'rchisāḥ | tatra rūparashayaḥ siddhāḥ virāṣcha nihatāḥ yudhi | 1751. Eto sukṛitinaḥ pārtha sveshu dhishnyesho avasthitāḥ | 1752. Yān drīṣṭvān asi vibho tārūrūpāṇi bhūtale* | "The sun shines not there (in *Indra's* heaven), nor the moon, nor fire. There the righteous shine by their own light, acquired by their own virtue. *Arjuna* beheld there, shining in their own spheres, luminous and beautiful, those bright forms of the stars which, when seen from the earth, appear from distance to be as small as lamps, although they are very vast." "These," as *Arjuna's* conductor explained to him, "were the righteous occupying their own spheres, whom, when on earth, he had seen in the sky in the form of stars."

⁴⁶⁸ The word *sūyujya*, "close union," here used, seems to prepare the way for *laya* and *mukti*, "dissolution," or "absorption," into the supreme spirit.

Br. xi. 4, 4, 1, also speaks of union with Brahmā: *Shad vai Brahmaṇo dvāraḥ Agnir Vāyur Āpaś Chandramāḥ Vidyud Ādityaḥ* | 21. *Sa yaḥ upadagdhena havishā yajate Agninā sa ha Brahmaṇo dvāreṇa pratipadyate* | *so 'gninā Brahmaṇo dvāreṇa pratipadya Brahmaṇaḥ sāyujyaṁ salokatām jayati* | "There are six doors to Brahma, viz., Agni, Vāyu, the Waters, the Moon, Lightning, the Sun. 2. He who sacrifices with a burnt offering, arrives by Agni, as the door to Brahmā; and having so arrived, he attains to a union with Brahmā, and abides in the same sphere with him." In A.V. xix. 7, 1, 1, a Brahmalo-ka is mentioned. [For the Puranic idea of the world of Brahma, see Wilson's Vishnu Purana, 4to. ed., p. 48, note 3, and p. 213, note 3 (or, for the first of these passages, Professor Hall's 8vo. ed., vol. i. p. 98), and for the second, vol. ii. p. 228, of the same edition.]

In the Satap. Br. xi. 5, 6, 9, it is declared that a man who reads the Vedas in a particular manner is "freed from dying again, and attains to a sameness of nature with Brahmā (*Brahmaṇaḥ sātmatām*). Even if he cannot read with much power, let him read one sentence relating to the gods." (See the original passage with the context in the 3rd vol. of this Work, pp. 18 ff.)

The following curious passage is from the Aitareya Brāhmaṇa, iii. 44: *Sa vai eṣa na kadāchana astam eti na udeti* | *taṁ yad astam eti iti manyante ahaṇ eva tad antam itvā atha ātmānaṁ viparyasyate rātrim eva avastāt kurute ahaṇ parastāt* | *atha yad enam prātar udeti iti manyante rātrir eva tad antam itvā atha ātmānam viparyasyate ahar eva avastāt kurute rātrim parastāt* | *sa vai eṣa na kadāchana nimrochati* | *na ha vai kadāchana nimrochati etasya ha sāyujyaṁ sarūpatām salokatām ānute yaḥ evaṁ veda yaḥ evaṁ veda* |

"The Sun neither ever sets or rises. When people think he sets he (only) turns himself round, after reaching the end of the day, and makes night below and day above. Then when people think he rises in the morning he (only) turns himself round after reaching the end of the night, and makes day below and night above. In truth, he never sets. The man who knows this, that the sun never sets, enjoys union and sameness of nature with him, and abides in the same sphere." ⁴⁰²

⁴⁰² See Prof. Haug's Aitareya Brāhmaṇa, ii. p. 242. I differ from that scholar in translating *parastāt*, "above," and not "on the other side." Compare Ind. Stud. ix. p. 278. See also Vishnu Purāṇa, ii. 8; p. 241 of Dr. Hall's edition of Wilson's Translation, vol. ii.

In another passage (ii. 17) the same work declares how far heaven is from earth: *Sahasram anūchyāṁ svargakāṁsya | sahasrāśvīns va: itaḥ svargo lokāḥ* | "He who desires heaven should repeat a thousand (verses). For the heavenly world is distant from hence a thousand days' journey on horseback."

In the Śatap. Br. vi. 6, 2, 4, it is said that the door of heaven (*svarga-loka*) is situated in the north-eastern regions (*yad u eva udāṇ prām tishṭhan | etasyām ha diśi svargasya lokasya dvāram*), while that by which the heaven of the Fathers is entered, lies to the south-east (*prācīnā cha dakṣiṇāṁ cha | etasyām ha diśi pitṛilokasya dvāram*, *ibid.* xiii. 8, 1, 5).⁴⁹⁰

In the legend on future retribution, quoted by Weber, as above stated, from the same Brāhmaṇa (xi. 6, 1, 1 ff.) it is related that Bṛiḡu, the son of Varuṇa, visited, by his father's command, the four points of the compass, where he saw men being cut into pieces and eaten by other men, who, when questioned by Bṛiḡu, declared that they were revenging on their victims the treatment which they had received at their hands in the other world (on earth). These victims are allegorically explained in the Brāhmaṇa as representing the trees, animals, plants, and waters employed in sacrifice. But Professor Weber is of opinion that the story is an old popular legend regarding the penal retribution executed by the former sufferers themselves on those who had oppressed them while on earth, and that the narrative had been appropriated by the priests and introduced into the Brāhmaṇa to relieve the monotony of its tedious disquisitions, and explained in the manner I have stated.

I return to Professor Weber's discussion of the doctrine of the Brāhmaṇas regarding a future state.

"The Brāhmaṇas, however," he continues, "are not explicit in regard to the duration of these rewards and punishments; and it is here that we have to seek the origin of the doctrine of transmigration. To men of the mild disposition and reflective spirit of the Indians, it would not appear that reward and punishment could be eternal. They would conceive that it must be possible by atonement and purification to become absolved from the punishment of the sins committed in this

⁴⁹⁰ See Weber, in the *Journal of the German Oriental Society*, ix. 243, 308.

short life. And in the same way they could not imagine that the reward of virtues practised during the same brief period could continue for ever. The dogma of transmigration answered plainly to both of these suppositions, though in another respect it could scarcely do so; for where was either a beginning or an end to be sought? The spirit of inquiry sought to escape from this dilemma by systematic refinements (*sonderung*), but only became more hopelessly entangled; and at length it was only extricated by cutting the knot, by succumbing to the influence of the aspiration after complete redemption from the bondage of the world, and of individual existence; so that that destiny, which was in earlier times regarded as the greatest punishment, was now recognized as the highest reward. This mode of cutting the knot is the work of Buddha and Buddhism; and the best proof that the fundamental substance of the Brāhmaṇas is pre-Buddhist is (apart from all other evidence) to be found in this, that they do not recognize the existence of the dilemma in question, that they know nothing of the contempt of life to which we have alluded, but rather express with directness and naïveté a fresh and genuine love of existence, and a yearning after immortality. It is only some passages of the Bṛihadāraṇyaka and of the Chhāndogya Upanishad, which form an exception to this assertion; and on that account they must be held evidently to belong to the period immediately preceding Buddha's appearance, or even to that which followed it."

It does not quite agree with the conclusion here announced that the passage I have quoted above from the Satapatha Brāhmaṇa, xi. 5, 6, 9, appears to speak of union with Brahma;—unless Brahmā, and not Brahma, is meant, and unless the word *sātmata* is to be understood in some other sense than the later one of absorption into his essence.

Though Indra, Varuṇa, and other gods are represented in the Mahābhārata and Purāṇas as leading a sensual and immoral life,⁴⁹¹ and though the Apsarasas, or celestial nymphs, are expressly declared to be courtezans,⁴⁹² form the subject of most voluptuous descriptions,⁴⁹³ and are

⁴⁹¹ See the 4th vol. of this Work, p. 41.

⁴⁹² Ibid. p. 294; and Rāmāyaṇa, i. 45, 35 (ed. Schlegel), and i. 46, 2 (Gorresio).

⁴⁹³ See Mahābhārata, iii. 1821 ff.; Rāmāyaṇa, Uttara Kāṇḍa, xvi. 16 ff. (Bombay ed.).

represented as being sent by the gods from time to time to seduce austere sages into unchastity, and are promised, as we have already seen, as the companions of warriors in a future life,—yet the pictures drawn of paradise in those works are not always of such a gross character. In the account of the highest stage of heavenly blessedness contained in the Mahābhārata, iii. 15441 ff., there is no promise of any sensual gratification held out. It appears (vv. 15407–15487) that a sage named Mudgala had lived a life of poverty, piety, and self-restraint, offering hospitality to thousands of Brahmans, according to his humble means, with the grain which he gleaned like a pigeon (*kāpotīm tṛittim āsthitaḥ*), and which (like the widow of Zarephath's oil) never underwent diminution, or rather increased again when it was required (verse 15413: *brīhdro- nasya tad hy asya dadato 'nnam mahātmanaḥ | śiṣṭam mātṛaryakīnasya vardhaty atithidarśanāt*). At length another holy man, called Duvāsas, famous in Indian tradition for his irascible temper, came to prove Mudgala's powers of endurance; and six times devoured all the food which the hospitable saint possessed. Finding that the temper of his host was altogether unaffected by these trials, Duvāsas expressed the highest admiration of his virtue, and declared that he would go bodily to heaven. As he spoke these words a messenger of the gods arrived in a celestial car, and called upon Mudgala to ascend to a state of complete perfection. The sage, however, desired first to learn the advantages and drawbacks of the heavenly state, and the messenger proceeded to tell him (vv. 15441 ff.) first what kind of people go there, viz., those who have performed austerities or celebrated great sacrifices, the truthful, the orthodox, the righteous, the self-restrained, the meek, the liberal, the brave, etc. These celestial abodes were, he said, shining, glorious, and filled with all delights. There is seen the vast golden mountain Meru, and the holy garden Nandana, etc., where the righteous disport. There hunger, thirst, weariness, cold, heat, fear, are unknown; there is nothing disgusting or disagreeable; the scents are delightful; the sounds are pleasant to the ear and mind; there is no sorrow, nor lamentation, nor decay, nor labour, nor envy, nor jealousy, nor delusion. There the blessed are clothed with glorious bodies, which are produced by their works, and not generated by any father or mother. Their garlands are fragrant and unfading; they ride in aerial cars. Beyond these regions there are, however, others of a

higher character—those to which the rishis, who have been purified by their works, proceed. Still further on are those where the Ribhus, who are gods even to the gods, dwell, and where there is no annoyance occasioned by women (*stri-kṛitas tāpaḥ*),⁴⁹⁴ or by envy arising from the sight of worldly grandeur. The blessed there do not subsist on oblations, nor do they feed upon ambrosia; they have celestial and not coarse material bodies. These eternal gods of gods do not desire pleasure; they do not change with the revolutions of Kalpas (great mundane ages). How can they then be subject either to decay or death? They experience neither joy, nor pleasure, nor delight, neither happiness nor suffering, neither love nor hatred. That highest state, so difficult to attain, and which is beyond the reach of those who seek after pleasure (*agamyā kāma-gocharaiḥ*), is desired even by the gods. This celestial felicity, the messenger says, is now within Mudgala's reach,—the fruit of his good deeds. The speaker next, according to his promise, explains the drawbacks of the heavenly state. As the fruit of works done on earth is enjoyed in heaven, whilst no other new works are performed there from which new rewards could spring, this enjoyment is cut off from its root, and must therefore come to an end (verse 15468 : *kṛitasya karmaṇas tatra bhuḥyate yat phalaṁ divi | na chānyat kriyate karma mūla-chhedena bhuḥyate*). For this world is the place for works, while the other is the place for reward (verse 15475 : *karmabhūmir iyaṁ brahman phalabhūmir asau matā*). This loss of gratifications to which the heart has become devoted, and the dissatisfaction and pain which arise in the minds of those who have sunk to a lower estate, from beholding the more brilliant prosperity of others, is intolerable. To this must be added the consciousness and the bewilderment of those who so descend, and the fear of falling which they experience when their garlands begin to fade. Such are the defects which attach to all existence till it is absorbed in Brahma. But the state of those who have fallen from heaven is not altogether without compensation. As a result of their previous good deeds they are born in a condition of happiness; though, if they are not vigilant, they sink still lower. Having given this explanation, the messenger of the gods invites Mudgala to accompany him to paradise. The saint, however, after consideration, replies that

⁴⁹⁴ Compare Plato, Republic, i. 4.

he can have nothing to do with a state of happiness which is vitiated by so great defects, and the termination of which is followed by so great misery. He has therefore no desire for heaven ; and will seek only that eternal abode where there is no sorrow, nor distress, nor change. He then asks the celestial messenger what other sphere there is which is free from all defects. The messenger replies, that above the abode of Brahmā is the pure eternal light, the highest sphere of Vishnu, who is regarded as the supreme Brahma. Thither none can proceed who are devoted to objects of sense, or who are the slaves of dishonesty, avarice, anger, delusion, or malice ; but only the unselfish, the humble, those who are indifferent to pain and pleasure, those whose senses are under restraint, and those who practise contemplation and fix their minds on the deity. The sage then dismissed the messenger of the gods, began to practise ascetic virtues, becoming indifferent to praise and blame, regarding clouds, stones, and gold as alike. Pure knowledge led to fixed contemplation ; and that again imparted strength and complete comprehension, whereby he attained supreme eternal perfection, in the nature of quietude [*nirvāṇa*] (*jñānayogena buddhena dhyānanityo babhūva ha | dhyānayogād balaṁ labdhvā prāpya buddhim anuttamām | jagāma śāśvatīm siddhim parām nirvāṇa-lakṣaṇām*).⁴⁸⁶

The difference between the results of meritorious works and of knowledge, so familiar to the religious philosophy of the Hindus, is clearly set forth in the following verses of the Mahābhārata, xii. 8810 ff.:

Karmaṇā badhyate jantur vidyayā tu pramuchyate | tasmāt karma na kurvanti yatayaḥ pāradarśinaḥ | 8811. *Karmaṇā jāyate pretya mūrti-mān śoḍaśātmakāḥ | vidyayā jāyate nityam aryakṛtāḥ hy ariyayātma-kam |* 8812. *Karma te eke prasaṁsanti svalpabuddhi-ratāḥ narāḥ | tena te deha-jālāni ramayantaḥ upāsate |* 8813. *Ye sma buddhim parām prāptāḥ dharma-naipūṇa-darśinaḥ | na te karma prasaṁsanti kūpoṣṇa-nadyām pibann iva |* 8814. *Karmaṇaḥ phalam āpnoti sukhadukḥhe bhavābhavaḥ | vidyayā tad āpnoti yatra gatvā na śochati |* 8815. *Yatra gatvā na mriyate yatra gatvā na jāyate | na punar jāyate yatra yatra gatvā na varṭtate |* 8816. *Yatra tad Brahma paramam aryakṛtam aśa-lāṁ dhruvam | aryākṛtam apyāśam amṛitaṁ chāriyogi cha |*

⁴⁸⁶ See the other passages quoted, *s.v.*, by Böttlingk and Roth, from Brāhmanical writings where this word is used. Its employment by Buddhists to express the highest destiny of mundane creatures is well known.

"By works a creature is bound; by knowledge he is liberated; wherefore devotees gifted with perfect insight perform no works. Through works a creature is born again after death, with a body (of one or other) of sixteen descriptions; by knowledge he becomes the Eternal, Imperceptible, and Undecaying. Some men of little understanding eulogise works, and so embrace with delight the entanglements of corporeal existence. But those who have reached the highest intelligence, and a perfect comprehension of righteousness, do not commend works, as a person drinking from a river thinks little of a well. The results which a man obtains from works are pleasure and pain, prosperity and adversity; by knowledge he gains that condition in which his griefs are at an end, in which he dies not, in which his birth is not repeated, from which he does not return; in which that supreme Brahma exists imperceptible, unchanging, etc., etc."

(7) *Yama, and a future life,—a metrical sketch.*

To great king Yama homage pay,
 Who was the first of men that died,
 That crossed the mighty gulf, and spied
 For mortals out the heavenward way.

No power can ever close the road
 Which he to us laid open then,
 By which in long procession men
 Ascend to his sublime abode.

By it our fathers all have passed;
 And that same path we too shall trace,
 And every new succeeding race
 Of mortal men, while time shall last.

The god assembles round his throne
 A growing throng, the good and wise—
 All those whom, scanned with searching eyes,
 He recognizes as his own.

Departed mortal,⁴⁰⁶ speed from earth
 By those old ways thy sires have trod ;
 Ascend, behold the expectant god
 Who calls thee to a higher birth.

First must each several element
 That joined to form thy living frame
 Flit to the region whence it came,
 And with its parent source be blent.

Thine eye shall seek the solar orb,
 Thy life-breath to the wind shall fly,
 Thy part ethereal to the sky ;
 Thine earthy part shall earth absorb.

Thine unborn part shall Agni bright
 With his benignest rays illumine,
 And guide it through the trackless gloom
 To yonder sphere of life and light.

On his resplendent pinions rise,
 Or soar upon a car aloft,
 By Wind-gods fanned with breezes soft,
 Until thou enterest paradise.

And calmly pass, without alarm,
 The four-eyed hounds that guard the road
 Which leads to Yama's bright abode :
 Their master's friends they dare not harm.

All imperfections leave behind :
 Assume thine ancient frame once more,—
 Each limb, and sense, thou hadst before,—
 From every earthly taint refined,

⁴⁰⁶ The dead are thus addressed at funeral ceremonies.

And now with heavenly glory bright,
 With life intenser, nobler, blest,
 With large capacity to taste
 A fuller measure of delight.

Thou there once more each well-known face
 Shalt see of those thou lovedst here :
 Thy parents, wife, and children dear,
 With rapture shalt thou soon embrace.

The Fathers, too, shalt thou behold,
 The heroes who in battle died,
 The saints and sages, glorified,
 The pious, bounteous, kings of old.

The gods whom here in humble wise
 Thou worshippedst with doubt and awe,
 Shall there the impervious veil withdraw
 Which hid their glory from thine eyes.

The good which thou on earth hast wrought,
 Each sacrifice, each pious deed,
 Shall there receive its ample meed ;
 No worthy act shall be forgot.

In those fair realms of cloudless day,
 Where Yama every joy supplies,
 And every longing satisfies,
 Thy bliss shall never know decay.

(8) *Nachikéatas, an ancient theosophic story, metrically rendered from the
 Taittirīya Brāhmaṇa, and the Kāṭha Upanishad.*

As an illustration of the preceding remarks of Professor Weber (in pp. 314 ff.), on the subject of transmigration, and generally of the later doctrine of the Upanishads on the nature and destiny of the soul, I introduce here a free metrical translation of the story of Nachikéatas, as told briefly in the Taittirīya Brāhmaṇa, iii. 11, 8, 1 ff., and in a

greatly developed form in the Kūṭha Upanishad. An English translation of this Upanishad, by Dr. Roer, will be found in the *Bibliotheca Indica*, vol. xv. published in 1853, pp. 99 ff., and a German version in Windischmann's work, entitled "*die Philosophie im Fortgang der Weltgeschichte*," pp. 1706 ff. :

Desiring heaven, a sage of old
 With sacrifice the gods adored ;
 Devoting to the priests his hoard
 Of slowly-gathered goods and gold.

His son, young Nachikéas, stood,
 And saw the gifts his father brought
 To give the priests : " My sire," he thought,
 " His vow has not made fully good."

" Thou hast not all, my father, given
 Thou hadst to give," he calmly said ;
 " One offering more must yet be made,
 If thou wouldst hope to merit heaven."

" To whom shall I be given, my sire ?"
 His father deemed the question vain ;
 Once more he asked, and yet again.
 " To Death," his father cried in ire.

He rose to go to Death's abode ;
 A Voice addressed him from the air,
 " Go, seek Death's house, and enter there
 What time its lord shall be abroad :

" Three nights within his mansion stay,
 But taste not, though a guest, his food ;
 And when, in hospitable mood
 He comes and asks thee, thou shalt say :—

" 'I in thy house three nights have past.'
When next he asks, 'What didst thou eat?'
Say, 'First thy children were my meat,
Thy cattle next, thy merits last.'"⁴⁹⁷

The youth that heavenly Voice obeyed,
And dwelt three nights in Death's abode;
When questioned by his host, the god,
He answered as the Voice had said.

Disturbed that thus his youthful guest
Had not been fitly entertained,
The god, to make amends constrained,
The stranger humbly thus addressed :—

"I bow before thee, reverend child;
I pray thee, crave a boon of me."
"My father let me, living, see,"
The boy replied, "and reconciled."

To whom the god—"I grant thy prayer;
But ask a second boon," replied.
"May my good works," the stripling cried,
Of bliss an endless harvest bear."

This, too, according, Death desired
He yet one boon would choose, the last.
"When men away from earth have past,
Then live they still?" the youth inquired.

"To solve this question, dark and grave,
Was even for gods too hard a task:
This boon, I pray thee, cease to ask,
My son," said Death, "another crave."

⁴⁹⁷ By these words, according to the Indian commentator, it is intimated that the host who leaves his guest without food for one night, loses his children; that by a similar neglect on the second night, he loses his cattle; and that, finally, he forfeits the reward of his merits in a future life, if the guest is allowed to fast during the third night.

Youth Nachikéas, undeterred,
Rejoined, "The boon I choose, bestow ;
Who can like thee the answer know ?
No boon with this may be compared."

Death said, "Ask all thine heart's desire ;
Sons long-lived, cattle, gold, demand,
Elect a wide domain of land,
And length of days from me require ;

"Or seek what earth cannot supply—
The love of witching heavenly bribe
And all celestial joys besides ;
But into death forbear to pry."

The youth rejoined, "The force of man
Is frail, and all excess of joys
His feeble organs soon destroys :
Our longest life is but a span."

"Wealth cannot satisfy ; all zest
Of pleasure flies before thy face ;
Our life depends upon thy grace :
Once more, of boons I crave the best ;

"For who, with deathless youth though crowned,
And godlike force, if wise, would deign
To spend an endless life in vain
In carnal joy's disturbing round ?"

When thus the stripling had withstood,
Though proffered by a god, the lure
Of sensual bliss, and craved the pure
Delight of transcendental good ;

Then Death, who knew the unborn soul
And being's essence, taught the youth
The science of the highest truth,
Through which is reached the final goal :

- "Two things for men's regard contend—
The good, the pleasant; he who woos
The good is blest; while they who choose
The pleasant miss the highest end.
- "The wise between the two discern,
The pleasant spurn, the good embrace,
But fools the pleasant vainly chase;
To love the good they cannot learn.
- "The first take knowledge for their guide;
The last by ignorance are led:
Far, far, diverge the paths they tread,
The chasm that parts their goals is wide.
- "The fools who ignorance obey,
Conceive they much have learnt and know,
But roam, unwitting where they go,
As blind men, led by blind men, stray.
- "Absorbed in sordid cares or strife,
The men whom earthly passions fire
To no sublimer aims aspire,
Nor dream of any future life.
- "Of all the objects men can know,
The highest is the soul, too high
For common mortals to descry,
Whose eyes are dazed by outward show.
- "Some men have never learnt this lore,
And some, whom sages seek to teach,
Possess no faculty to reach
That sacred doctrine's inner core.
- "O skilled and wonderful, my son,
Is he the soul who gains and knows!
This subtle science only those
Can teach who think the soul as one.

“The sage whose spirit’s gaze intense
 This God, the Soul (from fleshly eyes
 Impenetrably veiled) descries,
 No longer dotes on things of sense.

“Derived from no anterior source,
 The soul, unborn, exempt from all
 The accidents which life befall,
 Holds on its everlasting course.

“The smiter thinks that he can slay,
 The smitten fears that he is slain :
 The thoughts of both alike are vain ;
 The soul survives the murderous fray.

“Steel cannot cut, nor cleave, nor tear,
 Nor fire consume, nor water wet,
 Nor winds e’er dry it up, nor yet
 Aught else its deathless essence wear.

“A man casts from him on the shelf
 His garments old, and newor takes ;
 So bodies worn the soul forsakes,
 And new assumes, unchanged itself.”⁴⁰⁶

“The man who learns the soul to be
 Minute, yet infinitely vast,
 He, by his Maker’s grace, at last
 Its majesty at’ains to see.

“It travels far and wide, at rest ;
 Moves everywhere, although asleep ;
 Say, who but I the secret deep
 Of this mysterious god has guessed ?

⁴⁰⁶ The ideas in this and the preceding verse are taken from the Bhagavadgītā.

“By reasoning, thought, or many books,
This hidden soul is sought in vain;
That man alone the soul may gain
On whom the soul with favour looks.

“Elected thus, the sage believes
His oneness with the One supreme,
Awakes for ever from the dream
Which uninstructed men deceives;

“And soon from imperfection purged,
And freed from circling life and death,
He calmly yields his vital breath,
And in the sovereign Soul is merged.”⁴⁹

⁴⁹ In the last two verses I have stated the Vedantic doctrine more explicitly than it is expressed in the Katha Upanishad.

SECTION XIX.

MINOR DIVINITIES.

TRITA ĀPTYA, AHIRBUDHNYA, AND AJA EKAPĀD.

The following account of the deity, 'Trita, is given in the Lexicon of Messrs. Böhlingk and Roth, *s.v.* :-

"Trita is the name of a Vedic god, who appears principally in connection with the Maruts, Vāta or Vāyu, and Indra, and to whom, as to these other deities, combats with demons, Tvāshṭra, Vṛitra, the Serpent, and others are ascribed. He is called Āptya, and his abode is conceived of as remote and hidden : hence arises the custom of wishing that evil may depart to him. He bestows long life. Several passages show the lower and certainly later view of Trita, that he fights with the demons under the guidance and protection of Indra, and thus lead to the conception of a rishi Trita (Nirukta, iv. 6)."

Reference has been already made to Trita (α) in p. 117, where Professor Roth's opinion, that he was an ancient god superseded by Indra, is quoted, (δ) in p. 230, where two texts (R.V. x. 8, 8, and x. 99, 6), relating to his conflicts with the three-headed demon, are cited, and (c) in p. 195, where a prayer to Ushas, to drive away sleeplessness to Trita Āptya (R.V. viii. 47, 14 ff.) is adduced.

Some of the other detached verses relating to this divinity (to whom no separate hymn is dedicated) are the following : i. 52, 5 ; i. 105, 9 ; i. 163, 2 f. ; i. 187, 1 ; ii. 11, 19 f., etc.

Ahribudhnya is, according to the Lexicon of Messrs. Böhlingk and Roth, *s.v.*, *budhnya*, "the Dragon of the deep, who is reckoned among the deities of the middle sphere." The deep in which he resides is the atmospheric ocean.

Aja Ekapād is, according to the same authorities, *s.v.*, "the One-footed Impeller, probably a storm-god ; according to the commentators he represents the sun." See Roth's Illustrations of the Nirukta, p. 165. These two gods, like Trita, are merely mentioned in detached verses.

SECTION XX.

THE GODDESSES MENTIONED IN THE VEDIC HYMNS.

Of the goddesses mentioned in the Rig-veda some have been noticed already in former parts of this volume, viz., Pṛithivī (pp. 21 ff.); Aditi, the mother of the Ādityas, and representative of the universe (pp. 35 ff.); Diti, her counterpart (p. 42 f.); Nishtigṛī, the mother (pp. 13 and 79), and Indrāṇī (p. 82), the wife of Indra;⁶⁰⁰ Pṛisni, the mother of the Maruts (p. 147); Ushas (pp. 181 ff.); and Sūryā, the daughter of the Sun, and spouse of the Aśvins, or of Soma (pp. 335 ff.). Various other goddesses are also celebrated in the hymns of the Rig-veda, such as Agnāyī, Varuṇāyī, Rodasī, Rākā, Sinvālī, Śraddhā (Faith), Aramati, and the Apsarasas, whose names, however, occur but rarely; and Sarasvatī, with her cognates, who receive considerably greater prominence.

In R.V. i. 22, 11, the goddesses, wives of the heroes (the gods), with uncut wings, are besought to protect and bless the worshipper (*abhi no devir avasā mahah śarmanā nṛipatnīḥ | achhinnapatrāḥ sach-antām*). Compare Vāj. S. xi. 61, and Śatap. Br. vi. 5, 4, 8).

(1) *Sarasvatī*.

Sarasvatī is a goddess of some, though not of very great, importance in the Rig-veda. As observed by Yāska (Nirukta, ii. 23) she is celebrated both as a river and as a deity⁶⁰¹ (*atra Sarasvatī ity etasya nadīcad devatāvach cha nigamāḥ bhavanti*). As an instance of the former

⁶⁰⁰ Indrāṇī says, in R.V. x. 86, 9: "This mischievous creature lusts after me, as if I had no husband or sons, and yet I am the wife of Indra, and the mother of a hero," etc. (*asvīrām iva mām ayaṁ śarārur abhi manyate | utāham asemi vīriṇā Indrapatnī*). Indrāṇī, as we have seen above, p. 82, is mentioned in the Taitt. Br. ii. 4, 2, 7, from which it appears that different goddesses had been competitors for the hand of Indra, and that Indrāṇī has been chosen because she surpassed them all in voluptuous attractions. In the same work, ii. 8, 8, 4, Vach is said to be the wife of Indra.

⁶⁰¹ See also Sāyana on R.V. i. 3, 12: *Dvividhā hi Sarasvatī vighrahad-devatā nadi-rūpā cha*.

character, he refers to R.V. vi. 61, 2, which I shall quote further on. She was no doubt primarily a river deity, as her name, "the watery,"³⁰² clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the hymns, as well as in the Brāhmaṇas (*Rishayo vai Sarasvatyāṁ satraṁ āsata | ityādi |* Ait. Br. ii. 19; Haug, vol. ii. p. 112) to sacrifices being performed on the banks of this river and of the adjoining Drishadvatī;³⁰³ and the Sarasvatī in particular seems to have been associated with the reputation for sanctity, which, according to the well-known passage in the Institutes of Manu (ii. 17 f., quoted in the 2nd vol. of this work, p. 416 f.), was ascribed to the whole region, called Brahmāvarṇa, lying between these two small streams, and situated immediately to the westward of the Jumna. The Sarasvatī thus appears to have been to the early Indians what the Ganges (which is only twice named in the Rīg-veda) became to their descendants.³⁰⁴ Already in R.V. i. 3, 10 (where, however, she is perhaps regarded as the goddess of sacrifice) she is described as "the purifier" (*pāvakaḥ naḥ Śarasvatī*); and in R.V. x. 17, 10 = Vāj. San. 4, 2; A.V. vi. 51, 2 (after Sarasvatī has been mentioned, verses 7-9), the waters are thus celebrated: *Āpo asmān mātaraḥ śundhayantu ghṛitena no ghṛitāpvaḥ punantu | tīṣṭvāḥ hi ripraṁ pravahanti devīr ud id ābhyāḥ śuchir ā pātāḥ emi |* "May the Waters, the mothers, cleanse us, may they (the waters) who purify with butter, purify us with butter; for these goddesses bear away defilement; I come up out of them pure and cleansed." When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were

³⁰² *Sarasvatī saraḥ ity udaka-nāma sartes tad-vatī* (Nirukta, ix. 26). The Brahmanavārṇa-purāṇa, ii. 5, as referred to in Professor Aufrecht's Cat. p. 23, col. 2, has a legend that the Sarasvatī was changed into a river by an imprecation of the Gungū. In the A.V. vi. 100, 1, three Sarasvatīs are spoken of, but no explanation is given of their difference.

³⁰³ R.V. iii. 23, 4: "I place thee, Agni, on the abode of Ilā (compare iii. 29, 4), on the most excellent spot of the earth, on the most auspicious of days. Shine, so as to enrich us, in a place of human resort, on the banks of the Drishadvatī, the Āpayā, the Sarasvatī" (*nī tvā dadhe vare ā prithivyaḥ ilāyāś padē sudhātave ahnām | Drishadvatyām mānuṣhe Āpayāyām Sarasvatyām revad Agne didīhī*).

³⁰⁴ It is clear from the passages quoted in the 2nd vol. of this Work, p. 415 ff. that the Sarasvatī continued in later times also to be regarded as a sacred river, but this character was shared by other Indian streams, if not by them all.

celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with Vāch, the goddess of speech. At least, I have no other explanation to offer of this double character and identification.

Sarasvatī is frequently invited to the sacrifices along with several other goddesses, Ilā, Bhārati, Mahī, Hotrā, Varūtrī, Dhishanā (i. 13, 9; i. 142, 9; i. 188, 8; iii. 4, 8; v. 5, 8; ix. 5, 8; x. 110, 8), who, however, were never, like her, river nymphs, but personifications of some department of religious worship, or sacred science. She is also frequently invoked along with other deities (ii. 30, 8; iii. 54, 13; v. 42, 12; vii. 35, 11; viii. 38, 10; ix. 81, 4; x. 65, 1, 13; x. 141, 5).

In many of the passages³⁰⁶ where Sarasvatī is celebrated, her original character is, as I have intimated, distinctly preserved. Thus in two places she is mentioned along with rivers, or fertilizing waters: vi. 52, 6 (*Sarasvatī sindhubhīḥ pīncamānā*); x. 30, 12 (*āpo revatīḥ kshayatha hi vasvaḥ kratuṃ cha bhādrām bibhṛithāmṛitaṃ cha | rāyaś cha stha svapatyasya patnīḥ Sarasvatī tad grigate vayo dhāt |* "Ye, opulent waters, command riches; ye possess excellent power and immortality; ye are the mistresses of wealth and progeny; may Sarasvatī bestow this vitality on her worshipper"); and in x. 64, 9; x. 75, 5 f., she is specified along with the other well-known streams which are there named, the Sarayu, the Sindhu, the Gangā, the Yamunā, the Sutudri, etc. In vii. 96, 2, and viii. 21, 18, reference is made to the kings and people living along her banks (*Chitraḥ id rāja rājakāḥ id anyake yake*

³⁰⁶ Sāyana understands i. 3, 12 (*maḥ arṇaḥ sarasvatī pra chetayati ketunā | dhiyo virūḥ virājati*), of the river, and explains it thus: "The Sarasvatī, by her act (of flowing), displays a copious flood." Roth, in his Illustrations of the Nirukta (xi. 26), p. 162, translates, "A mighty stream is Sarasvatī; with her light she lightens, illuminates all pious minds." He, however, regards the commencing words as figurative, and not as referring to the river. Benfey renders: "Sarasvatī, by her light, causes the great sea to be known; she shines through all thoughts." He understands the "great sea" as the universe, or as life, which he says is often designated in common Sanskrit also by the word *sāgara*. The conceptions of Sarasvatī as a river, and as the directress of ceremonies, may be blended in the passage.

Sarasvatīm annu). In vi. 61, 10, and vii. 36, 6, she is spoken of as having seven sisters, as one of seven rivers, and as the mother of streams (*saptasvāṣā | sarasvatī saptathī sindhumātā*). In another place she is said to pour on her fertilizing waters, to surpass all other rivers, and to flow pure from the mountains to the sea, vii. 95, 1 (*prakahodasā dhāyasā saṁsā eśā Sarasvatī dharuṇam āyati pūṣ | prabābādhanā rathivea yāti viśvāḥ apo mahinā sindhur anyāḥ | 2. Ekā achetat Sarasvatī nadinām kucir yāti giribhyaḥ ā samudrāt | rāyaś chetanti bhuvanasya bhūrer ghrītam payo duduhe nāhushāya*); to be the swiftest of floods (*apasām apastamā*), vi. 61, 13; and in vi. 61, 2 and 8, to tear away, like a digger of the roots of plants, the bases of the mountains on her banks with her impetuous and resounding current (*iyam kushmebhīr bīsa-khā ivārujat sānu girinām tavishēbhīr ūrmibhīḥ | 8. Yasyāḥ ananto ahṛtas tvehaś charishṇur arṇavaḥ | amāś charatī roruvat*). In ii. 41, 16, she is called the best of mothers, of rivers, and of goddesses (*ambītame, nadītame, devītame*).

In vii. 96, 4-6, a river god, called Sarasvat, is assigned as a consort to Sarasvatī, who rolls along his fertilizing waters, and is invoked by the worshippers who are seeking for wives and offspring, as well as for plenty and protection (*janīyānto nu agravaḥ putriyāntaḥ sudānavaḥ | Saravantam havāmahe | 5. Ye te Sarasaḥ ūrmayoḥ madhumanto ghrītaśchutaḥ | tebhīr no avitā bhava | 6. Pīpīcāmeṣāṁ Sarasvataḥ stanāṁ yo viśvadarśataḥ | bhakṣīmahi prajāṁ iṣam*).

In v. 43, 11, Sarasvatī is called upon to descend from the sky, from the great mountain,⁵⁰⁶ to the sacrifice (*ā no divo bṛhataḥ parvatād ā sarasvatī yajatā gantu yajnam*); and in vi. 49, 7, where she is called the daughter of the lightning (*pāṇtracī kanyā*)⁵⁰⁷ and the wife of a hero (*vīra-patnī*),⁵⁰⁸ she is supplicated to combine with the spouses of the gods to afford secure protection to the worshipper (*gnābhīr achhidraṁ śaraṇam sajośaḥ durūdharshaṁ grīṇate śarma yamāt*). In these two passages the poet may perhaps be considered as assigning a celestial origin to the river as the offspring of thunder and rain.

⁵⁰⁶ Sāyana says that Mādhyamikī Vāch, or the goddess Vāch, who resides in the region intermediate between heaven and earth, is here intended.

⁵⁰⁷ See Roth, *s.v.*, and compare x. 65, 13. Professor Müller, in Kuhn and Schleicher's Beiträge, etc., iii. 448, assigns to pāṇtravī the sense of "thundering."

⁵⁰⁸ Sāyana says her husband is Prajāpati. Would it not rather be Sarasvat?

In vi. 61, 11 f., she is said to fill the terrestrial regions and the air (*āpapruṣhī pārthivāni uru rajo antarikṣham*), and to occupy three abodes (*trīsādashthā*), and to have seven parts or be sevenfold (*sapta-dhātu*).

When regarded as a river nymph, Sarasvatī is further described as an iron barrier or fortress, and a support, vii. 95, 1 (quoted above), as bestowing wealth, fatness, and fertility, vii. 95, 2, and is besought to listen to the prayer of her worshippers at their sacrifices, ibid. 4 (*uta syā naḥ Sarasvatī juṣhāṇā upāśravaṭ subhagā yajne asmin*), to receive their praises, to shelter and protect them like a tree, ibid. 5 (*prati stomam Sarasvatī juṣhasva | tava śarman priyatame dadhānāḥ upa sthe-yāma śaraṇam na vṛikṣham*), and to grant reputation to the unrenowned, ii. 41, 16 (*aprasastūḥ iva smasi prasastim amba naḥ kṛidhī*). In vi. 61, 14, the rishi prays that he may not be removed from her to regions which are strange (*mā teat kṣetrāṇi araṇāni ganma*).

In vi. 61, 1, she is represented as having given to Vadhryaśva a son, Divodāsa, a canceller of his debts (*iyam adadād rabhasam ṛinachyutam Divodāsam Vadhryaśvāya dātushe*).

It is difficult to say whether in any of the passages in which Sarasvatī is invoked, even in those where she appears as the patroness of holy rites, her character as a river goddess is entirely left out of sight. In R.V. x. 17, 8, she is described as coming to the place of sacrifice in the same chariot with the oblations and the forefathers (*Sarasvatī yā saratham yayātha svadhūbhir devī pītṛibhir madanti*), and as an object of adoration; but, as in a following verse (the 10th), already quoted, the Waters also are invoked, it would seem that the goddess was there regarded as connected with the river. She is elsewhere represented as unctuous with butter, and as stimulating, directing, and prospering the devotions of the worshippers, i. 3, 10, 11; ii. 3, 8; vi. 61, 4 (*chodayanti sūṇṛitānām chetanti sumatīnām yajnam dadhe Sarasvatī | Sarasvatī sādhayanti dhiyaṁ naḥ | pra no devī Sarasvatī dhīnām acitrī aratu*). She affords secure protection, conquers enemies (ii. 30, 8; vi. 49, 7), and destroys the revilers of the gods (vi. 61, 3). She is dreadful, moves along a golden path,⁴⁰⁰ and is a destroyer of Vṛitra,

⁴⁰⁰ *Hiranyavartini*. Sāyana explains *vartini* as chariot, and the compound as meaning "having a golden chariot." The same word occurs again, applied to a river, in viii. 26, 18, where Sāyana makes it mean "having a golden path," i.e. golden banks. The words *rudra-vartanā*, "whose path is dreadful," and *ghṛite-*

vi. 61, 7 (*ghorā hiranyavartaniḥ | vritraghnt*). The worshipper seeks to suck prosperity and riches of all description from her prolific breasts,²¹⁰ i. 89, 3; i. 164, 49 (*yas te stanaḥ śatayo yo mayobhūr yena viśtvā pushyasi vāryāṇi | yo ratnadhāḥ vasuvid yaḥ sudatraḥ Sarasvatī tam iha dhātave kaḥ*); viii. 21, 17; x. 17, 8, 9; ix. 67, 32; she is the receptacle of all the powers of life, and bestows offspring, ii. 41, 17 (*tes viśtvā Sarasvatī kṛitā āyūṁshi devyām | . . . prajāṁ devī didiḍdhi naḥ*). In x. 184, 2, she is associated with the deities who assist procreation (*garbhāṁ dhakhi Sarasvatī*). In ii. 1, 11, Agni is identified with her, and several other goddesses.

In R.V. x. 131, 5 (=Vāj. S. x. 34) where the Aśvins are said to have defended Indra, Sarasvatī also is declared to have waited upon him. And in Vāj. S. xix. 12, it is said, "The gods celebrated a healing sacrifice; the Aśvins physicians, and Sarasvatī too a physician, through speech, communicated vigour to Indra" (see above, p. 94, note). The Aśvins and Sarasvatī are also connected with each other in Vāj. S. xix. 12, 15, 18, 34, 80-83, 88-90, 93-95; xx. 56-69, 73-76, 90. In xix. 94, it is said that "Sarasvatī, wife of the Aśvins, holds a well-formed embryo in her womb. Varuṇa, king in the waters, produced Indra for glory, by the aqueous fluid, as if by a sāma verse," xix. 94 (*Sarasvatī yonyāṁ garbham antar Aśvibhyām patnī sukṛitam bibhartī | apāṁ rasena Varuṇo na sāmṇā Indram śriyai janayann apu rājā*).

It does not appear that in the R.V. Sarasvatī is identified with Vāch. For some passages of that collection, in which the latter goddess is celebrated, I refer to the 3rd vol. of this Work, pp. 253 ff., and to a later section of this volume.

In the later mythology, as is well known, Sarasvatī was identified with Vāch, and became under different names the spouse of Brahmā, and the goddess of wisdom and eloquence, and is invoked as a Muse. In the Mahābhārata she is called the mother of the Vedas (Śāntiparva, verse 12920), and the same is said of Vāch in the Taitt. Br. ii. 8,

varttani, "whose path is unctuous," are also applied to different deities in the Rigveda. *Kṛishṇa-varttani*, "he whose path is marked by blackness," is an epithet of Agni, in viii. 23, 19, and the sense of that term is fixed by the use of the synonym *kṛishṇādhean*. The substantive *varttani* occurs in vii. 18, 16; *vrijina-varttani*, i. 31, 6.

²¹⁰ Compare Ait. Br. iv. 1, at the end, where her two breasts are said to be truth and falsehood.

8, 5,⁵¹¹ where (and in the preceding par. 4,) she is also said to be the wife of Indra, to contain within herself all worlds, and to have been sought after by the rishis who composed the Vedic hymns (*ṛishayo mantra-kṛitāḥ*), as well as by the gods, through austerity.

In the Sāntiparva, verse 6811, it is related that when the Brahmarshis were performing ansterities, prior to the creation of the universe, "a voice derived from Brahmā entered into the ears of them all; the celestial Sarasvatī was then produced from the heavens."⁵¹²

(2) *Āpas, the Waters, and the Rivers.*

A verse (x. 17, 10) has been already cited, in p. 338, in which the purifying virtue of the Waters is extolled; and there is another passage, i. 23, 22 (= x. 9, 8), in which the power of cleansing the worshipper from the sins of violence, cursing, and falsehood is ascribed to them (*idam āpaḥ pra vahata yat kincha duritam mayi | yad vā ahaṁ abhidroha yad vā śepe utānṛitam*). They are said, in two passages, already cited in p. 205, to have given birth to Agni; a few separate hymns, vii. 47; vii. 49; x. 9, are devoted to their honour; and in numerous detached verses they are invoked along with other deities. I cite a hymn in which the Sindhu (Indus) and other rivers are celebrated:—

R.V. x. 75, 1: *Pra su vāḥ āpo mahimānam uttamam kārur vachātī sadane vīśavataḥ | pra sapta sapta tredhā hi chakramuḥ pra ṣṛitcarigām ati Sindhur ojasā |* 2. *Pra te 'radad Varuṇo yātave pathaḥ Sindho yad vājūn abhi adravas team | bhūmyāḥ adhi pravatā yāti sūnūnā yad eśhām agram jagatām irajyasi |* 3. *Divi svano yatate bhūmyā upari anantam śushmam ud iyarti bhūnūnā | abhrād iva prastanayanti vṛishṭayaḥ Sindhur yad eti vṛishabho na roruvat |* 4. *Abhi tvā Sindho śīsum in na*

⁵¹¹ In the S'tap. Br. vii. 5, 2, 52, it is said, "Mind is the ocean. From mind, the ocean, the gods, with Vāch for a shovel, dug out the triple science (i.e. the three Vedas). Wherefore this verse (śloka) has been uttered" (see the 3rd vol. of this Work, p. 9, etc. In the Bhishma-p. of the M. Bh. verse 3019, Achyuta (Krishna) is said to have created Sarasvatī and the Vedas from his mind. In the Vana-p. verse 13432, the Gāyatrī is called the mother of the Vedas.

⁵¹² Compare the verse quoted by S'ankara on the Brahma sūtras (see the 3rd vol. of this Work, pp. 16 and 104), from a Smṛiti: "In the beginning a celestial voice, formed of the Vedas, eternal, without beginning or end, was uttered by Svayambhū, from which all activities have proceeded."

*mātaraḥ vāsrūḥ arshanti payaseva dhenavaḥ | rājera yudhvā nayasi tvam
 it sichau yad āsām agram pravatām inakshasi | 5 (= Nir. ix. 26).
 Imam me Gange Yamune Sarasvati Sutudri stomaṁ sachata Paruśhṇi ā |
 Asiknyā Marudvṛidhā Vitastayā Arjikiye śrinuḥi ā Sushomayā | 6.
 Tṛiṣṭāmāyā prathamāṁ yātave saṁjāḥ Sasartvā Rasayā Svetyā tyā | tvam
 Sindho Kubhāyā Gomatīm Krumum Mehatnā sarathāṁ yābhīr iyase |
 7. Rājīti eṇī ruśati mahitvā pari jrayāṁsi bhārata rājāṁsi | adabdhā
 Sindhur apasām apastamā āsvā na chitrā vapuṣi iva darśatā | 8.
 Svastvā Sindhuḥ surathā svastvāḥ hiranyayā sukṛitā vājīnīcatī | ūrṇavatī
 yuvatīḥ śīlamāvātī utādhi vaste subhagā madhuvṛidham | 9 (= Nir. vii.
 7). Sukhāṁ rathāṁ yuyuje Sindhur āśvinam tena vājam sanishad asminn
 ājau | mahān hi aśya mahimā panasyate adabdhanya śrayaśaso virapśinaḥ |*

"1. Waters, let the poet declare your transcendent greatness in the abode of the worshipper. Each set of seven [streams] has followed a threefold course. The Sindhu surpasses the other rivers in impetuosity. 2. Varuṇa hollowed out the channels of thy course, o Sindhu, when thou didst rush to thy contests. . Thou flowest from [the heights of] the earth over a downward slope, when thou ledest the van of these streams. 3. A sound struggles onward in the sky above the earth. [The current] exerts an infinite force with a flash. Showers thunder as if [falling] from a cloud; when the Sindhu rolls on, it roars like a bull. 4. To thee, o Sindhu, the [other streams] rush, as lowing mother-cows with their milk to their calves. Like a warrior king [in the centre of his army] thou ledest the two wings of thy host when thou strugglest forward to the van of these torrents. 5. Receive favourably this my hymn, o Gangā, Yamunā, Sarasvatī, Sutndri, Paruśhṇi; hear, o Marudvṛidhā, with the Asiknī, and Vitastā, and thou, Arjikiyā with the Sushomā. 6. Unite first in thy course with the Tṛiṣṭāmā, the Sasartū, the Rasā, and the Svetyā; thou [meetest] the Gomatī, and the Krumu with the Kubhā, and the Mehatnū, and with them are borne onward as on the same car. 7. Flashing, sparkling, gleaming, in her majesty, the unconquerable, the most abundant of streams, beautiful as a handsome spotted mare, the Sindhu rolls her waters over the levels. 8. Mistress of a chariot, with noble horses, richly dressed, golden, adorned, yielding nutriment, abounding in wool, youthful, rich in plants,⁶¹² gracions, sho traverses [a land]

⁶¹² On the word *śīlamāvātī* and the following words of the line in which it occurs,

yielding sweetness [?]. 9. The Sindhu has yoked her pleasant chariot drawn by horses. By it may she grant us vigour in this struggle: for greatly celebrated is the glory of that unconquered, illustrious, and much-lauded [chariot].

In one place, vi. 50, 7, the Waters are said to be remedial and the mothers of all things fixed and moving (*yūyaṁ hi stha bhishajo mātṛi-tamāḥ vīśvāya sthātur jayato janitrīḥ*).

(3) *The Apsarases.*

These goddesses have been already mentioned in the section on Yama, p. 309, and will be further adverted to below.

In the passage of the R.V. vii. 33, 10 ff., quoted in the 1st vol. of this work, p. 320, the Rishi Vasishṭha is said to have sprung from an Apsaras, Urvaśī. In the dictionary of Messrs. Böhtlingk and Roth the Apsarases are described as female beings of a ghost-like description, whose abode is in the atmosphere. They are the wives of the Gandharvas, have the power of changing their forms, love playing at dice, and impart good luck. According to the A.V. the Apsarases are feared like other ghostly beings, and enchantments are employed against them; especially because they cause madness.

Professor Goldstücker, *s.v.* says: "Originally these divinities seem to have been personifications of the vapours which are attracted by the sun, and form into mist or clouds." (See full details in his article.)

(4) *Agnāyī, Varuṇānī, etc.*

Excepting Prithivī, Aditi, and Ushas, most of the other goddesses mentioned in the Rig-veda are, as I have already intimated, p. 337, of very little importance. Agnāyī, Varuṇānī, Aśvinī, and Rodaśī,¹⁴ the wives of Agni, Varuṇa, the Aśvins, and Rudra respectively (Nirukta, ix. 33 f.; xi. 50; xii. 46), are only alluded to in a few passages, R.V. i. 22, 12; ii. 32, 8; v. 46, 8; vi. 50, 5; vi. 66, 6; vii. 34, 22. No distinct functions are assigned to them, and they do not occupy posi-

I subjoin Sāyana's note, for a copy of which I am indebted to Professor Max Müller: x. 75, 8: *śīlamūcatī sirūṇi yayoshadhyū rajjubhūtayā bhadhyante (badhyante f) sū śīlameti nigadyate kṛishīvalaiḥ | tādrigoshadhyupetā utāpi cha subhagā vindhur madhueridham madhucardhakam nirgundyādī adhivaste ūcchōdayati tasyās tīre nirgundyādīni bahūni santi.*

¹⁴ According to Sāyana (on i. 167, 5) Rodaśī is *marut-patnī vidyud vā*, "The wife of the Maruts, or Lightning."

tions at all corresponding to the rank of their husbands, with whom in fact they are never associated. The insignificance of these goddesses forms a striking contrast to the prominent place assumed by the spouses of Śiva and Viṣṇu, especially the former, in the later mythology. Nirṛiti is the goddess of destruction.

(5) *Aranyāni*.

Aranyāni (Nir. ix. 29, 30) is the goddess of forest solitude. She is celebrated in R.V. x. 146, which I shall translate in a succeeding section.

(6) *Rākā, Sinivālī, and Gungū*.

Rākā, Sinivālī, and Gungū (whom Śāyana, on ii. 32, 8, identifies with Kuhū), are three other goddesses mentioned in the R.V. (the first in ii. 32, 4, 5, 8; v. 42, 12; the second in ii. 32, 6 ff.; x. 184, 2; and the third in ii. 32, 8). Śāyana (on ii. 32, 4) says that Rākā is the full moon.²¹⁵ She is, however, closely connected with parturition, as she is asked to "sew the work" (apparently the formation of the embryo) "with an unfailing needle, and to bestow a son with abundant wealth," ii. 32, 4 (*sreyate apañ sūchyā achhidyamānayā dadātu vīraṁ śatadāyam ukthyam*). Sinivālī and Kuhū are (as we are told by Yāska, Nir. xi. 31) wives of the gods according to the mythologists (*nairuktāḥ*), and the two nights of the new moon (*amāvāsye*) according to the ritualists (*yājñikāḥ*), Sinivālī being the earlier, and Kuhū the later. Sinivālī is, however, also connected with parturition, being called *prithushṭhukā*, "the broad-loined (or "bushy-haired"), *bahusūvari*, "the prolific;" *subāhu*, "the handsome-armed;" *svangurī*, "the handsome-fingered, being supplicated for progeny, ii. 32, 6, 7 (*prajāṁ devī didiḍḍhi naḥ*), and asked to bestow pregnancy, x. 184, 2 (*garbhāṁ dhehi Sinivālī*); A.V. v. 25, 3; vi. 11, 3. Yāska quotes from the Taitt. Br. iii. 3, 11, a verse regarding Kuhū, whose name does not occur in the Rig-veda. See also the account of Anumati in Böhrtlingk and Roth's Lexicon, s.v.

(7) *Śraddhā*.

Personifications of abstract ideas are not uncommon in the Rig-veda, one hymn of which (x. 151) is addressed to Śraddhā, or religious faith. By her, it is said, verse 1 (=Nir. ix. 31), "the (sacrificial) fire is

²¹⁵ On these goddesses see Weber's Ind. Stud. v. 228 ff. and 237.

kindled, and by her the oblation is offered up" (*śraddhayā 'gniḥ samidhyate śraddhayā hūyate haviḥ*). She is asked to prosper the liberal worshippers of the gods (verses 2, 3), and to impart faith; and is said to be an object of adoration in the morning, at noon, and at sunset (verse 5). In the Vāj. Sanhitā, xix. 30, it is said that faith (*śraddhā*) is obtained by gifts, and truth by faith (*dakṣhiṇā śraddhām āpnoti śraddhayā satyam āpyate*). In xix. 77 of the same work it is declared that "Prajāpati, beholding, made a distinction between the forms of truth and falsehood, connecting disbelief with the latter, and faith or belief with the former" (*dr̥ṣhṭvā rūpe vyākaroṭ satyānrite Prajāpatiḥ | aśraddhām anrite 'dadhāt śraddhām satye Prajāpatiḥ*). This declaration, that truth is the only proper object of faith, has a far deeper signification than this ancient writer could possibly have assigned to it, viz., that it is the ultimate truth, and not the so-called orthodoxy of any proposition, which can alone entitle it to reception.

S'raddhā is also celebrated in the Taitt. Br., ii. 8, 8, 6 f., where the above hymn of the Rig-veda is repeated; and she is there further said to dwell among the gods, to be the universe (*śraddhā devān adhvaste śraddhā viśvam idam jagat*), and the mother of Kāma. (See the next Section). In the same Taitt. Br. iii. 12, 3, 1, we are told that through S'raddhā a god obtains his divine character, that the divine S'raddhā is the support of the world, that she has Kāma (or the fulfilment of desire) for her calf, and yields immortality as her milk; that she is the firstborn of the religious ceremonial, and the sustainer of the whole world; and she, who is the supreme mistress of the world, is besought to bestow immortality on her worshippers (*śraddhayā devo devateam āśnute | S'raddhā pratishṭhā lokasya devī | . . . Kāmatasā amṛitaṁ duhāna | S'raddhā devī prathamajā pītasya | viśvasya dhartṛi jagataḥ pratishṭhā | tām S'raddhām haviṣhā yajāmahe | sā no lokam amṛitaṁ dadhātu iśānā devī bhuvanasyādhipatni*). In the Satap. Br., xii. 7, 3, 11, she is called the daughter of Sūrya;⁶¹⁶ an appellation which is repeated in the M. Bh. Sāntiparva, verse 9449,⁶¹⁷ where she

⁶¹⁶ See what is said of the daughter of Sūrya above, in connection with the Aśvins.

⁶¹⁷ In this passage a great deal is said in praise of S'raddhā. The gods, it appears, had decided that the offerings of a niggardly student of the Veda and a liberal usurer were of equal value. But Prajāpati determined that they were wrong (see the same sentiment, in nearly the same words, in Manu, iv. 224 ff.), and that the liberal man's oblation, being purified by his faith, was to be accepted, whilst the other man's, being

is styled the daughter of Vivasvat (Śraddhā Vaivasvati), as well as of Sūrya and Savitṛi (Sūryasya duhitā and Sāvitrī). (See above, p. 264 f., the story of Soma loving Śraddhā. See also the definition given of Aramati in Böhling and Roth's Lexicon, s.v.)

(8) *Lakshmi and Śrī.*

Lakshmi is not found in the Rig-veda, in the sense which the word bears in the later mythology, of a goddess personifying good fortune, though the word itself occurs in x. 71, 2,⁵¹⁸ in a kindred signification. In the A.V., however, we have the following hymn, which speaks of a plurality of Lakshmis, some good and some bad: vii. 115, 1: *Prapatetaḥ pāpi Lakshmi nasyetaḥ prāmulaḥ pata | ayasmayena ankena dvishate tvā sajamasi* | 2. *Yā mā Lakshmiḥ patayālur ajushṭā abhichaskanda vandaneva vṛishkam | anyatrāsmat Savitas tām ito dhāḥ hiranyahasto vasu no rarāṇaḥ* | 3. *Ekasataṁ Lakshmyo martyasya sūkām tancā janusho 'dhi jātāḥ | tāsām pāpishṭhāḥ nir itaḥ pra hīṇmaḥ śicāḥ asambhyaṁ jātavedo ni yachha* | 4. *Etāḥ evā vyākaraṁ khilo gāḥ nishṭhitāḥ iva | ramantām punyāḥ Lakshmir yāḥ pāpis tāḥ antaśam* | "Fly away hence, o unlucky (or miserable) Lakshmi, perish hence, fly away from thence: with an iron hook we fasten thee to our enemy. 2. Savitṛi, do thou who art golden-handed, bestowing on us wealth, send away from us to some other quarter the flying and hateful Lakshmi, who mounts upon me as a creeper⁵¹⁹ upon a tree. 3. A hundred Lakshmis are born together with the body of a mortal at his birth. Of these we

vitiated by his unbelief, was to be rejected. Unbelief, it is added, is the greatest of sins, but faith takes away sin (*devāḥ vittaṁ amanyanta sadṛiṣaṁ yajna-karmāṇi | śrotṛiyasya kadaryasya vadānyasya cha vārdhusheḥ | mīmāṁseitvodbhayaṁ devāḥ samam annam akalpayan | Prajūpatīs tūn uvācha "vishamaṁ kṛitam" ity uta | śraddhā-pūtaṁ vadānyasya hatam aśraddhayetarat | . . . aśraddhā paramam pāpam śraddhā papapramochan*). A similar sentiment is expressed in the Vana-parva, 13461 ff.: "The doubter enjoys neither this world nor the next, nor any gratification. Those ancient sages who possess true knowledge have said that faith is a sign of final liberation. . . . Abandoning fruitless (*lit. dry*) argumentations adhere to the *śruti* and the *smṛiti*" (*nāyaṁ loka 'sti na paro na sukhaṁ saṁśayātmanaḥ | ūchur jñānavido vṛiddhāḥ pratyayo moksha-lakṣhaṇam | śushka-tarkam parityajya āśrayasva śrutīm smṛitīm*).

⁵¹⁸ In the words *bhadrā eṣām lakshmiḥ nihitā adhi vāchi*, "an auspicious fortune is attached to their words."

⁵¹⁹ *Vandanā*. This word does not occur in Wilson's Dictionary, but I find there *caudā* in the sense of a creeping plant.

chase away hence the most unlucky. Do thou, Jātavedas, retain for us those which are fortunate. 4. Thus I divide them like cows standing upon barren ground. May those Lakshmis which are auspicious rest here. Those which are unlucky I destroy." (The expression *punyā Lakshmi* occurs also in A.V. xii. 5, 6.)

In the Vāj. 8. xxxi. 22 (*Srīś cha te Lakshmiś cha patnyau*), SŪRĪ and Lakshmi are said to be the two wives of Āditya, according to the commentator's explanation. In the Satap. Br. xi. 4, 3, 1, SŪRĪ is described as issuing forth from Prajāpati when he was performing intense austerity, with a view to the creation of living beings. Beholding her then standing resplendent and trembling,²²⁰ the gods were covetous of her, and proposed to Prajāpati that they should be allowed to kill her, and appropriate her gifts. He replied that she was a female, and that males did not generally kill females. They should therefore take from her her gifts without depriving her of life. In consequence, Agni took from her food; Soma, kingly authority; Varuṇa, imperial authority; Mitra, martial energy; Indra, force; Brihaspati, priestly glory; Savitṛ, dominion; Pūshan, splendour; Sarasvatī, nourishment; and Tvashtṛ, forms. SŪRĪ then complained to Prajāpati that they had taken all these things from her. He told her to demand them back from them by sacrifice (*Prajāpatir vai prajāḥ erijamāno 'topyata | tāsmāt śrāntāt tepānāt SŪRĪ udakrāmat | sā dīpyamānā bhrājamānā lelāyanti atishṭhat | tāṁ dīpyamānām bhrājamānām lelāyantīm devāḥ abhyadhyāyan | 2. Te Prajāpatim abruvan "hanāma imām ā idam asyāḥ dadāmahai" iti | sa ha uvācha "strī vai eṣā yat SŪRĪ | na vai striyaṁ ghnanti uta teā asyāḥ jīvantyāḥ eva ādadata" iti | 3. Tasyāḥ Agnir annādyam ādatta Soma rājyaṁ Varuṇaḥ sāmrajaṁ Mitraḥ kṣatram Indro balam Brihaspatir brahmacarchasam Savitā rāshṭram Pūṣā bhagaṁ Sarasvatī pushṭim Tvasṭā rūpāṁ | 4. Sā Prajāpatim abravīt "ā vai me idam adishata" iti | sa ha uvācha "yajnena enān punar yūchasva" iti*).

²²⁰ *Lelāyanti*. As fixing the sense of this word Professor Aufrecht refers me to Satap. Br. p. 136; Brihad Āraṇyaka Up. p. 737; Munda Up. pp. 274, 276; and S'vetiśvatara Up. p. 332.

SECTION XXI.

PROGRESS OF THE VEDIC RELIGION TOWARDS ABSTRACT
CONCEPTIONS OF THE DEITY.⁵²¹

In a passage which I have already quoted above (p. 8), Yāska, the author of the Nirukta, informs us (vii. 5) that previous writers of the school to which he himself belonged (the Nairuktas) reduced the deities mentioned in the Vedas to three, viz., "Agni, whose place is on the earth; Vāyu or Indra, whose place in the air; and Sūrya, whose place is in the sky;" and asserted that "these deities severally receive many appellations in consequence of their greatness, or of the diversity of their functions, as the names of *hotṛi*, *adhvaryu*, *brahman*, and *udgātṛi*, are applied to one and the same person [according to the particular sacrificial office which he happens to be fulfilling]." In the preceding section (vii. 4) Yāska had, however, declared that, in reality, "owing to the greatness of the deity, the one Soul is celebrated as if it were many. The different gods are separate members of the one Soul. And some say that the rishis address their praises according to the multiplicity of natures in the [celestial] existences. And from the universality of their nature the gods are mutually produced from each other, and possess the natures of one another (see R.V. x. 7, 4 f. above, p. 48, and Nir. xi. 23, quoted in the 4th vol. of this Work, p. 11); they are produced from works; they are produced from soul. It is soul that is their chariot, soul their horses, soul their weapon, soul their arrows; soul is a god's all"⁵²² (*māhātmyād devatāyāḥ ekaḥ ātmā bahudhā stāyate | ekasya ātmano 'nye devāḥ pratyangāni bhavanti | api cha sattcānām prakṛiti-bhūmabhir viśhayaḥ stuvanti ity āhuḥ | prakṛiti-sūrvandmnyāch cha itaretara-janmāno bhavanti itaretara-prakṛitayaḥ*

⁵²¹ In various parts of the translations occurring in this section I received valuable assistance from Professor Aufrecht.

⁵²² This passage is quoted at length in the 4th vol. of this Work, pp. 131-136.

*karmajanmānaḥ ātmajanmānaḥ | ātmā eva eṣāṁ rātho bhavaty ātmā
 āstṛaḥ ātmā āyudham ātmā iṣataḥ ātmā sarvaṁ devasya*). These,
 however, are the views of men who lived after the compilation of the
 Brāhmaṇas, at a period when reflection had long been exercised upon
 the contents of the hymns, and when speculation had already made
 considerable advances. In the oldest portions of the hymns themselves
 we discover few traces of any such abstract conceptions of the Deity.
 They disclose a much more primitive stage of religious belief. They
 are, as I have already remarked, the productions of simple men who,
 under the influence of the most impressive phenomena of nature, saw
 everywhere the presence and agency of divine powers, who imagined
 that each of the great provinces of the universe was directed and
 animated by its own separate deity, and who had not yet risen to a
 clear idea of one supreme creator and governor of all things (pp. 5 f.).
 This is shown, not only by the special functions assigned to particular
 gods, but in many cases by the very names which they bear, corres-
 ponding to those of some of the elements or of the celestial luminaries.
 Thus, according to the belief of the ancient rishis, Agni was the divine
 being who resides and operates in fire, Sūrya the god who dwells and
 shines in the sun, and Indra the regent of the atmosphere, who cleaves
 the clouds with his thunderbolts and dispenses rain. While, however,
 in most parts of the Rig-veda, we not only find that such gods as Agni,
 Indra, and Sūrya are considered as distinct from one another, but that
 various other divinities, more or less akin to these, but thought of as
 fulfilling functions in some respects distinguishable from theirs (such
 as Parjanya, Vishṇu, Savitrī, Pūshan, etc.) are represented as existing
 along side of them, there are other hymns in which a tendency to iden-
 tification is perceptible, and traces are found of one uniform power
 being conceived to underlie the various manifestations of divine energy.
 Thus in the texts quoted in a former section (pp. 206 ff.), Agni is repre-
 sented as having a threefold existence, by which may be intended,
 first, in his familiar form on earth; secondly, as lightning in the
 atmosphere; and thirdly, as the sun in the heavens. In other pas-
 sages, where the same god is identified with Vishṇu, Varuṇa, Mitra,
 etc. (see p. 219), it is not clear whether this identification may not
 arise from a desire to magnify Agni rather than from any idea of his
 essential oneness with other deities with whom he is connected (see

also R.V. i. 141, 9; v. 3, 1 f.; v. 13, 6). In another hymn, iv. 42, 3, too, where Indra appears to be represented as the same with Varuṇa (*aḥam Indro Varuṇāḥ*, etc.; compare the context), the design of the writer may have been to place the former god on a footing of equality with the latter. There are, however, other passages in the earlier books of the Rig-veda which suffice to show that the writers had begun to regard the principal divinities as something more than mere representatives or regents of the different provinces of nature. As I have already shown (pp. 61 ff., 98 ff., 158, 163 f., 214 f.), Varuṇa, Indra, Sūrya, Savitṛi, and Agni are severally described (in strains more suitable to the supreme deity than to subaltern divinities exercising a limited dominion) as having formed and as sustaining heaven and earth, and as the rulers of the universe;⁴²³ and Varuṇa, in particular, according to the striking representation of the hymn preserved in the A.V. (iv. 16) (though this composition may be of a somewhat later date), is invested with the divine prerogatives of omnipresence and omniscience. Although the recognized co-existence of all these deities is inconsistent with the supposition that their worshippers had attained to any clear comprehension of the unity of the godhead, and although the epithets denoting universal dominion, which are lavished upon them all in turn, may be sometimes hyperbolical or complimentary—the expressions of momentary fervour, or designed to magnify a particular deity at the expence of all other rival objects of adoration,—yet these descriptions no doubt indicate enlarged and sublime conceptions of divine power, and an advance towards the idea of one sovereign deity. When once the notion of particular gods had become expanded in the manner just specified, and had risen to an ascription of all divine attributes to the particular object of worship who was present for the time to the mind of the poet, the further step would speedily be taken of speaking of the deity under such new names as Viśvakarman and Prajāpati, appellations which do not designate any limited function connected with any single department of nature, but the more general and abstract notion of divine power operating in the production and government of the universe.

It is, perhaps, in names such as these that we may discover the point

⁴²³ The same functions are ascribed to Viṣṇu and to Rudra. See the 4th vol. of this Work, pp. 84 and 338.

of transition from polytheistic to monotheistic ideas. Both these two terms, which ultimately came to designate the deity regarded as the creator, had been originally used as epithets of Indra and Savitṛi, in the following passages:—R.V. iv. 53, 2, "Savitṛi, the supporter of the sky and the lord of creatures" (*divo dhartā bhuvanasya prajāpatiḥ*).²²⁴ viii. 87, 2, "Thou, Indra, art most powerful; thou hast caused the sun to shine; thou art great, the universal architect, and possessest all godlike attributes" (*tvam Indra abhībhār asi tvāṁ sūryam arochayaḥ | viśvakarmā viśvadevo mahān asi*).²²⁵

(1) *Texts of a more decidedly monotheistic or pantheistic character.*

I shall now adduce those passages of the Rīg-veda in which a monotheistic or a pantheistic tendency is most clearly manifested. Of some of these texts I shall only state the substance, as I have formerly treated of them in detail elsewhere.

The following verse from a long hymn of an abstruse and mystical character (i. 164, 46, as already quoted in p. 219, note), though considered by Yāska (Nir. vii. 18) to have reference to Agni, and by Kātyāyana and Sāyana (who, however, also quotes Yaska's opinion) to have Sūrya in view, may nevertheless be held to convey the more general idea that all the gods, though differently named and represented, are in reality one—*πολλῶν ὀνομάτων μορφὴ μία*: "They call him Indra, Mitra, Varuṇa, Agni; and (he is) the celestial, well-winged Garutmat. Sages name variously that which is but one: they call it Agni, Yama, Mātariśvan."²²⁶ (See Colebrooke's Essay, i. 26 f.; Weber's Ind. Stud. v. p. iv.)

²²⁴ So, too, Soma is called *prajāpati*, "lord of creatures" (R.V. ix. 5, 9).

²²⁵ So, too, in R.V. x. 170, 4, Sūrya is called *viśvakarma* and *viśvadevavat*, and Savitṛi is styled *viśvadeva* in v. 82, 7, see above, p. 164. Svayambhū, "the self-existent," occurs as an epithet of Manyu (personified Wrath) in R.V. x. 83, 4. See below the sub-section on Kāla, Time.

²²⁶ To the same effect is another text, R.V. x. 114, 5: *Suparṇam viprāḥ kavayo vachobhir ekam vāntam bahudhā kalpayanti* | "The wise in their hymns represent under many forms the well-winged (deity), who is but one." Somewhat in the same way it is said, A.V. xiii. 3, 13 (already quoted in p. 219, note): "Agni becomes in the evening Varuṇa (the god of night), and Mitra, when rising in the morning. Becoming Savitṛi, he moves through the atmosphere, and becoming Indra, he burns along the middle of the sky." In xiii. 4, 1 ff., Savitṛi is identified with a great many other deities. The words *asya devasya . . . vyaḍh Vīśṇoḥ*, in

R.V. i. 89, 10 (quoted above in pp. 43 f.), suggests, on the other hand, a pantheistic sense, as it asserts all things to be the manifestations of one all-pervading principle: "Aditi is the sky, Aditi is the air, Aditi is the mother and father and son. Aditi is all the gods and the five classes of men. Aditi is whatever has been born. Aditi is whatever shall be born."⁴²⁷ Reference will be again made further on to the hymn in which Aditi is described as one of the great powers to which the creation is due.

In some of the representations of the character and functions of *Tvasṭṛi*, the divine artizan, who shaped the heaven and earth, we have an approach to the idea of a supreme creator of the universe (see above p. 225).

There is considerable variety in the methods by which the later poets of the R.V. attempt to conceive and express the character of the Supreme Being and his relations to the universe, as will be seen from the following details:—

(2) *Viśvakarman*.

The 81st and 82nd hymns of the tenth book of the *Rig-veda* are devoted to the celebration of *Viśvakarman*, the great architect of the universe (see above, p. 32, and the 4th vol. of this work, pp. 4 ff.); so that the word which, as we have seen, had formerly been used as an epithet of *Indra*, had now become the name of a deity, if not of the Deity. In these hymns *Viśvakarman* is represented as the one all-seeing god, who has on every side eyes, faces, arms, and feet, who, when producing heaven and earth, blows⁴²⁸ them forth with his arms

R.V. vii. 40, 6, are interpreted by *Sāyana* to mean "[The other gods] are branches of this . . . god *Viśvaṇ*;" but the words between brackets are not in the original. In R.V. ii. 35, 8, all other beings are said to be branches of *Apāmnapāt* (*vayāḥ id anyā bhuvanāni asya*). I observe that in his lectures on the "Science of Language," 2nd series, p. 508, Professor Müller understands the words with which all the verses of R.V. iii. 55, conclude (*mahad devūnam asuratvam ekam*) to signify, "The great divinity of the gods is one," which might be understood as if they asserted all the gods to be manifestations of one supreme deity. The clause, however, need not mean anything more than that the divine power of the gods is unique.

⁴²⁷ Compare *Æschylus*, fragment 443, translated by Professor Müller, "Science of Language," ii. 441: *Zeús tótis ánthrōp, Zeús δὲ γῆ, Zeús δ' οὐρανός. Zeús τος τὰ πάντα χεῖ τ' αὐτῷ ἐνέπρεπον*. The *Taitt. Br.* iii. 12, 3, 1, says that the self-existent *Brahma* is "son, father, and mother."

⁴²⁸ This image is repeated in R.V. x. 72, and may have been borrowed from R.V. iv. 2, 17.

and wings,—as the father, generator, disposer, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals. In one of the verses (the 4th) of the first of these hymns, the poet asks: "What was the forest, what was the tree, out of which they fashioned heaven and earth? Inquire with your minds, ye sages, what was that on which he took his stand when supporting the world?" This verse is repeated in the *Taitt. Br.* ii. 8, 9, 6 (and comes in immediately after the end of *R.V.* x. 129, which is quoted in the same place). The compiler of the *Brāhmaṇa* replies to the question which the original poet had left unanswered, by saying: "Brahma was the forest, Brahma was that tree, out of which they fashioned heaven and earth. Sages, with my mind I declare to you, he took his stand upon Brahma when upholding the world" (see above, p. 32, note 57).

(3) *Hiranyagarbha.*

Another name under which the Deity is celebrated in the *Rig-veda*, with all the attributes of supremacy, is *Hiranyagarbha*. In the 121st hymn of the tenth book this god is said to have arisen (*samavarttata*) in the beginning, the one lord of all beings, who upholds heaven and earth, who gives life and breath, whose command even the gods obey, who is the god over all gods, and the one animating principle (*asu*) of their being. (See the 4th vol. of this Work, pp. 13 ff.)

(4) *Brahmanaspati, Daksha, and Aditi.*

In another hymn (*R.V.* x. 72; already quoted in pp. 48 f.), the creation of the gods is ascribed to *Brahmanaspati* (see also p. 280, above), who blew them forth like a blacksmith;⁴²⁰ while the earth is said to have sprung from a being called *Uttānapad*; and *Daksha* and *Aditi* were produced from one another by mutual generation. The gods, though formed by *Brahmanaspati*, did not, it is said, come into existence till after *Aditi*, but appear to have had some share in the formation or development of the world.

The hymn is almost entirely of a mythological character, the only attempt at speculation it contains being the declaration that entity sprang from nonentity. The manner in which the author endeavours,

⁴²⁰ See pp. 32 and 354.

by the introduction of different names, and the ascription to them of various agencies, to explain the process of creation, forms a striking contrast to the sublime vagueness and sense of mystery which characterize the following composition (R.V. x. 129).²³⁰

(5) *Nonentity, Entity, and the One*, R.V. x. 129.

1. *Na asad āsid no sad āsit taddnīm nāsīd rajo no vyoma paro yat |*
kim āvaricāḥ kuha kasya śarmann ambhāḥ kim āsid gahanaṁ gabhiram |
 2. *Na mṛityur asid amṛitaṁ na tarhi na rātryāḥ ahaṁ āsit praketaḥ |*
ōnid ardaṁ svadhayā tad ekaṁ tasmād ha anyad na paraḥ kinchanāsa |
 3. *Tamaḥ āsit tamasā gūḷham agre apraketaṁ salilāṁ sarvām ā idam |*
tuchhyena ābhū apihitaṁ yad āsit tapasas tad mahinā 'jāyataikam |
 4. *Kūmas tad agre samavarttatādhi manaso retaḥ prathamam yad āsit |*
sato bandhum asati niravindan hṛidi pratishya kavayo manishā | 5
 (=Vāj. Sanh. xxxiii. 74). *Tiraścīno vitato raśmīr eśhām adhaḥ evīd*
āsīd upari evīd āsit | retodhāḥ āsan mahimānaḥ āsan svadhā avastāt
prayatiḥ parastāt | 6. *Ko addha veda kaḥ iha pra vochat kutaḥ ājātā*
kutaḥ iyaṁ viśiṣṭiḥ | arvāg devāḥ anya viśarjanena atha ko veda yataḥ
ābabbhūva | 7. *Iyaṁ viśiṣṭīr yataḥ ābabbhūva yadi vā dadhḥ yadi vā na |*
yo asyādhyakṣhāḥ parama vyoman so anga veda yadi vā na veda |

"1. There was then neither nonentity nor entity: there was no

²³⁰ This hymn has been already translated by Mr. Colebrooke and Professor Müller, as well as in the 4th vol. of this Work, p. 4. I have now endeavoured to improve my own version, and otherwise to illustrate the sense of the hymn. The following is a metrical rendering of its contents:—

"Then there was neither Aught nor Nought, no air nor sky beyond.
 What covered all? Where rested all? In watery gulf profound?
 Nor death was then, nor deathlessness, nor change of night and day.
 That One breathed calmly, self-sustained; nought else beyond It lay.
 Gloom hid in gloom existed first—one sea, eluding view.
 That One, a void in chaos wrapt, by inward fervour grew.
 Within It first arose desire, the primal germ of mind,
 Which nothing with existence links, as sages searching find.
 The kindling ray that shot across the dark and drear abyss,—
 Was it beneath? or high aloft? What hard can answer this?
 There fecundating powers were found, and mighty forces strove,—
 A self-supporting mass beneath, and energy above.
 Who knows, who ever told, from whence this vast creation rose?
 No gods had then been born,—who then can e'er the truth disclose?
 Whence sprang this world, and whether framed by hand divine or no,—
 It's lord in heaven alone can tell, if even he can show."

atmosphere, nor sky above. What enveloped [all]? Where, in the receptacle of what [was it contained]? Was it water, the profound abyss? 2. Death was not then, nor immortality: there was no distinction of day or night. That One⁵²¹ breathed calmly, self-supported; there was nothing different from, or above, it. 3. In the beginning darkness existed, enveloped in darkness. All this was undistinguishable water.⁵²² That One which lay void, and wrapped in nothingness, was developed by the power of fervour. 4. Desire first arose in It, which was the primal germ of mind; [and which] sages, searching with their intellect, have discovered in their heart to be the bond which connects entity with nonentity. 5. The ray [or cord]⁵²³ which stretched across these [worlds], was it below or was it above? There were there impregnating powers and mighty forces, a self-supporting principle beneath, and energy aloft.⁵²⁴ 6. Who knows, who here can declare, whence has sprung, whence, this creation? The gods are subsequent⁵²⁵ to the development of this [universe]; who then knows whence it arose? 7. From what this creation arose, and whether [any one] made it or not,—he who in the highest heaven is its ruler, he verily knows, or [even] he does not know."

I am not in possession of Sāyana's commentary on this hymn; but the scholiast on the Taittiriya Brāhmaṇa (see also the explanation of verse 4, in commentary on Taitt. Āraṇy. p. 142) in which the hymn is

⁵²¹ Compare R.V. i. 164, 6, "What was that One in the form of the unborn which supported these six worlds?" (*ei yas tastambha ihaḥ imā rajāmāi ajasya rūpe kim api evaḥ ekam*). In Vāṇikīya, x. 2, it is said: *ekā evāgnir bahudhā samiddhaḥ ekaḥ sūrya viśvam anu prabhūtaḥ | ekaiścahāḥ sarvaṃ idaṃ ei bhūti ekaṃ vai idam ei bahūve sarvaṃ* | "There is one Agni, kindled in many places; one mighty Sūrya who extends over all things; one Ushaḥ who illuminates this entire world;—this one has been developed into the all."

⁵²² In the M. Bh. S'āntip. 6812 ff., it is said that from the æther "was produced water, like another darkness in darkness; and from the foam of the water was produced the wind" (*tataḥ salilam utpannam tamasīvāparam tamaḥ | tasmāccha salilotpīḍād udatisiḥhata mārutaḥ*).

⁵²³ Professor Aufrecht has suggested to me that the word *raśmi* may have here the sense of thread, or cord, and not of ray.

⁵²⁴ Does this receive any illustration from R.V. i. 159, 2 (quoted above, p. 21), which speaks of the "thought (*manas*) of the father" (Dyaus), and of the "mighty independent power (*mahi sevatas*) of the mother" (Earth)?

⁵²⁵ Compare x. 72, 2, 3, quoted above, p. 48, and x. 97, 1, where certain plants are said to be anterior to the gods, by three yugas (*gūḥ ośadhīḥ pūrvāḥ jātāḥ devēbhyas triyugam purā*).

repeated (ii. 8, 9, 3 ff.), explains it in conformity with the philosophical ideas of a later period. From such sources we have no right in general to expect much light on the real meaning of the ancient Vedic poets. The commentator in question, who is obliged to find in the words of the infallible Veda a meaning consistent with the speculations believed to be orthodox in his own age, interprets the first verse as follows, in terms which, indeed, after all, may not be far from correctly expressing its general purport: *Yadā pūrvasṛiṣṭiḥ pralīnā uttarasṛiṣṭiś cha na utpannā tadānīm sadasati dee api nābhātām | nāmārūpariśiṣṭatvena spāṣṭapratīyamānam jagat "sat-"śabdēna uchyate naraviśāṅgādīsamānam īṅyam "asad" ity uchyate | tadubhayaṁ nāsit | kintu kācid auyaktāvasthā āsit | sā cha vispaṣaṭpadbhāvād na sati jagad-utpādakatvena sadbhāvād nāpy asati |* "In the interval between the absorption of the previous, and the production of the subsequent, creation, there was neither entity nor nonentity. The world at the time when, by possessing both 'name' and 'form,'²⁰⁸ it is clearly manifested, is designated by the word 'entity,' while a void which may be compared to such non-existing things as a 'man's horns,' etc., is called 'nonentity.' Neither of these states existed; but there was a certain unapparent condition, which, from the absence of distinctness, was not an 'entity,' while from its being the instrument of the world's production, it was not a 'nonentity.'"

A much older commentary on this verse, probably one of the oldest extant, is the following passage from the Satap. Br. x. 5, 3, 1: *na iva vai idam agre asad āsid na iva sad āsit | āsid iva vai idam agre na iva āsit | tad ha tad manah eva āsa |* 2. *Tasmād etad ṛiṣiṅa 'bhyanūktam "na asad āsid na sad āsit tadānīm" iti | na iva hi sad mano na iva asat |* 3. *Tad idam manah sṛiṣṭam āvirabubhūṣhad niruktataram mūr-tataram | tad ātmānam anvaichhat | tat tapo 'tapyata | tat prāmūrechhat | tat śaṣṭriṁśataṁ sahasrāṇy apasyad ātmano 'gnin arkān manomayān manaschitāḥ ityādi |* "In the beginning this [universe] was not either, as it were, nonexistent, nor, as it were, existent. In the

²⁰⁸ These Vedāntic terms *name* and *form* occur (as observed in the Section on Yama, p. 309) in the Atharva-veda, x. 2, 12: "Who placed in him (Puruṣa) name, magnitude, and form?" and in xi. 7, 1: "In the remains of the sacrifice (*uchhiṣṭa*) name and form, in the remains of the sacrifice the world, is comprehended." The original texts will be found further on in the subsections on Puruṣa and Uchhiṣṭa. See Satap. Br. xi. 2, 3, 1 ff., to be quoted below, in the subsection on Brahma.

beginning this universe was, as it were, and was not, as it were. Then it was only that mind. Wherefore it has been declared by the rishi (in the verse before us), 'There was then neither nonentity nor entity;' for mind was, as it were, neither entity nor non-entity. 2. Then this mind, being developed, wished to become manifested, more revealed, more embodied. It sought after itself; it practised austere fervour. It swooned. It beheld 36,000 of its own fires, suns, formed of mind, placed by mind, etc." Mind then creates voice, voice creates breath, breath creates eye, eye creates ear, ear creates work (or ceremony), and work creates fire.

These ideas of entity and nonentity⁵²⁷ seem to have been familiar to the later Vedic poets, as in R.V. x. 72 (noticed above, and translated in the section on Aditi, p. 48), we find it thus declared (verses 2, 3), that in the beginning nonentity was the source of entity: "In the earliest age of the gods entity sprang from nonentity; in the first age of the gods entity sprang from nonentity." In the A.V. x. 7, 10 (which will be quoted in the subsection on Skambha), it is said that both nonentity and entity⁵²⁸ exist within the god Skambha; and in verse 25 of the same hymn: "Powerful indeed are those gods who sprang from nonentity. Men say that that nonentity is one, the highest, member of Skambha."⁵²⁹ The Taittirīya Upanishad also (Bibliotheca Indica, p. 99) quotes a verse to the effect: "This was at first non-entity. From that sprang entity" (*asad vai idam agre āsit | tato vai sad ajāyata*).

The author of the Chhândogya Upanishad probably alludes to some of these texts when he says (vi. 2, 1 f. Bibl. Ind. p. 387 f.): *Sad eva somya idam agre āsid ekam eva advītyam | tad ha eke āhur "asad eva*

⁵²⁷ The Taitt. Arany. i. 11, 1 (Bibl. Ind. p. 84), ascribes the development of existence from nonexistence to the seven rishis, etc. (*asutaḥ sad ye tataḥkṣur ṛishayaḥ sapta Atriś cha yat | sarve trayo Agastyaś cha*).

⁵²⁸ Another verse of the A.V. xvii. 1, 19, says: "Entity is founded (*pratishṭhitam*) on nonentity; what has become (*bhūta*) is founded on entity. What has become is based (*āhitam*) on what is to be, and what is to be is founded on what has become" (*asatī sat pratishṭhitam satī bhūtam pratishṭhitam | bhūtaḥ ha bhavye āhitam bhavyam bhūte pratishṭhitam*).

⁵²⁹ This phrase (see above, p. 51) is also applied to Agni in R.V. x. 6, 7, where it is said that that god, being "a thing both *asat*, nonexistent (i.e. unmanifested), and *sat*, existent (i.e. in a latent state, or in essence), in the highest heaven, in the creation of Dakṣa, and in the womb of Aditi (comp. R.V. x. 72, 4 f.), became in a former age

idam agre āśīd ekam eva advitīyaṁ tasmād asataḥ sja jāyeta" | 2. *Kutas tu khalu somya evaṁ syād iti ha uvācha katham asataḥ sja jāyeta iti | sat tv eva somya idam agre āśīd ekam eva advitīyam | tad aikāhata bahu syām prajāyeya iti* | "This, o fair youth, was in the beginning existent (or entity) (*sat*), one without a second. Now some say, 'This was in the beginning non-existent (or non-entity) (*asat*), one without a second; wherefore the existent must spring from the non-existent.' 2. But how, o fair youth, he proceeded, can it be so? How can the existent spring from the non-existent? But, o fair youth, this was in the beginning existent, one without a second. That [entity] thought, 'Let me multiply and be produced.' " ⁴⁴⁰

There does not appear to be any discrepancy between the statement in R.V. x. 129, 1, "There was then neither nonentity nor entity," and the doctrine of the Chhândogya Upanishad, for in the second verse of the hymn, also, a being designated as the One is recognized as existing, which may be regarded as answering to the primal entity of the Upanishad; while the original non-existence of anything, whether non-entity or entity, asserted in the first verse, may merely signify, as the commentator on the Taittiriya Brâhmaṇa explains, that there was as yet no distinct manifestation of the One. In like manner the A.V. x. 7. 10, 25 (quoted above), does not assert the absolute priority of non-entity, but affirms it to be embraced in, or a member of, the divine being designated as Skambha. The Chhândogya Upanishad has, however, a greater appearance of being at variance with itself, iii. 19, 1 (*asad evedam agre āśīt tat sad āśīt*), and with the Taittiriya Upanishad, as well as with verses 2 and 3 of the 72nd hymn of the tenth book of the R.V., above cited, which assert that entity sprang from nonentity. If these verses are to be taken literally and absolutely, we must suppose the poet to have conceived the different creative agents whom he names, Brahmanaspati, Uttānapad, Daksha, and Aditi, to have sprung out of nothing, or from each other, or to be secondary manifestations of the entity which was the first product of nonentity. If, however, with the commentators, we take "nonentity" to denote merely an undeveloped state, there will be no contradiction.

the first-born of our ceremonial, and is both a bull and a cow." In A.V. xi. 7, 3, it is said that the *uckhishā* (remains of the sacrifice) is both *san* and *asan* (masculine).

⁴⁴⁰ See English trans. p. 101, which I have not followed.

The first movement in the process of creation as conceived in the hymn (R.V. x. 129) is this: the One, which in the beginning breathed calmly, self-sustained, is developed by the power of *tapas*, by its own inherent heat (as Professor Müller explains, *Anc. Sansk. Lit.* p. 561), or by rigorous and intense abstraction (as Professor Roth understands the word; see his *Lexicon*, s.v.).⁴⁴¹ This development gave occasion

⁴⁴¹ Beth's interpretation is supported by a text in the A.V. x. 7, 38 (see further on in the subsection on Skambha), as well as by numerous passage in the Brāhmaṇas. Thus in S'atap. Br. xi. 5, 8, 1 (quoted in the 3rd vol. of this work, p. 4), Prajapati, who is described as being the universe, is said to have desired (*akāmayate*) to propagate himself, and to have striven and practised rigorous abstraction (*tapo 'tapyata*). And in the same Brāhmaṇa, xiii. 7, 1, 1 (cited in the 4th vol. of this work, p. 25), the self-existent Brahma himself is similarly related to have practised *tapas*, and when he found that that did not confer infinity, to have offered himself in sacrifice. The gods are also said to have attained heaven and their divine character by *tapas* (see above, p. 15, and the 4th vol. of this work, pp. 20, 21, 24, and 288). Compare also the Taitt. Up. ii. 6, where it is said: *Sa tapo 'tapyata | sa tapas taptrā idam saram asrijata yad idam kincha* | "He (the supreme Soul) desired, 'Let me be multiplied and produced.' He performed *tapas*, and having done so, he created all this." In his commentary on this passage, S'ankara explains that, in conformity with another Vedic text, knowledge is called *tapas*, and that, as the supreme Soul has no unsatisfied desires, no other sense would be suitable; and that the phrase means "He reflected upon the construction, etc., of the world which was being created" (*tapah iti jñānam uchyate* | "*yasya jñānamayaṁ tapaḥ*" *iti śruty-antarād āptakāmatvāccha itarasya asamāharaḥ eva* | "*sa tapo 'tapyata*" *tapas taptrāṁ asrijamāna-jagad-rathanādi-vishayam ālochanūm akarod ātmā ity arthaḥ*). It is true that all these passages from the Brāhmaṇas are of a later date than the hymn, but the R.V. itself, x. 167, 1, says that Indra gained heaven by *tapas* (see above, p. 14), where the word can only mean rigorous abstraction. The word is also found in R.V. ix. 113, 2, where soma-juice is said to be poured out with hallowed words, truth, faith, and *tapas* (*ritavākrena satyena śraddhayā tapasā sutah*); and in x. 83, 2, 3, where Manu (wrath personified) is besought to protect, or to slay enemies, along with *tapas*, (*tapasā nyośhāḥ*, or *tapasā yujā*). This view of the word is also supported by Taitt. Br. iii. 12, 3, 1: "Let us worship with an oblation that first-born god, by whom this entire universe which exists is surrounded (*paribhūtam*)—the self-existent Brahma, which is the highest *tapas*. He is son, father, mother. *Tapas* was produced as the first object" (*yenedam vishvam paribhūtam yad aśi prathamajam devam havishā vidhema | sayambhu Brahma paramam tapo yat* | *sa eva putrah sa pitā sa mātā* | *tapo ha yakham prathamam sambhūva*). In the Mahābhārata, S'antiparva, 10836, Prajapati is said to have created living beings by *tapas*, after having entered on religious observances, or austerities (*eratāni*). *Tapas* is also mentioned as the source from which creatures were produced, A.V. xiii. 1, 10. Compare Bhāgavata Purāṇa, ii. 9, 6, 7, 19, 23, and iii. 10, 4 ff. *Tapas* is connected with an ebullition of boiled milk in a passage of the A.V. iv. 11, 6: *yena devāḥ svar āruhuḥ kītvā śarīram amṛtasya nūbhim* | *tena geshma sukṛitasya lokam gharmanyā vratena tapasā yasasyevah* | "May we, renewed, attain to the world of righteousness by that ceremony of offering boiled milk, by *tapas*, whereby the

to desire (Kāma) which immediately took possession of the One, and is described as the first germ of mind, and the earliest link⁴⁴² between nonentity and entity. The poet then goes on to speak of impregnating powers, and mighty forces, of receptive capacities, and active energies; but confesses himself unable to declare how the universe was produced. The gods themselves having come into existence at a later stage of creation, were not in a position to reveal to their worshippers the earlier part of the process of which they had not been witnesses. The

gods ascended to heaven, the centre of immortality, having left behind their body." But xi. 6, 6, connects *tapas* with heat: "The Brahmschürin, born before Brahma, dwelling (or clothed) in heat, arose through *tapas*" (*pūrvō jāto Brahmaṇo brahma-chūri gharmaṁ tāsāṁ tapasodatiśhat*). In A.V. vii. 61, *tapas* is connected with Agni. In A.V. xvii. 1, 24, *tapas* means the heat of the sun. *Tapas* is mentioned along with *karma* in A.V. xi. 8, 2, and is said to have been produced from it (ibid. v. 6).

⁴⁴² The commentator on the Taitt. Br. ii. 8, 9, 6 (p. 923 of Calcutta edition, in Bibl. Ind.) says: *kāmasya sarva-vyavahāra-heturitvāṁ Vajrasaneyinaḥ samāmananti atho khalo āhuḥ "kāmamayaḥ cūyama puruṣaḥ" iti | Vyāso 'pi smarati "kāmabandhanam evedaṁ nānyad astiha bandhanam" iti | asmad-anubhave 'pi tatkā dṛṣyate | sarvo hi puruṣaḥ prathamam kinchit kāmāyitvā tadartham prayatamāṇaḥ sukham duḥkham vā labheta* | "The Vajrasaneyins record that desire is the cause of all action, and say: 'this Puruṣa is himself actuated by desire' (Bṛihadār. Up. p. 854). And Vyāsa too declares in his smṛiti, 'That which binds this world is desire; it has no other bond.' The same thing, too, is seen within our own observation; for it is only after a man has first desired something that he will strive after it, and so experience pleasure or pain." In numerous passages of the Brāhmaṇas and Upanishads (as in those quoted in the last note), we are told that the first step in the creation was that Prajapati or Brahma "desired" (*akāmaya*). In his remarks on the passage of the Taittirīya Upanishad, quoted in the last note, Ś'ankara considers it necessary to explain that the supreme Soul is not subject to the dominion of desire, as if, like men, he had any wish unfulfilled, or were subject to the influence of any desirable objects external to himself, or were dependent on other things as instruments of attaining any such external objects; but on the contrary, is independent of all other things, and himself, with a view to the interests of living beings, originated his desires which possess the characteristics of truth and knowledge (or true knowledge), and from being a part of himself, are perfectly pure (*kāmāyitviteṣā amad-ādi-vaṇ anūptakāmam chet | na | svātantryāt | yathā 'nyān paravādīkṛitya kāmādi-doshāḥ pravartityanti na tatkā Brahmanāḥ pravartitakāḥ kāmāḥ | katham tarhi satya-jñāna-lakṣaṇāḥ svātmabhūtateṣā viśuddhāḥ | na tair Brahma pravartiyate | teṣāṁ tu tat-pravartitakam Brahma prāṅti-karmapekṣahayā | tasmāt svātantryam kāmāḥ Brahmaṇaḥ | ato na anūptakāmam Brahma sādhanāntarānapekṣatech cha | kincha yathā 'nyeshām anātmabhūtāḥ dharmādi-nimittāpekṣhāḥ kāmāḥ svātmayativirakta-kārya-karaya-sādhanāntarāpekṣhāḥ [-āś cha? | na tatkā Brahmaṇo nimittādy-apekṣatevam)*. I shall below treat further of Kāma, as a deity, and of his correspondence with the Greek *Ἔρως*, as one of the first principles of creation.

very gods being at fault, no one on earth is able to say what was the origin of the world, and whether it had any creator or not. Even its ruler in the highest heaven may not be in possession of the great secret.

Such a confession of ignorance on the part of a Vedic rishi could not, however, be taken in its obvious and literal sense by those who held the Veda to have been derived from an omniscient and infallible source. And in consequence the commentator on the Taittiriya Brāhmaṇa is obliged to explain it away in the following fashion :—

Atra kechid āgcam upekshya eva-eva-buddhi-balād anyathā 'nyathā utprekshante | tathā hi paramāṇavo mūlakāraṇam iti Kāṇāda-Gautamādayo manyante | svatantram achetanam pradhānam jagato mūlakāraṇam iti Kapila-prabhṛtayaḥ | śānyādīto jagad-utpattir iti Mādhyamikāḥ | jagato kāraṇam eva nāsti scabhāvataḥ eva avatiśṭhate iti Lokāyatikāḥ | te sarve 'pi bhrāntāḥ eva | "ko addha veda" jagat-kāraṇam ko nāma puruṣaḥ sūkṣhād avagachhati | anavagatya cha "kaḥ iha pravocāt" svayam adṛiṣṭvā ko nāma jagat-kāraṇam idṛig iti vaktuṃ śaknoti | ko 'yam atra vaktavyāṃśaḥ iti chet | uchyate | iyaṃ vividhā śriṣṭiḥ "kutaḥ ājātā" ta(ka?)smād upādāna-kāraṇāt sarvataḥ utpannā punarapi kulo nimittād utpannā iti tad idam upādānam nimittam cha vaktavyam taḥ cha vaktum aśakyam | kuto 'śaktir iti chet | uchyate | kim devāḥ etad brūyuh kuto 'nyaḥ kechid manuṣyaḥ | na tavad devāḥ vaktuṃ śaktāḥ te hy aya jagato vividhasṛiṣṭer "arvūg" eva vidyante na tu śriṣṭeḥ pūrvaṃ te santi | yadā devānāṃ api idṛiṣi gatie tadānīm "yataḥ" jagad "ābabhūva" tat kāraṇam vaktum anyāḥ "ko" vā "veda" | devāḥ cha manuṣyāḥ cha śriṣṭeḥ prāg anavasthānād na tavat pratyakṣeṇa paśyanti tadānīm svayam eva abhāvād nāpy anumātuṃ śaktāḥ tad-yogayor hetuḍṛiṣṭāntayor abhāvāt | tasmād atigambhīram idam paramārtha-tattvaṃ vaidika-samadhigamyam ity abhiprāyaḥ | . . . iyaṃ dṛiṣyamānā bhūta-bhautika-rūpā vividhā śriṣṭir yataḥ upādānakāraṇād "ābabhūva" sarvataḥ utpannā tad upādānakāraṇam yadi vā kinchit svarūpaṃ dhṛitvā 'vatiśṭhate yadi vā tasya svarūpam eva nāsti tam imaṃ nirṇayaṃ yaḥ Paramēśvaro 'ya jagato "dhyakṣaḥ" svāmī "so anga veda" sa eva veda yadi vā so 'pi na veda | īśīrīṣīṭavyādi-laukika-vyavahāra-dṛiṣṭyā "so anga veda" ity uktam | yatra to aya sarvam ātmā eva abhūt kena kam paśyed ityādi-sarva-vyavahārātīla-paramārtha-dṛiṣṭyā "yadi vā na veda" ity uktam | ato manuṣyādīṣu tad-vedana-śankā 'pi dūrāpetā |

"There are certain persons who condemn revelation, and propound different theories of creation by their own reason. Thus the followers of Kapāda and Gautama, etc., consider atoms to be the ultimate cause of the world. Kapila and others say that an independent and unconscious Pradhāna is the cause. The Mādhyamikas declare that the world rose out of a void, etc. The Lokāyatikas say that the universe has no cause at all, but exists naturally. All these speculators are in error. Our hymn asks what mortal knows by actual observation the cause of the world? and not having himself had ocular proof, how can any one say it was so and so? The points to be declared are the material and instrumental causes of the universe, and these cannot be told. The reason of this impossibility is next set forth. Can the gods give the required information? Or, if not, how can any man? The gods cannot tell, for they did not precede, but are subsequent to, the creation. Since the gods are in this predicament, who else can know? The purport is, that as neither gods nor men existed before the creation, and cannot therefore have witnessed it, and as they are at the same time unable to conclude anything regarding it, from the absence of any adequate reason or illustrative instance, this great mystery can only be understood by those versed in the Vedas. . . . The last verse of the hymn declares that the ruler of the universe knows, or that even he does not know, from what material cause this visible world arose, and whether that material cause exists in any definite form or not. That is to say, the declaration that 'he knows' is made from the stand-point of that popular conception which distinguishes between the ruler of the universe and the creatures over whom he rules; while the proposition that 'he does not know' is asserted on the ground of that highest principle which, transcending all popular conceptions, affirms the identity of all things with the supreme Soul, which cannot see any other existence as distinct from itself. [The sense of this last clause is, that the supreme Soul can know nothing of any object being created external to itself, since no such object exists]. "*A fortiori*, the supposition that such beings as men could possess this knowledge is excluded."

It would, however, be absurd to imagine that the simple author of the hymn entertained any such transcendental notions as these. He makes no pretensions to infallibility, but honestly acknowledges the

perplexity which he felt in speculating on the great problem of the origin of the universe.⁶⁴³

As a further illustration, both of the more ancient and the later ideas of the Indians regarding the creation of the world, and the manner in which the supreme Spirit, previously quiescent, was moved to activity, I add another passage from the Taittirīya Brāhmaṇa, ii. 2, 9, 1, with some of the commentator's remarks. The text of the Brāhmaṇa runs thus:⁶⁴⁴ "This [universe] was not originally anything. There was neither heaven, nor earth, nor atmosphere. That being nonexistent (*asat*), resolved, 'Let me be.' That became fervent (or practised rigorous abstraction, *atapyata*). From that fervour (or abstraction) smoke was produced. That became again fervent. From that fervour fire was produced. That became again fervent. From that fervour light was produced." And so on,—flame, rays, blazes, etc., being generated by a repetition of the same process. (It may perhaps be considered that the manner in which the word *tapas* is used in this passage is favourable to the idea that in R.V. x. 129, 3, it signifies heat rather than rigorous abstraction.)

Ibid. ii. 2, 9, 10: *Asato 'dhi mano 'srijyata | manaḥ Prajāpatim asrijata | Prajāpatiḥ prajāḥ asrijata |* "From the nonexistent mind (*manas*) was created. Mind created Prajāpati. Prajāpati created offspring."

The commentator's explanation of the first part of this passage is in substance as follows: "Before the creation no portion existed of the world which we now see. Let such a state of nonexistence be supposed. It conceived the thought, 'Let me attain the condition of existence.' Accordingly, this state of things is distinctly asserted in the Upanishad (the Taittirīya, see above, p. 359): 'This was originally nonexistent. From it existence was produced.' Here, by the word 'nonexistent,' a state of void (or absolute nullity), like that expressed in the phrase 'a hare's horns,' is not intended; but simply a state in which name and form were not manifested. Hence the Vājasaneyins repeat the text: 'This was then undeveloped; let it be developed through name and form.' Earth, the waters, etc., are

⁶⁴³ Similar perplexity is elsewhere expressed on other subjects by the authors of the hymns. See the 3rd vol. of this Work, pp. 279 f.

⁶⁴⁴ The words of the original will be found in the 1st vol. of this work, pp. 27 f.

'name.' Hardness and fluidity, etc., are 'form.'" The words "undeveloped" and "developed" are then defined, and Manu, i. 5, is quoted in proof. The supposition that the passage before us can be intended to denote a void is next contravened by adducing the text of the Chhândogya Upanishad above quoted, where that theory is referred to and contradicted. "In the Aitareya Upanishad (at the beginning) it is declared: 'Soul alone was in the beginning this [universe]. Nothing else was active.' Hence the negation in our text, 'This [universe] was not originally anything,' refers to the world, consisting of name and form, framed by the Supreme Spirit, and is not to be understood absolutely. Designated by the word 'nonexistent' (*asat*), because devoid of name and form, but still (really) existing (*sat*), the principle [called] the Supreme Spirit, impelled by the works of the creatures absorbed in It, conceived a thought in the way of a reflection, 'Let me be manifested as existent in the shape of name and form.' As a man in a deep sleep awakes that he may enjoy the fruit of his works, so the thought of causing all living creatures to enjoy the fruit of their works arose in the Supreme Spirit. Possessed by such a thought, that principle [called] the Supreme Spirit, practised rigorous abstraction (*tapas*) as a means of creating name and form. Here *tapas* does not mean any such thing as the krichbra or chândrâyana penances, or the like; but denotes consideration regarding the particular objects which were to be created. Wherefore writers of the Atharva-veda school record the text: 'He who is omniscient, all-understanding, whose *tapas* consists of knowledge.' From the fact that this *tapas* has nothing of the character of any penance, it may be properly regarded as denoting the reflection of a being who, though unembodied, is yet omnipotent," etc., etc. "From the supreme God, being such as has been described, in conformity with his volition, a certain smoke was produced," etc., etc.

(*Yad idam sthāvara-jangama-rūpam bhūlokādīrapam cha jagad idānīm dṛśyate tat kimapi śṛiṣṭeḥ pūrvam naiva āsit | tat tādṛśam asad-rūpam eva varṭtamānām syāt | sad-rūpatām prāpnuyām ity etādṛśam mano 'kuruta | tathā cha upanishadi pūrvam asad-rūpam pāśehāt sad-rūpatotpattiś cha vispaśṣam āmnāyate "asad vai idam agre āsit tato vai sad ajāyata" iti | atra "asat"-śabdena na śaśa-vishāṇādi-samānam kanyatvam vivakṣitam kiṁ tarhy anabhivyakta-nāma-rūpatam | ataḥ eva*

Pārasameyinaḥ samāmananti "tad ha idam tarhy anyākṛitam āsit | tad nāma-rūpābhyām eva vyūkriyate" iti | bhūmir āpaḥ ityādikaṁ nāma kāṣṭhīya-āraṇḍādikaṁ rūpam | . . . Āitareyinas tv adhiyate "ātmā vai idam ekaḥ eva agre āsid na anyat kinchana miśraḥ" iti | tasmād "naiva kinchana āsid" ity ayaṁ niśedhaḥ Paramātma-nirmīta-nāma-rūpāt-maka-jagad-vishayo na tu kṛitena-vishayaḥ | nāma-rūpa-rahitatvenu "asat"-śabda-vāchyaṁ sad eva avasthitam Paramātma-tattvaṁ svātmany antarhīta-prāṇi-karmapreritam sad nāma-rūpākāreṇa āvirbhateyaṁ iti paryālochana-rūpam mano 'kuruta | yathā gāḍha-nidrām prāptasya puruṣasya karma-phala-bhogaṁ prabedhaḥ utpadyate tathā sarvān prāṇiṇaḥ eva-eva-karma-phalam bhōjayitum idṛśo vichāraḥ Paramāt-manaḥ prāduraḥbhūt | tathāvidha-vichāra-yuktaṁ tat Paramātma-tattva-rūpaṁ nāma-rūpa-śrīṣṭi-sādhana-rūpaṁ tapo 'kuruta | na atra tapaḥ kṛichhṛa-chāndrāyaṇādi-rūpam | kintu śraśṭavya-padārtha-viśeṣa-vishayam paryālochanam | ataḥ eva Ātharvaṇikāḥ āmananti "yaḥ sarvajñaḥ sarva-vid yasya jñānamayaṁ tapaḥ" iti | kṛichhṛādi-rūpatā-bhāvad aśarīrasya api sarva-śakti-yuktasya paryālochanam upaṇnam | . . . tādrīśūt tasmāt Paramēśvarāt eva-saṅkalpānūsāreṇa kaśchid dhūmaḥ udapadyata |)

(6) *Puruṣha.*

Another important, but in many places obscure, hymn of the Rīg-veda, in which the unity of the Godhead is recognized, though in a pantheistic sense, is the 90th of the tenth book, the celebrated *Puruṣa Sūkta*,⁴⁴⁵ which is as follows :

1. *Sahasraśṛṅṣāḥ Puruṣaḥ sahasrākṣaḥ sahasrapāt | sa bhūmiṁ viśvato vṛitvā aty atishṭhad daśāṅgulam |* 2. *Puruṣaḥ evedaṁ sarvaṁ yad bhūtaṁ yach cha bhavyam | utāṁṛitatasyeśāno yad annenātirohati |* 3. *Ētārān asya mahimā ato jyāyāṁś cha Pūruṣaḥ | pādo 'sya viśvā*

⁴⁴⁵ Translations of this hymn (which is also given with slight variations in Vāj. S. 13, 1-16, and A.V. 19, 6, and 7, 6, 4) will be found in Mr. Colebrooke's *Miscel. Ess.* I. 167 (see also the note in p. 309 of the same volume), as also in the 1st vol. of this *Work*, 9 ff.; (into French) in the Preface to Burnouf's *Bhāgavata Purāṇa*, vol. i. pp. cxxi. ff. (where see the notes); and (into German) in Professor Weber's *Ind. Stud.* ix. 5 ff. I have now endeavoured to supply some further illustrations of the ideas in the hymn. I have passed over several obscurities on which I have been unable to throw any light. The first two verses are given in the *Svetāsvatara Upanishad*, iii. 14, 15, where the commentary may be consulted.

bhūtāni tripād asyāmṛitaṁ divi | 4. *Tripād ūrdhveṣā ud ait Puruṣaḥ pādo 'syehābhavat punaḥ* | *tato viśveṣā vyakṛāmat sāsanaśane abhi* | 5. *Tasmād Virāḥ ajāyata Virājo adhi Pūruṣaḥ* | *sa jāto aty arichyata paśchād bhūmin atho puraḥ* | 6. *Yat Puruṣeṇa haviṣhā devāḥ yajnam atancata* | *vasanto asyāśid ājyaṁ grīṣmaḥ idhmaḥ śarad haviḥ* | 7. *Taṁ yajnam barhishi praukṣhan Puruṣaṁ jātam agrataḥ* | *tena devāḥ aya-janta sādhyāḥ riṣhayaḥ cha ye* | 8. *Tasmād yajnāt sarvahutaḥ sambhṛitam priṣhadājyam* | *paśūṁs tāṁs cakre vāyavyān āraṇyān grāmyāś che ye* | 9. *Tasmād yajnāt sarvahutaḥ riṣhaḥ sāmāni jajnire* | *chhandāmśi jajnire tasmād yajus tasmād ajāyata* | 10. *Tasmād ātvāḥ ajāyanta ye ke cha ubhayādātaḥ* | *gato ha jajnire tasmāt tasmāj jātāḥ ajāvayaḥ* | 11. *Yat Puruṣaṁ vi adadhuh katidhā vi akalpayan* | *mukhaṁ kim aya kau bāhū kā ūrū pādau uchyeṭe* | 12. *Brāhmaṇo 'ya mukhaṁ āśid bāhū rājanyaḥ kṛitāḥ* | *ūrū tad aya yad vaiśyaḥ padbhyāṁ śūdro ajāyata* | 13. *Chandramāḥ manaso jātāḥ śakṣhoḥ Sūryo ajāyata* | *mukhād Indrāś cha Agniś cha prāṇād Vāyur ajāyata* | 14. *Nābhyaḥ āśid antarikṣhaṁ śreṣṭho dyauḥ samavartata* | *padbhyāṁ bhūmir diśaḥ śrotrāt tathā lokān akalpayan* | 15. *Saptāsyāsan paridhayaḥ triḥ sapta samidhaḥ kṛitāḥ* | *devāḥ yad yajnaṁ tancānāḥ abadhnan Puruṣam paśum* | 16. *Yajnena yajnam ayajanta devāḥ tāni dharmāṇi prathamāni āsan* | *te ha nākam mahimānaḥ sachanta yatra pūrve śūdhyaḥ santi devāḥ* |

"1. Purusha has a thousand heads (a thousand arms, A.V.), a thousand eyes, and a thousand feet. On every side enveloping the earth, he transcended [it] by a space of ten fingers. 2. Purusha himself is this whole⁴⁴⁶ [universe], whatever has been, and whatever shall be. He is also the lord of immortality, since through food he expands.⁴⁴⁷ 3. Such is his greatness; and Purusha is superior to this. All existing things are a quarter⁴⁴⁸ of him, and that which is immortal

⁴⁴⁶ Compare S'atap. Br. iv. 2, 2, 1: *Sarvaṁ hy ayam ātmā*; "for this soul is everything."

⁴⁴⁷ The sense of the last clause is obscure. It may also mean, according to the commentators on the Vāj. S. and the Svetāś'v. Upan. " (he is also the lord of) that which grows by food." According to the paraphrase in the Bhāgavata Purāṇa (see below), it means, "seeing he has transcended mortal nutriment." The parallel passage of the A.V. (19, 6, 4) reads, "he is also the lord of immortality, since he became united with another (*yad anyenābhavat saha*).

⁴⁴⁸ Compare A.V. x. 8, 7, and 13: "7. With the half he produced the whole world; but what became of that which was the [other] half of him? (*ardhena viśvaṁ bhuvanaṁ jayāna yad aya ardhmaṁ kva tad babhūve*). 13. Prajāpati moves within

in the sky is three quarters of him. 4. With three quarters Purusha mounted upwards. A quarter of him again was produced here below. He then became diffused everywhere among things animate and inanimate. 5. From him Virāj was born, and from Virāj, Purusha.⁵⁴⁹ As

the womb; though unseen, he is born in many forms. With the half he produced the whole world; but the [other] half of him, what sign is there of it?" Compare also A.V. x. 7, 8, 9, which, as well as portions of A.V. x. 8, will be found quoted and translated further on, in the subsection on Skambha.

⁵⁴⁹ The commentator on the Vāj. San. (where, as I have said, this hymn is also found) explains this reciprocal generation of Virāj from Purusha, and again of Purusha from Virāj, by saying, in conformity with Vedic principles, that Virāj in the form of the mundane egg sprang from Ādi-Purusha (primeval Purusha), who then entered into this egg, which he animates as its vital soul or divine principle (*tataḥ | tasmād ādipurushād Virāj brahmāṇḍa-deho 'jāyata | . . . tam eva deham adhikarāṇāṁ kṛitvā Puruṣhaḥ taddehābhimānī ekaḥ eva pumān ajāyata | sarva-śānta-vedyaḥ Paramātmā eva-māyayā Virāj-deham brahmāṇḍa-rūpaṁ śṛiṣṭvā tatvā jīvarūpeṇa pravīṇya brahmāṇḍabhimānī devatātmā jīvo 'bhavad ity arthaḥ*). According to Manu, i. 8-11 (see the 1st vol. of this Work, pp. 35 f.) the supreme Deity first created the waters, in which he placed an egg, from which again he himself was born as Brahmā, also called Nārāyaṇa. This male (Purusha), erected by the eternal, imperceptible, first Cause, is, as verse 11 repeats, called Brahmā. Brahmā by his own thought split the egg (verse 12). After various other details regarding the creation, the writer goes on to say (verse 32) that Brahmā divided his own body into two halves, of which one became a male (Purusha), and the other a female, in whom he produced Virāj. This male (Purusha) Virāj again creates Manu himself (verse 33). We here see that the word male, or Purusha, is applied by Manu to three beings—viz., first, to Brahmā (verse 11); second, to the male formed by Brahmā from the half of his own body (verse 32); and thirdly, to Virāj, whom Brahmā, or his male half, produced from the female who was made out of the other half of his body (see also Wilson's Vishnu Purāṇa, p. 105, note, in Dr. Hall's edition). Another explanation of the verse is, however, to be obtained by comparing the similar passage in R.V. x. 72, 4: "Dakṣa sprang from Aditi, and Aditi from Dakṣa" (quoted above, p. 48), together with the observation of Yāska (Nirukta, xi. 23, also quoted above in page 50), that this startling declaration may be explicable on the ground that these two deities had the same origin, or, in conformity with a characteristic of their divine nature, may have been produced from each other, and have derived their substance from each other. (See also Nirukta, vii. 4, quoted above, p. 350, where the author repeats the same idea regarding the nature of the gods). Compare also A.V. xiii. 4, 29 ff., where Indra is said to be produced from a great many different phenomena or elements, and they reciprocally from him (*sa vai aho ajāyata tasmād aha ajāyata*). The Śatap. Br. (xiii. 6, 1, 2) understands Virāj in the passage before us to signify not any male power, but the metre of that name: "The Virāj has forty syllables. Hence he (Purusha) obtains the Virāj, according to the text, 'From him sprang Virāj, and from Virāj Purusha.' This is that Virāj. From this Virāj, therefore, it is that he begets Purusha the sacrifice." Virāj occurs again in the R.V. ix. 96, 18, and x. 130, 6, as feminine and as the name of a metre. It is also found in x. 159, 3, and x. 166, 1, as well as in i. 188, 6, where it is an

soon as born he extended beyond the earth, both behind and before.⁵⁰⁰

6. When the gods offered up Purusha as a sacrifice, the spring was its clarified butter, summer its fuel, and autumn the [accompanying]

adjective. In the A.V. it is of frequent occurrence, and sometimes is an epithet, and sometimes denotes the metre of that name. Thus in ix. 2, 5 (compare Vāj. Sanh. 17, 3, and S'atap. Br. ix. 2, 1, 19), it is said, "That daughter of thine, o Kāma, is called the Cow, she whom sages denominate Vāch Virāj" (see below, the subsection on Kāma, and Ind. Stud. ix. 478; compare R.V. viii. 90, 16: *vachovidam Vācham . . . devīm devebhyaḥ pary eṣuakīm gām* | "The goddess Vāch . . . the cow, who has come from the gods"). Again in viii. 9, 1: *vatsau Virājāḥ salilād udaitām* | 2. *Vatsau kāmadvago Virājāḥ* | . . . 7. *Virājām āhur brahmaṇaḥ pitarām tām no vi dhehi yatidhā sakhibhyaḥ* | 8. *Iām prachyutām anna yajnāḥ prachyavante upatishṭhante upatishṭhamānām* | *yasyāḥ vrate prasave yakṣham ejaṭi sū Virāḍ ṛishayaḥ parame vyoman* | 9. *Aprūḡā eti prāṇena prāṇatīnām Virāḥ Svarājām abhyeti paśchāt* | "The two calves of Virāj rose out of the water. 2 . . . The desire-bestowing calf of Virāj." It is shortly afterwards (verse 7) strangely said that Virāj, though spoken of in the feminine gender, is the "father of brahman," whether that mean the deity or devotion. "They say that Virāj is the father of devotion. Bring her to us thy friends in as many forms (as thou canst). 8. She whom, when she advances, sacrifices follow, and stand still when she stands; she, by whose will and energy the living being moves, is Virāj in the highest heaven. 9. Without breath, she moves by the breath of breathing females. Virāj follows after Svarāj," etc. The calf of Virāj is mentioned again in xiii. 1, 33. In viii. 10, 1, it is said of her: *Virāḍ vai idam agre āsit tasyāḥ jātūyāḥ sarvaṃ abibhek* "*iyam eva idam bhavishyati*" iti | 2. *Sū udakrāmat sū gārhapatyē vyakrāmat* | *grihamedhī grihapatir bhavati yaḥ evaṃ veda* | "Virāj was formerly all this [universe]. Everything was afraid of her when she was born, lest she herself should become this. 2. She ascended. She entered the Gārhapatyā fire. He who knows this becomes master of a house," etc. And in ix. 10, 24, we read: *Virāḍ vōḡ virāḥ prithivī virāḥ antarikṣham virāḥ prajāpatih* | *virūṇ mṛityuḥ sādhyānām adhirāḥo babhūva*, etc. "Virāj is Vāch, is the earth, and the air, is Prajapati, is Death, the ruler of the Sādhyas," etc. S'atap. Br. xiii. 2, 6, 3: *Prajāpatir Virājām asṛjāt sū 'smāt ṛishāḥ pāṛāchy ait* | *sū 'śvam madhyam prā-eiṣat* | "Prajapati created Virāj. She being produced from him went away and entered into the sacrificial horse." In reading these passages we should bear in mind the great power attributed by the Vedic writers to hymns and metres. See Weber's Ind. Stud. viii. 8-12; and vol. iii. of this Work, pp. 275 ff. On the virtues of the Virāj in particular, see Weber, as above, pp. 56 ff. In the following texts the word may be a masculine name or an epithet: A.V. xi. 5, 16. "The āchārya is a brahmacārīn; the brahmacārīn is Prajapati. Prajapati shines (*ai rājati*). He became the resplendent, powerful Indra." So also in iv. 11, 7; xiii. 3, 5; xi. 5, 7; and viii. 5, 10, where Virāj precedes or follows the words Prajapati and Parameshthin. In xi. 4, 12, Virāj is identified with Prāṇa. In the Brihad Ār. Up. Virāj is called the wife of Purusha. (See p. 217 of Dr. Rösser's translation. In R.V. x. 159, 3 (*atho me dukhītā virāḥ*), and x. 166, 1 (*virājām gopatim gavām*), the word seems to be an epithet.

⁵⁰⁰ In the Bhāgavata Purāṇa, ii. 6, 15 ff., the preceding verses of our hymn are paraphrased as follows: *sarvasu Puruṣaḥ evadam bhūtam bhavyam bhavach cha yat | teneḍam āṛpitām eivām vitastim adhitishṭhati* | 16. *Soudhishṭhyam pratapan Prāṇo*

oblation. 7. This victim, Purusha born in the beginning, they immolated on the sacrificial grass; with him as their offering, the gods, Sādhya, and Rishis sacrificed. 8. From that universal oblation were produced curds and clarified butter. He (Purusha) formed those serial creatures, and the animals, both wild and tame. 9. From that universal sacrifice sprang the hymns called Ṛich and Sāman, the metres, and the Yajush. 10. From it were produced horses, and all animals with two rows of teeth, cows, goats, and sheep. 11. When they divided Purusha, into how many parts did they distribute him? What was his mouth? What were his arms? What were called his thighs and feet? 12. The Brāhman was his mouth; ⁶⁴¹ the Rājanya became his arms; the Vaiśya was his thighs; the Sūdra sprang from his feet. 13. The moon was produced from his soul; the sun from his eye; Indra and Agni from his mouth; and Vāyu from his breath. 14. From his navel came the atmosphere; from his head arose the sky; from his feet came the earth; from his ear the four quarters: so they formed the worlds. 15. When the gods, in performing their sacrifice,

vahiḥ cha pratapaty asau | evaṁ Virājam pratapaṁ tapaty antar vahiḥ pumān | 17. So 'mṛitasādhyaśeṣo martyam annaṁ yad atyagāt | mahimaiṣho tato brahman Purushasya duratyayaḥ | 18. Pūdenhu sarva-bhūtāni Pūṁsaḥ sthītipado viduḥ | amṛitaṁ kshemam abhayaṁ trimūrdhno 'dhāyī mūrdharu | 19. Pūḍāś trayo vahiḥ chāsann aprajānāṁ ye āśramāḥ | antas trilokyās te aparo grihamedho 'vṛihad-vrataḥ | 20. Spṛīṭ vichakrame vishvaṁ vāśanōnāśane ubhe | yad avidyā cha vidyā cha Purushas tūbhayāśrayaḥ | 21. Yasmād aṇḍaṁ Virūḍ jāne bhūtendriya-guṇātmaḥ | tad-draṇyam atyagād vīśvaṁ gobhīḥ sūryaḥ icātapan | 15. "Purusha himself is all this which has been, shall be, and is. By him this universe is enveloped, and yet he occupies but a span. 16. That Prāṇa [explained by the commentator as the sun], while kindling his own sphere, kindles also that which is without it. So, too, Purusha, while kindling Virāj, kindles whatever is within and without him. 17. He is the lord of immortality and security, since he has transcended mortal nutriment. Hence, o Brahman, this greatness of Purusha is unsurpassable. 18. The wise know all things to exist in the feet [or quarters] of Purusha, who has the worlds for feet [or quarters]: immortality, blessedness, and security, abide in the heads of the three-headed. 19. Three quarters, viz., the abodes of ascetics, are beyond the three worlds; while the remaining quarter, the abode of householders who have not adopted a life of celibacy, is within them. 20. Purusha has traversed both the two separate paths, that of enjoyment and abstinence, that is, of ignorance and knowledge; for he is the receptacle of both. 21. From him was produced an egg, consisting of the elements and senses and three qualities. Purusha penetrated through its entire substance, as the sun warms with his rays." There is a good deal about Purusha in the Brihad Āranyaka Upanishad. See pp. 217, 220-228, 233, 250, 252, 267, of Dr. Roer's English translation.

⁶⁴¹ Kaushītaki Brāhmaṇa Upanishad, ii. 9, quoted in the 4th vol. of this work, p. 10, note.

bound Purusha as a victim, there were seven pieces of wood laid for him round the fire, and thrice seven pieces of fuel employed. 16. With sacrifice the gods worshipped the Sacrifice. These were the first institutions. These great beings attained to the heaven where the gods, the ancient Sādhyas, reside."⁵²²

There are two other hymns of the Rig-veda besides the Purusha Sūkta in which the Deity is represented as either the agent, the object, or the subject of sacrifice. In x. 81, 5, Viśvakarman is said to sacrifice himself, or to himself; and in verse 6, to offer up heaven and earth. And in x. 130 (where, in verse 2, Pumān may be equivalent to Purusha), it is said (verse 3) either that the gods sacrificed to the [supreme] god, or that they offered him up.⁵²³

In the Nirukta, x. 26,⁵²⁴ a legend, having reference to R. V. x. 81, is quoted to the effect that Viśvakarman, the son of Bhuvana, first of all offered up all worlds in a *sarvamedha*, and ended by sacrificing himself. And in the Satap. Br. xiii. 7, 1, 1, the same thing is related of the self-existent Brahma himself, who, finding that he could not by austere fervour attain to the infinitude which he desired, re-

⁵²² This verse is = i. 164, 50, where see Śaṅkara's interpretation and Mahādhara's on Vāj. 8. 31, 16; also Nir. 12, 41.

⁵²³ The rendering in these passages depends on the exact sense assigned to the word *yaj*. See the 4th vol. of this Work, pp. 7-9. The Taitt. Saṁh. Aṣṭ, vi, p. 41 of India Office MS., says: *Yajnuṁ vai Prajāpatiḥ prajāḥ asṛjota* | "Prajāpati created living beings by sacrifice." In the Taitt. Br. 3, 9, 22, 1, it is said: "The gods slaughtered father Prajāpati as a victim. They then fasted, saying: 'In the morning we shall offer sacrifice.'" *Prajāpatiṁ vai devūḥ pitarāṁ paśuṁ bhūtaṁ medhāya ālabhanta* | *taṁ ālabhya upāvasan* | *prātar yajyāśmahe iti*.

⁵²⁴ Vol. iv. of this work, p. 7; see also p. 309; and Mahābhārata S'āntip., verse 241: *viśvarūpo Mahādevaḥ sarvamedhe mahāmakhe* | *juhāya sarva-bhūtāni tatkalaiśmānam ātmanā* | "The omniform Mahādeva sacrificed all creatures in a great all-oblation, and then offered himself by himself." In the S'atap. Br. xi. 1, 8, 2, it is said that "Prajāpati gave himself to the gods, and became their sacrifice. For sacrifice is the food of the gods. He then created sacrifice as his own image (or counterpart). Hence they say that 'Prajāpati is sacrifice;' for he created it as his own image" (*tebhyaḥ Prajāpatir ātmanam pradadau* | *Yajno ha eskām āsa* | *Yajno hi devānām annam* | 3. *So devēbhyaḥ ātmanam pradāya atha etam ātmanaḥ pratimāṁ asṛjota yad yajnam* | *tasmād āhuḥ "Prajāpatir yajnaḥ"* | *iti* | *ātmano hy etam pratimāṁ asṛjota*). In the M. Bh. S'āntip. 9616, also, it is said that Prajāpati formed the sacrificial victims, and sacrifice itself, and with it worshipped the gods. The S'atap. Br. says, elsewhere, xiv. 3, 2, 1, "This which is sacrifice is the soul of all beings and of all gods" (*sarveshām vai eṣa bhūtānām sarveshām devānām ātmā yad yajnaḥ*).

solved to offer up himself in created things, and created things in himself, and having done this, attained to pre-eminence, self-effulgence, and supreme dominion (see the 4th vol. of this work, p. 25). It is evident that the author of this passage had not attained to that clear conception of the self-sufficiency and omnipotence of a self-existent Being which later Indian writers acquired.⁵⁴⁵

In the hymn before us the gods are distinctly said (in verses 6, 7, and 15) to have offered up Purusha himself as a victim. And in the Bhāgavata Purāṇa, ii. 6, 21-26,⁵⁴⁶ which is a paraphrase of this passage, Brahmā is made to say that he derived the materials of sacrifice from Purusha's members, and immolated that being, the lord himself.

It is not very easy to seize the precise idea which is expressed in the latter part of this singular hymn, the Purusha Sūkta. It was evidently produced at a period when the ceremonial of sacrifice had become largely developed, when great virtue was supposed to reside in its proper celebration, and when a mystical meaning had come to be attached to the various materials and instruments of the ritual as well as to the different members of the victim. Penetrated with a sense of the sanctity and efficacy of the rite, and familiar with all its details, the priestly poet, to whom we owe the hymn, has thought it no profanity to represent the supreme Purusha himself as forming the victim, whose immolation by the agency of the gods gave birth, by its transcendent power, to the visible universe and all its inhabitants.⁵⁴⁷

The two following verses in the Vājasaneyi Sanhita refer to Purusha:

xxx. 18 (= Svetāśvatara Upanishad, iii. 8): *vedāham etam Puruṣam mahāntam āditya-varṇam tamasah parastāt | tam eva viditvā 'tī mrityum eti nānyaḥ panthāḥ vidyate ayanāya* | "I know this great Purusha, resplendent as the sun, above the darkness. It is by knowing him

⁵⁴⁵ The word *arāyamāṇāu* does not, however, always signify self-existence in the absolute sense. Thus Kāśyapa is in A.V. xix. 53, 10, called *arāyamāṇāu*, and is yet said to have sprung from *Kāla* (time). (See the subsection on *Kāla*, further on.)

⁵⁴⁶ See the 4th vol. of this Work, p. 9.

⁵⁴⁷ Dr. Haug, when treating of the importance attached to sacrifice by the Brahmans, remarks (Pref. to Ait. Ar. p. 73): "The creation of the world itself was even regarded as the fruit of a sacrifice performed by the Supreme Being." If the learned author here refers to the Purusha Sūkta it would have been more exact to say that the creation was regarded as the fruit of an immolation of the Supreme Being. But his remark may be justified by the other passages I have cited.

that a man overpasses death. There is no other road to go."³²⁸ (The Purusha Sūkta occupies verses 1-16 of the same section in which this verse is found.)

xxxii. 2: *sarve nimeshāḥ jajñire vidyutāḥ Purushād adhi | nainam ardhvaṁ na tiryancham na madhye parijagrabhat* | "All winkings of the eye have sprung from Purusha, the resplendent. No one has embraced him either above, or below, or in the middle."³²⁹

The A.V. contains a long hymn (x. 2) on the subject of Purusha, which does not throw much light on the conception of his character, but contains a number of curious ideas. The Deity being conceived and described in this hymn as the Man, or Male (Purusha)—the great archetype and impersonation of that active energy of which men are the feeble representatives upon earth—the poet has been led to imagine the object of his adoration as invested with a visible form, and with members analogous to those of the human frame; and he then goes on to speculate on the agency by which the different portions of Purusha's body could have been constructed, and the source from which he could have derived the various attributes through which he formed the universe, and ordained the conditions under which its several departments exist. The minute questions regarding the members of Purusha with which the hymn opens may have been suggested to the author by an observation of the curious structure of the human body, and by the wonder which that observation had occasioned. Throughout the hymn Purusha is not represented as a self-existent, self-sufficient Being, but as dependent on other gods for his various powers and attributes. The details are too tedious, and in some places too obscure, to admit of my giving them in full, but I shall state the substance, and adduce the most important parts more or less in extenso. The hymn begins thus:—

³²⁸ Compare A.V. vii. 53, 7: "Ascending from the darkness to the highest heaven we have reached the sun, a god among the gods, the uppermost light" (*ud sayam tamasaḥ pari rohanto nākam uttamam | devaṁ devatrā sūryam aganma jyotir uttamam* | compare R.V. i. 50, 10, quoted above in p. 160).

³²⁹ The following verse, given in the Nirukta, ii. 3, is from the S'vetāśvatara Upanishad, iii. 9: "This entire universe is filled by that Purusha to whom there is nothing superior, from whom there is nothing different, than whom no one is more minute or more vast, and who alone, fixed like a tree, abides in the sky" (*yasmāt paraṁ nāparam asti kinchid yasmād nūñīyo na jyāyo 'eti kaśchit* | *ṛikahāḥ iva stabdho divi tiśṭhaty ekas tenedam pūrṇam Puruṣheṇa sarvaṁ*).

1. *Kena pārāṇi ābhṛite Puruṣasya kena māmāṣa sambhṛitāṁ kena gulphau | kenāṅgulī peśanīḥ kena khāni . . .* | 2. *Kasmān nu gulphāv adharāv akṛiṇṇann aśhṣhivantāv uttarau Puruṣasya | . . .* 4. *Kati devāḥ katame te āsan ye uro grīvās chikyuḥ Pārushasya | kati stanau vyadadhuḥ kaḥ kaphandau kati skandhān kati prishṣṭir achincan |* 6. *Kaḥ sapta khāni vi tatarda śirshaṇi karṇāv imau nāsike chakshaṇi mukham | . . .* 9. *Priyāpriyāni bahulā svapnāṁ sambādha-tandryaḥ | ānandān ugro nandāṁś cha kasmād vāhati Pārushaḥ | ārtir avartir nirṛitiḥ kuto nu Puruṣe 'matih | rādhiḥ samridhiḥ | . . .* 12. *Ko asmin rūpam adadhāt ko mahmānāṁ cha nāma cha | gātuṁ ko asmin ko ketuṁ kaś charitrāṇi Pārushaḥ |* 13. *Ko asmin prāṇam avayat ko apūnāṁ vyānam u | samānam asmin ko devo adhi śīrāya Pārushaḥ |* 14. *Ko asmin yajnam adadhāt eko devo adhi Pārushaḥ | ko asmin satyaṁ ko 'nṛitāṁ kuto mṛityuḥ kuto 'mṛitam |* 15. *Ko asmai vāsaḥ paryadhāt ko asyāyur akalpayat | balaṁ ko asmai prāyachhat ko asyākalpayaj javam |* 16. *Kenāpo anvatānuta kenāhar akarod ruche | uhasaṁ kena anvaindha kena sāyamdhavaṁ dadhe |* 17. *Ko asmin reto nyadadhāt tantur ātāyatām iti | medhāṁ ko asminn adhyauhat . . .* | 18. *Kena imām bhūmim aurnot kena paryabdhavad dicam | kenābhi mahnā parvatān kena karmāṇi Pārushaḥ |* 24. *Keneyam bhūmir vihitā kena dyaur uttarā hitā | kenedam ūrdhvaṁ tiryak cha antarikṣhaṁ vyacho hitam |* 25. *Brahmaṇā bhūmir vihitā Brahma dyaur uttarā hitā | Brahmedam ūrdhvaṁ tiryak cha antarikṣhaṁ vyacho hitam | . . .* 28. *Ūrdhvo nu śriṣṭāś tiryāṇ nu śriṣṭāḥ sarvāḥ diśaḥ Puruṣaḥ ā babhūva | puraṁ yo Brahmaṇo veda yasyāḥ Puruṣaḥ uchyate |* 29. *Yo vai tām Brahmaṇo veda amṛitenācṛitām puram | tasmai Brahma cha brāhmās cha chakshuḥ prāṇam prajāṁ daduḥ |* 30. *Na vai taṁ chakshur jahāti na prāṇo jarasaḥ purā | puraṁ yo Brahmaṇo veda yasyāḥ Puruṣaḥ uchyate |* 31. *Aśtāchakra nava-dvārā devānām pūr ayodhya | tasyāṁ hiranyayaḥ kośaḥ svargaḥ jyotiśā-cṛitaḥ |* 32. *Tasmin hiranyayo kośe tryare tripratishṭhite | tasmin yad yakṣham ātmanvat tad vai brahma-vido viduḥ |* 38. *Prabhṛājamanām harinīm yāsasā samparteritām | puraṁ hiranyayāṁ Brahma āviteśa-parājitām |*

"1. By whom were the heels of Purusha produced? By whom was his flesh brought together? By whom were his ancles, by whom were his fingers and his muscles, made? By whom the apertures of his body? . . 2. From what did they construct his ancles below and

his knees above?" After similar question about his legs, thighs, trunk, etc., the author proceeds: "4. How many and who were the gods who joined together the chest and the neck of Purusha? How many formed his breasts, who his elbows? (?) How many connected his shoulders and ribs? . . . 6. Who opened the seven apertures in his head, these ears, nostrils, eyes, and mouth? . . ." "Whence," asks the poet (verse 9), "does the glorious Purusha bring many things pleasant and unpleasant, sleep, fear, fatigue, and various kinds of enjoyments? 10. How do suffering, distress, evil, as well as success and opulence, exist in Purusha? . . . 12. Who assigned to him form,⁴⁰⁰ magnitude, name,⁴⁰⁰ motion, and consciousness, (13) and what god put into him the different vital airs? 14. What one god placed in him sacrifice, truth, and falsehood? Whence come death and immortality? 15. Who clothed him with a garment? Who created his life? Who gave him strength and speed? 16. Through whom did he spread out the waters, cause the day to shine, kindle the dawn, bring on the twilight? 17. Who placed in him seed, that the thread (of being) might be continued? Who imparted to him understanding? . . . 18. Through whom did he envelope the earth, surround (or transcend) the sky, surpass by his greatness the mountains and all created things? 24. By whom was this earth made, and the sky placed above? By whom was this expanse of atmosphere raised aloft and stretched across? 25. The earth was made by Brahma, and Brahma is placed above as the sky. Brahma is the expanse of atmosphere, raised aloft and stretched across. 28. Purusha, who is on high, has pervaded all the regions which are extended aloft and across (quoted with variations in Taitt. Ār. i. 27, 3, p. 168). He who knows the city (*pur*) of Brahma from which *Purusha* is named, (29) who knows that city of Brahma, invested with immortality; to him Brahma and Brahma's sons have given sight,

⁴⁰⁰ Here, as above noticed (p. 166, note), we have the *nāma* and *rūpa* of the Vedantists. Compare Taitt. Brūh. ii. 2, 7, 1: *Prajāpatiḥ prajāñ aṣṭajāta | tāñ aṣṭajāñ samashkṛishyan* (in p. 444 the word is printed *samashlikshyan*) | *tāñ rūpañ anuprāvidat | tasmād āhur "rūpañ vai Prajāpatir" iti | tāñ nāmnā 'nuprāvidat | tasmād āhur "nāma vai Prajāpatir" iti* | "Prajāpati created living beings. They, however, were in a shapeless state. He entered into them with form. Hence, men say 'Prajāpati is form.' He entered into them with name. Hence, men say 'Prajāpati is name.'" Compare the same Brāhmaṇa, iii. 10, 6, 1, and iii. 12, 7, 6. See M. Langlois' note on the word *nāma* in R.V. x. 73, 8, vol. iv. p. 493 of his translation of the Rig-veda.

and breath, and progeny. 30. Neither sight nor breath abandons before [the term of natural] decay the man who knows the city of Brahma, from which Purusha is named. 31. Within that impregnable city of the gods (compare *puram devānām amṛitam hīranyam*, A.V. v. 28, 11; and Mahābhārata, xiv. 987 ff.), which has eight circles (compare A.V. xi. 4, 22) and nine gates, there exists a golden receptacle, celestial, invested with light. 32. Those acquainted with Brahma (divine science, or the Deity) know that living being which resides in this golden receptacle with three spokes, and triple supports.⁴¹ 33. Brahma has entered into the impregnable golden city, resplendent, bright, invested with renown."

In the Satap. Br. xiii. 6, 1, 1 (see vol. iv. of this Work, p. 25), the word Nārāyaṇa is coupled with Purusha, and it is said that this being desired to surpass all beings, and become himself the entire universe, and that he accomplished his object by celebrating the Purushamedha sacrifice. Purusha Nārāyaṇa is again mentioned in the same Brāhmaṇa (xii. 3, 4, 1) as receiving instruction from Prajāpati: *Purusham ha Nārāyaṇam Prajāpatir uvācha "yajasva yajasva" iti | sa ha uvācha "yajasva yajasva" iti vāva tvam mām āttha | trīr ayakshi | Vasavaḥ prātaḥ-savanena aguh Rudrāḥ mādhyandinena savanena Ādityās trīṭhya-savanena atha mama yajna-vāstve eva yajna-vāstāv eva aham āsa" iti | sa ha uvācha "yajasva eva | aham vai te tad vakshyāmi yathā te ukthāni manir iva sūtre otāni bhaviṣhyanti sūtram iva vā manāv" iti |* "Prajāpati said to Purusha Nārāyaṇa, 'Sacrifice, sacrifice.' He replied, 'Thou sayest to me, Sacrifice, sacrifice. I have sacrificed thrice. By the morning oblation the Vasus came, by the mid-day oblation the Rudras came, and by the third oblation the Ādityas came to my place of sacrifice, where I was.' Prajāpati rejoined, 'Sacrifice; I will tell thee how thy hymns shall be strung like a gem on a thread, or as a thread in a gem.'"

⁴¹ One line of A.V. x. 8, 43 (quoted in the next subsection), is identical with one line of this verse, though the other line is different. The whole runs thus: "The knowers of *brahma* know that living being which resides in the lotus with nine gates, invested with the three qualities" (*tribhīr guṇebhīr āmṛitam*). Roth, s.v. *guṇa*, translates the last three words by "triply enveloped," and refers in support of this sense to verses 29 and 32 of the hymn before us, and to Chhândogya Upanishad, viii. 1, 1. It is possible, however, that there may be here a first reference to the three *guṇas* afterwards so celebrated in Indian philosophical speculation.

(7) *Skambha and Brahma.*

In the following hymn of the A.V. (x. 7) the Supreme Deity appears to be celebrated under the appellation of Skambha (or Support).³² Though it is rather tedious, I shall translate it nearly in full, as these ancient guesses after truth no doubt contain the germ of some of the later speculations on the same topics. In the first part (verses 1-6, 10-12) Skambha is considered (like Purusha, with whom he seems to be identified, verse 15) as a vast embodied being, co-extensive with the universe, and comprehending, in his several members, not only the different parts of the material world, but a variety of abstract conceptions, such as austere fervour (*tapas*), faith, truth, and the divisions of time. He is distinct from, and superior to, Prajāpati, who founds the worlds upon him (verses 7, 8, 17). The thirty-three gods are comprehended in him (verses 13, 22, and 27), and arose out of nonentity, which forms his highest member, and, as well as entity, is embraced within him (verses 10, 25). The gods who form part of him, as branches of a tree (verse 38), do him homage, and bring him tribute (verse 39). He is identified with Indra (in verses 29 and 30); and perhaps also with the highest Brahma, who is mentioned in verses 32-34, 36, and in the first verse of the next hymn, x. 8, 1. In verse 36, however, this Brahma is represented as being born (or, perhaps, developed) from toil and *tapas*, whilst in x. 8, 1, the attributes of the Supreme Deity are assigned to him. In compositions of this age, however, we are not to expect very accurate or rigorous thinking, or perfect consistency:—

1. *Kasminn anga tapo asyādhi tishṭhati kasminn anga ṛitam asya adhyāhitam | kva vrataṁ kva braddhā 'sya tishṭhati kasminn anga satyam asya pratishṭhitam |* 2. *Kasmād angād dīpyate agnir asya kasmād angāt pavate mātariśvā | kasmād angād vi mimīṣe 'dhi chandramāḥ mahāḥ Skambhasya mimāno angam |* 3. *Kasminn anga tishṭhati bhūmir asya kasminn anga tishṭhati antarikṣham | kasminn anga tishṭhati āhitā dyauḥ kasminn anga tishṭhati uttaram divaḥ |* 4. *Kva prepsan dīpyate ūrdhvo agniḥ kva prepsan pavate mātariśvā | yatra prepsantīr abhi yanti āṇṛitāḥ*

³² This word occurs in R.V. viii. 41, 10: *sa dhūma pūreyam mame yaḥ skambhena vi rodasi ajo na dyūm adhūrayat* | "He formed the first abode, he who with a prop (*skambha*) held apart the two worlds, like the unborn."

Skambham tam brūhi katamaḥ svid eva saḥ | 5. *Kva ardhmāsāḥ kva yanti māsāḥ saṁvatsareṇa saha saṁvidānāḥ* | *yatra yanti rītavo yatra arīlavāḥ Skambham tam brūhi*—| 6. *Kva prepsanti yuvati virūpe ahorātre dravataḥ saṁvidāno* | *yatra prepsanti abhiyanti āpaḥ Skambham*—| 7. *Yasmin stadbhū Prajāpatir lokān sarvān adhārayat* | *Skambham*—| 8. *Yat paramam avamaṁ yach cha madhyamam Prajā-patiḥ saṁrije viśvarūpam* | *kiyatā Skambhaḥ praviveśa tatra yan na prāviśat kiyat tad baddhava* | 9. *Kiyatā Skambhaḥ praviveśa bhūtaṁ kiyat bhaviṣyad anu āśayo 'ya* | *ekam yad angam akṛiṇot sahasradhā kiyatā Skambhaḥ praviveśa tatra* | 10. *Yatra lokāṁś cha kośāṁś cha apo brahma janāḥ viduḥ* | *asach cha yatra sachchāntaḥ Skambham tam brūhi katamaḥ svid eva saḥ* | 11. *Yatra tapaḥ parākramya vrataṁ dhārayaty uttaram* | *rītaṁ cha yatra śradhā cha apo brahma samāhitā Skambham*—| 12. *Yasmin bhūmir antarikṣam dyaur yasmin adhyāhitā* | *yatrāgniḥ chandramāḥ sūryo vātas tiśṭhanti ārpitā Skambham*—| 13. *Yasya trayastriṁśad devāḥ anga sarve samāhitāḥ* | *Skambham*—| 14. *Yatra rishayaḥ prathamajāḥ richaḥ sūma yajur mahi* | *ekarṣhir yasmin ārpitāḥ Skambham*—| 15. *Yatrāmṛitaṁ cha mṛityuḥ cha Puruṣo 'dhi samāhite* | *samudro yasya nādyāḥ Puruṣo 'dhi samāhitā Skambham*—| 16. *Yasya chataśraḥ pradīśo nādyas tiśṭhanti prathamāḥ* | *yajno yatra parākṛantaḥ Skambham*—| 17. *Ye Puruṣe Brahma vidus te viduḥ Parameshṭhinam* | *yo veda Parameshṭhinam yaś cha veda Prajāpatim* | *jyeshṭham ye brāhmaṇāṁ vidus te Skambham anu saṁviduḥ* | 18. *Yasya tiro Vaiśvānaraś chakṣhur Angiraso 'bhavan* | *angāni yasya Yātavaḥ Skambham*—| 19. *Yasya brahma mukham āhur jīhvām madhukāśam uta* | *virājam ūdho yasyāhuḥ Skambham*—| 20. *Yasmād ōcho apātakaśan yajur yasmād apākāśan* | *sāmāni yasya lomāni atharvāngiraso mukham* | *Skambham*—| 21. *Asachchhākhūm pratishṭhanti paramam iva janāḥ viduḥ* | *uto san manyante 'vare ye te śākhām upāsate* | 22. *Yatrādityāś cha Rudrāś cha Vasavaś cha samāhitāḥ* | *bhūtaṁ cha yatra bhavyaṁ cha sarve lokāḥ pratishṭhitāḥ* | *Skambham*—| 23. *Yasya trayastriṁśad devāḥ nidhiṁ rakṣanti sarvadā* | *nidhiṁ tam adya ko veda yaṁ devāḥ abhirakṣatha* | 24. *Yatra devāḥ brahmavidō Brahma jyeshṭham upāsate* | *yo vai tūn vidyāt pratyakṣam sa brahmā ceditā syāt* | 25. *Bṛihanto nāma te devāḥ ye 'sataḥ parijajnire* | *ekam tad angam Skambhasya asad āhuḥ paro janāḥ* | 26. *Yatra Skambhaḥ prajānayan purāṇam cyovartayat* | *ekam tad angam Skambhasya purāṇam anu*

samviduḥ | 27. *Yasya trayastriṃśad devāḥ ange gātrā vi bhejire | tāt vai trayastriṃśad devān eke brahmavido viduḥ |* 28. *Hiranyagarbham paramam anatyudyaṁ janāḥ viduḥ | Skambhas tad agre prāsinchad hiranyaṁ loke antarā |* 29. *Skambhe lokāḥ Skambhe tapaḥ Skambhe 'dhy ṛitam āhitam | Skambha teḍa veda pratyakṣham Indre sarvaṁ samāhitam |* 30. *Indre lokāḥ Indre tapaḥ Indre 'dhy ṛitam āhitam | Indram (Indra ?) teḍa veda pratyakṣhaṁ Skambhe sarvaṁ pratishṭhitam |* 31. *Nāmnā nāma jōhaviti purā sūryāt puroḥasaḥ | yad ajāḥ prathamāṁ sambabhūva sa ha tat svarājyam iyāya yasmān nānyat param asti bhūtam |* 32. *Yasya bhūmiḥ pramā antarikṣham utodaram | divaṁ yaś chakre mūrdhānāṁ tasmai jyeshṭhāya Brahmane namaḥ |* 33. *Yasya Sūryaś chakṣuś chandramās cha punar navaḥ | Agniṁ yaś chakre āsyaṁ tasmai—|* 34. *Yasya vātaḥ prāṇāpānam chakṣhur Angiraso 'bhavan | diśo yaś chakre prajñānti tasmai jyeshṭhāya Brahmane namaḥ |* 35. *Skambho dadhāra dyāvā-prithivī ubhe ime Skambho dadhāra urv antarikṣham | Skambho dadhāra pradīpāḥ śhaḍ urviḥ Skambhaḥ idāṁ viśvam bhuvanam ā vīśva |* 36. *Yaḥ śramāt tapaso jāto lokān sarvān samānāśe | Somaṁ yaś chakre kevalaṁ tasmai jyeshṭhāya Brahmane namaḥ |* 37. *Kathaṁ vāto nelayati kathaṁ na ramate manaḥ | kim āpaḥ satyam preṣantiṛ nelayanti kadāchana |* 38. *Mahad yakṣham bhuvanasya madhye tapasi krāntaṁ salilasya priśṭho | tasmin śrayante ye u ke cha devāḥ vṛikṣasya skandhaḥ paritaḥ iva śākhāḥ |* 39. *Yasmai hastābhyāṁ pādābhyāṁ vāchā śrotreṇa chakṣuḥśha | yasmai devāḥ sadā balim prayachchanti vimite 'mitam | Skambhaṁ tam brūhi katamaḥ vid eva sa |* 40. *Apa tasya hataṁ tamo vyāvṛittaḥ sa pāpmanā | sarvāṇi tasmin jyotiṣhi yāni trīṇi Prajāpatau |* 41. *Yo vetasaṁ hiranyayaṁ tiṣṭhantaṁ salile veda | sa vai guhyaḥ Prajāpatiḥ |*

"1. In what member of his does austere fervour stand? In which is the ceremonial contained? In what parts do religious observance and faith abide? In what member is truth established? 2. From what member does Agni-blaze? From which does Mātariśvan (the wind) blow? From which does the moon pursue her course, traversing the mighty body of Skambha? 3. In what member does the earth reside? In which the atmosphere? In which is the sky placed, and in which the space above the sky? 4. Whither tending, does the upward fire blaze? Whither tending, does the wind blow? Tell who is that Skambha to whom the paths tend, and into whom

they enter. 5. Whither tending, do the half-months and the months, in concert with the year, proceed? Tell who is that Skambha to whom the seasons and other divisions of the year advance. 6. Whither tending, do the two young females of diverse aspects, the day and the night, hasten in unison? Tell who is that Skambha to whom the waters tend and go? 7. Who is that Skambha on whom Prajāpati has supported and established all the worlds? 8. How far did Skambha penetrate into that highest, lowest, and middle universe, comprehending all forms, which Prajāpati created? And how much of it was there which he did not penetrate? 9. How far did Skambha penetrate into the past? and how much of the future is contained in his receptacle? How far did Skambha penetrate into that one member which he separated into a thousand parts? 10. Tell who is that Skambha in whom men recognize the worlds and receptacles, the waters and divine thought [as existing], and within whom are non-entity and entity; (11) in whom austere fervour (*tapas*), energizing, maintains its highest action (*vrata*), in whom the ceremonial, faith, the waters, and divine science are comprehended; (12) in whom earth, atmosphere, sky, fire, moon, sun, and wind are placed; (13) in whose body all the thirty-three gods are contained;⁴⁴³ (14) in whom the earliest Rishis, the Rik, the Sāman, the Yajush, the earth, and the one Rishi reside; (15) that Purusha, in whom immortality and death are comprehended; who has the ocean within him as his veins; (16) that Skambha, of whom the four regions are the primeval arteries, and in whom sacrifice displays its energy. 17. They who know the divine essence (*brahma*) in Purusha, know Parameshthin.⁴⁴⁴ He who knows Parameshthin, and he who knows Prajāpati—they who know the highest divine mystery (*brāhmaṇa*)⁴⁴⁵ know in consequence Skambha. 18. Tell who is that Skambha of whom Vaiśvānara (Agni) is the head, the Angrasas the eye, and the Yātus (demons) are the limbs; (19) of whom they say divine knowledge (*brahma*) is the mouth, the Madhukaśā⁴⁴⁶ the tongue, and the Virāj the udder; (20) from whom they

⁴⁴³ See Dr. Haug's Essay on the sacred language of the Parsees, p. 233.

⁴⁴⁴ Son of Prajāpati according to S'atap. Br. xi. 1, 6, 14, 16; gives sacrifice to Prajāpati, Taitt. S. i. 6, 9, 2. See Comm. there, p. 914.

⁴⁴⁵ See verses 20, 33, and 37 of A.V. x. 8, to be quoted below.

⁴⁴⁶ I am indebted to Professor Aufrecht for an explanation of this word, and an indication of some passages in which it is mentioned. In R.V. i. 22, 3, and i. 167, 4,

hewed off the Rik verses, and cut off the Yajus; of whom the Sāma verses are the hairs, and the Atharvāṅgīrasas (*i.e.* the Atharva-veda) the mouth.⁵⁶⁷ 21. Men regard the branch of nonentity,⁵⁶⁸ which is prominent, as if it were paramount; and inferior men, as many as worship thy branch, regard it as an entity. 22. Tell who is that Skambha in whom the Ādityas, Rudras, and Vasus are contained, on whom the past, the future, and all worlds are supported; (23) whose treasure the thirty-three gods continually guard. Who now knows the treasure which ye guard, o gods? 24. Where the gods, the knowers of sacred science (*brahma*), worship the highest divine essence (*brahma*);—the priest (*brahmā*) who knows these [gods] face to face will be a sage. 25. Mighty indeed are those gods who have sprung from nonentity. Men say that that nonentity is one, the highest, member of Skambha (compare v. 10, above). 26. Where Skambha generating, brought the Ancient (*purāṇa*) into existence, they consider that that Ancient is one member of Skambha, (27) in whose members the thirty-three gods found their several bodies. Some

the Aśvins are said to have a bonied whip, *kaśā madhumatī*, with which they are besought to sprinkle the worshippers, or their sacrifice. The Maruts are also said, in R.V. i. 37, 3, and i. 168, 4, to have whips, though they are not said to be bonied. In the Nighaṇṭu, however, the sense of speech is ascribed to *kaśā*; and a mystical signification is also assigned to the word *madhu*, honey, which Dadhyanch is said, R.V. i. 116, 12, and i. 117, 22, to have made known to the Aśvina. This is explained by Sāyaṇa on these two passages as meaning that he gave them a Brāhmaṇa revealing the Madhvidyā; and Mahidhara, on Vāj. S. 7, 11, understands the *kaśā madhumatī* as referring to this mystic lore. This Madhukasū is celebrated at considerable length in A.V. ix. 1, where it is said that she “sprang from the sky, the earth, the air, the sea, fire, and wind,” and that “all creatures, worshipping her who dwells in immortality, rejoice in their hearts” (*dīvas prithivyāḥ antarikshāt samudrād agner evātā madhukasā vi jājñe | tāṃ śākyitvā amṛitāṃ evānām hṛidbhīḥ prajāḥ prati nandanti anreṣṭh*). In verses 3, 10, she is said to be the “brilliant grand-daughter of the Maruts” (*Marutām ugrā naptiḥ*), and in verse 4, to be the “mother of the Ādityas, the daughter of the Vasus, the life of creatures, and the centre of immortality” (*matā ”dityānām dukhā Vasūnām prāṇaḥ prajānām amṛitasya nābhīḥ*).

⁵⁶⁷ Compare A.V. ix. 6, 1: “He who clearly knows Brahma, of whom the materials of sacrifice are the joints, the Rik-verses are the backbone, the Sāma-verses the hairs, the Yajus is said to be the heart, and the oblation the covering” (*yo vidyāt Brahma parūṃśhi yasya sambhūrūḥ richo yasya anūkyam | sūmāni yasya lomāni yajur hṛdayam uchyaṭe paristarāṇam id haviḥ*).

⁵⁶⁸ The sense of this verse is obscure, and it does not seem to be very closely connected either with what precedes or with what follows. I have adopted partly the rendering suggested by Professor Aufrecht.

possessors of sacred knowledge know those thirty-three gods. 28. Men know Hiranyagarbha⁶⁶⁹ to be supreme and ineffable. Skambha in the beginning shed forth that gold (*hiranya*, out of which Hiranyagarbha arose) in the midst of the world. 29. In Skambha are contained the worlds, austere fervour, and the ceremonial. Skambha, I clearly know thee to be contained entire in Indra. 30. In Indra are contained the worlds, austere fervour, and the ceremonial. Indra, I clearly know thee to be contained entire in Skambha. 31. (The worshipper) repeatedly invokes the [god who bears the one] name by the name [of the other god] before the sun, before the dawn.⁶⁷⁰ When the Unborn first sprang into being, he attained to that independent dominion, than that which nothing higher has ever been. 32. Reverence be to that greatest Brahma, of whom the earth is the basis, the atmosphere the belly, who made the sky his head, (33) of whom the sun and the ever-renewed moon are the eye; who made Agni his mouth, (34) of whom the wind formed two of the vital airs, and the Angirases the eye, who made the regions his organs of sense.⁶⁷¹ 35. Skambha established both these [worlds], earth and sky, the wide atmosphere, and the six vast regions; Skambha pervaded this entire universe. 36. Reverence to that greatest Brahma who, born from toil and austere fervour (*tapas*), penetrated all the worlds, who made soma for himself alone.⁶⁷² 37. How is it that the wind does not rest? How is not the soul quiescent? Why do not the waters, seeking after truth, ever repose? 38. The great being [is] absorbed in austere fervour in the midst of the world, on the surface of the waters. To him all the gods are joined, as the branches around the trunk of a tree. 39. Say who is that Skambha to whom the gods, with hands, feet, voice, ear, eye, present continually an unlimited tribute.⁶⁷³ 40. By him darkness is dispelled; he is free from evil; in him are all the three luminaries which reside in Prajāpati. 41. He

⁶⁶⁹ See above, p. 355.

⁶⁷⁰ The meaning of this, as suggested by Professor Aufrecht, is, that by invoking Indra, the worshipper really worships Skambha.

⁶⁷¹ Compare Böhtlingk and Roth's Lexicon, vol. v. p. 1616, s.v. *prajñāna*.

⁶⁷² Such is the sense according to Roth, s.v. *kevala*.

⁶⁷³ Compare A.V. x. 8, 15 . . . "the great being in the midst of the world: to him the rulers of realms bring tribute" (*mahad yakṣham bhūvanasya madhye tasmai baliṃ rāṣṭradhīṛito bhāranti*).

who knows the golden reed standing in the waters is the mysterious Prajāpati." ²⁷⁴

I have been favoured with the following note on the subject of A.V. x. 7, by Professor Goldstücker, whom I consulted as to the sense of verse 21 and the idea conveyed by the word Skambha, which forms the subject of the hymn:—

"The sense of *skambha* is, in my opinion, the same as that given in your Original Sanskrit Texts, vol. iv. pp. 17, 18—*skambh* and *stambh* being merely phonetic varieties of the same dhātu—and *skambha*, therefore, the same as *stambha*. It is the 'fulcrum,' and in the Atharva-veda hymns, x. 7 and 8, seems to mean the fulcrum of the whole world, in all its physical, religious, and other aspects. The object of the hymn being to inquire what this fulcrum is, from the answer given to the various questions it seems to follow that it is there imagined to be the primitive deity, or the *primitive* Veda, the word *brahman* in the neuter implying both. From this *primitive* Veda, not visibly but really (*sat*) existing, not only all the gods, worlds, religious rites, etc. (verses 1, 2 ff., 19 ff.) were derived, but also the existing three Vedas (v. 14) and the Atharvan were 'fashioned' (verse 20). This *skambha* is, therefore, also *jyeshtham brahma* (verses 24, 32, 33, 34, 36,—8, 1), and it has a corresponding preæval *jyeshtham brāhmaṇam* (verse 17). Hence, while he who knows the (existing) Veda, has also a knowledge of Brahman,—he who knows Brahman and also Prajāpati, and (hence) possesses a knowledge of the preæval Brāhmaṇa portion (of the preæval Veda), may *infer* (*anu*) from such knowledge a knowledge of the Skambha or that of the preæval Veda itself (verse 17). This preæval Veda is the 'treasure' which is kept by the gods only (verse 23); hence, the Atharva-veda priest (*brahmā*), who has a knowledge of those god-guardians of the preæval Veda, has *the* knowledge (or, he who has such a knowledge, is a (true) Atharva-veda priest, verse 24). From this, then, it would likewise follow that the existing

²⁷⁴ In the R.V. x. 95, 4, 5 (compare Nirukta, iii. 21), and S'tap. Br. xi. 5, 1, 1, the word *vetasa* has the sense of *membrum virile*. Are we to understand the word *vetasa* (reed) in the same sense here, as denoting a Linga? The words *vetaso hiraṇyagoch* are also found in R.V. iv. 58, 5: "I behold the streams of butter (*ghṛita*); in the midst of them is the golden reed (*hiraṇyayo vetasū*)," which the commentator interprets as meaning *ap-sambhavo 'gnir vaidyutah*, the "fire of the lightning produced in the serial waters."

three Vedas are merely portions of the preæval Veda, whence they were derived, or, to adhere to the metaphor, branches of that tree-fulcrum (compare verse 38); and, moreover, that while *skambha* is the reality, these branch vedas are not *the* reality, though those who do not understand the *Skambha*, may take them for such (verse 21). 'Some people think that the *existing* branch (*i.e.* the existing Vedas—compare verse 20), which is not *the* reality (*asat*), is, as it were (*iva*), the highest (*paramam*) Veda; on the other hand, those (people) inferior (to the former), who believe that it is *the* reality (*sat*), worship thy branch (*i.e.* those later Vedas).' Here the word *iva*, in my opinion, implies that the *janāḥ* of the first half verse have still a doubt, and, therefore, do not identify both the preæval and the existing Vedas; whereas, those people introduced with *uto* (*uta-u*) are more ignorant in assuming for certain such an identity, and therefore proceed to a practical worship of those Vedas."

I quote in addition some verses from the hymn next in order, A. V. x. 8:—

Yo bhūtaṁ cha bhavyaṁ cha sarvaṁ yaś chādhitishṭhati | evaṁ yasya cha kecalaṁ tasmai jyeshṭhāya Brahmaṇe namaḥ | 2. *Skambheneme viśṭabhte dyauś cha bhūmiś cha tiśṭhataḥ | Skambhaḥ idaṁ sarvaṁ ātmanvad yaś prāṇad nimishach cha yaś . . . |* 11. *Yad ejati patati yach cha tiśṭhati prāṇad aprāṇad nimishach cha yaś bhuvat | tad dadhāra prithivīm viśvarūpaṁ tat sambhūya bhavaty ekam eva |* 12. *Anantaṁ vitatam purutrā anantaṁ antavach cha ā samante | te nākapālaś charati vichintan vidcān bhūtam uta bhavyam aśya |* 13. *Prajāpatiś charati garbhe antar adṛśyamāno bahudhā vi jāyate | ardhena viśvam bhuvanaṁ jajāna yaś aśya ardhaṁ katamaḥ sa ketuḥ . . . |* 16. *Yataḥ Sūryaḥ udeti astaṁ yatra cha gachhati | tad eva manye 'haṁ jyeshṭhaṁ tuḍ u nātyeti kinchana . . . |* 20. *Yo vai te vidyād aruṇi yābhyāṁ nirmathyate easu | sa vidvān jyeshṭham manyeta sa vidyād brāhmaṇam mahat . . . |* 34. *Yatra devāścha manushyāścha arāḥ nābhāv iva śṛitāḥ | apāṁ tvā pushpam prichhāmi yatra tan māyayā hitam . . . |* 37. *Yo vidyāt sūtraṁ vitatāṁ yasminn otāḥ prajāḥ imāḥ | sūtraṁ sūtrasya yo vidyāt sa vidyād brāhmaṇam mahat |* 38. *Vedāhaṁ sūtraṁ vitatāṁ yasminn otāḥ prajāḥ imāḥ | sūtraṁ sūtrasyāhaṁ veda aṭho yaś brāhmaṇaṁ mahat . . . |* 43. *Puṇḍarikaṁ navadvāraṁ tribhīr guṇebhīr ācṛitam | tasmin yaś yakshaṁ ātmanvat tad vai brahmarīdo viduḥ |* 44. *Ākāmo dhīro amṛitaḥ*

*svayambhūḥ rasena tripto na kutaśchanonah | tam eva vidvān na bibhāya
mṛityor ātmānaṁ dhīram ajaraṁ yuṣṭnam |*

"1. Reverence to that greatest Brahma who presides over the past, the future, the universe, and whose alone is the sky. 2. These two [worlds], the sky and the earth, exist, supported by Skambha. Skambha is all this which has soul, which breathes, which winks . . . 11. That which moves, flies, stands, which has existed breathing, not breathing, and winking; that omniform (entity) has established the earth; that, combined, is one only. 12. The infinite extended on many sides, the infinite and the finite all around,—these two the ruler of the sky proceeds discriminating, knowing the past and the future of this (universe). 13. (= Vāj. San. 31, 19) Prajāpati moves within the womb. Though unseen, he is born in many forms. With the half [of himself] he produced the whole world. What trace is there of the [other] half of him? . . . 16. I regard as the greatest That whence the sun rises, and That where he sets; That is not surpassed by anything . . . 20. He who knows the two pieces of fire-wood from which wealth is rubbed out, he, so knowing, will understand that which is the greatest; he will know the great divine mystery (*brāhmaṇa*) . . . 34. I ask thee regarding that flower of the waters, in which gods and men are fixed as spokes in the nave of a wheel,—where that was placed by [divine] skill (*māyā*) . . . 37. He who knows that extended thread on which these creatures are strung, who knows the thread of the thread,—he knows that great divine mystery (*brāhmaṇa*). 38. I know that extended thread on which these creatures are strung. I know the thread of the thread, and hence, too, that which is the great divine mystery . . . 43. The possessors of divine science (*brahma*) know that being within the lotus with nine gates, which is enveloped by the three qualities (*guṇas*).⁸⁷⁸ 44. Knowing that soul (*ātman*) calm, undecaying, young, free from desire, immortal, self-existent, satisfied with the essence, deficient in nothing, a man is not afraid of death."

Some verses in the two preceding hymns speak of the highest, or greatest, Brahma, in whatever sense that term is to be understood.

I am unable to state whether Brahma in the sense of the supreme

⁸⁷⁸ See note in p. 377.

Deity occurs elsewhere in the Atharva-veda, unless it be in the following passage (xi. 8, 30 ff.): *yāḥ āpo yās cha devatāḥ yā Virāḍ Brahmaṇā saha | śarīram Brahma praviśat śarīre 'dhi Prajāpatiḥ |* 31. *Sūryaś cakṣhur vātaḥ prāṇam puruṣasya vi bhejire | athāsyetaram ātmānam devāḥ prāyachṣann Agnaye |* 32. *Tasmād vai videdān puruṣam idam Brahmaeti manyate | sarvāḥ hi asmin devatāḥ gāvo goṣṭhe icāṣate |* "The waters, the gods, Virāj (*feminine*) with Brahma [entered into man]. Brahma entered his body; Prajāpati [presides] over his body. 31. Sūrya occupied the eye, and Vāta the breath of the man. Then the gods gave his other soul to Agni. 32. Wherefore one who knows the man thinks, 'this is Brahma;' for all the gods are in him, as cows in a cowhouse."

In the Vāj. San. xxiii. 47, we find the following words: *kiṁ evit Sūrya-samāṁ jyotiḥ kiṁ samudra-samāṁ saraḥ | . . .* 48. *Brahma Sūrya-samāṁ jyotiḥ dyauḥ samudra-samāṁ saraḥ |* "What light is equal to the sun? What lake is equal to the sea?" To which the following verse gives the answer: "Brahma (neuter) is a light equal to the sun. The sky is a lake equal to the sea." The commentator explains Brahma in this passage as standing either for the three Vedas or the supreme Brahma.

In Satap. Br. x. 6, 5, 9, it is stated in a genealogy of teachers that "Tura Kāvasheya sprang from Prajāpati, and Prajāpati from Brahma, who is self-existent" (*Turaḥ Kāvasheyaḥ Prajāpateḥ Prajāpatir Brahmaṇaḥ | Brahma svayambhu*). In another passage, already quoted, from the same work (xiii. 7, 1, 1) Brahma (in the neuter), the self-existent, is described as performing *tapas*, and as sacrificing himself. Ibid. x. 4, 1, 9, a verse is quoted from some hymn which begins, "I celebrate the one great imperishable Brahma who was and is to be" (*"Bhūtam bhaviṣyat prastaumi mahad Brahmaikam akṣaram"*).

Again, in the same work, xi. 3, 3, 1, the same being is represented as giving over other creatures, except the Brahmachārin, or religious student, to death (*Brahma vai mrityavaṁ prajāḥ prāyachṣat | tasmai brahmachāriṇam eva na prāyachṣat*). And in xi. 2, 3, 1 ff., there is another text, which is interesting not merely as introducing Brahma, but as containing what is probably one of the oldest extant expositions of the conception of *nāma* and *rūpa* (name and form) as comprehending the whole of the phenomenal universe. These two words, as is well

known, became at a later period technical terms of the Vedānta philosophy. The passage runs as follows :—

Brahma vai idam agre āstī | tad devān asṛijata | tad devān sṛiṣṭvā eshu lokeshu vyārohayad asminn eva loke Agniṁ Vāyum antarikshe divy eva Sūryam | 2. Atha ye atah ūrdhvāḥ lokāḥ tad yāḥ atah ūrdhvāḥ devatās teshu tāḥ devatāḥ vyārohayat saḥ | yathā ha eva imo ācirlokāḥ imāḥ cha devatāḥ evam u ha eva te ācirlokāḥ tāscha devatāḥ yeshu tāḥ devatāḥ vyārohayat | 3. Atha Brahma eva parārdham agachhat | tat parārdham gatvā aikṣata "katham no imān lokān pratyaveyām" iti | tad dvābhyām eva pratyavaid rūpeṇa chaiva nāmnā cha saḥ | yasya kasya cha nāma asti tan nāma | yasya u api nāma nāsti yad veda rūpeṇa "idam rūpam" iti tad rūpam | etāvad vai idam yāvad rūpam chaiva nāma cha | 4. Te ha ete Brahmaṇo mahatī abhve | sa yo ha ete Brahmaṇo mahatī abhve veda mahad ha eva abhvam bhavati | 5. Te ha ete Brahmaṇo mahatī yakṣhe | sa yo ha ete Brahmaṇo mahatī yakṣhe veda mahad ha eva yakṣham bhavati | taylor anyataraj jyāyo rūpam eva | yad hy api nāma rūpam eva tat | sa yo hy etaylor jyāyo veda jyāyān ha tasmād bhavati yasmāj jyāyān bubhūṣhati | martyāḥ ha vai agre devāḥ āsuḥ | sa yadā eva te Brahmaṇā āpur atha amṛitāḥ āsuḥ | sa yam manasaḥ āghārayati | mano vai rūpam | mānasā hi veda "idam rūpam" iti | tena rūpam āpnoti | atha yaṁ vāchaḥ āghārayati | vōg vai nāma | vāchā hi nāma grihṇāti | tena u nāma āpnoti | etāvad vai idam sarvaṁ yāvad rūpam chaiva nāma cha | tat sarvaṁ āpnoti | sarvaṁ vai akṣhayyam | etena u ha asya akṣhayyam eukṛitam bhavaty akṣhayyo lokāḥ |

"1. In the beginning Brahma was this [universe]. He created gods. Having created gods, he placed them in these worlds, viz., in this world Agni, in the atmosphere Vāyu, and in the sky Sūrya ; (2) and in the worlds which were yet higher he placed the gods who are still higher. Such as are these visible worlds and these gods,—even such were those (higher) visible worlds in which he placed those (higher) gods, and such were those gods themselves. 3. Then Brahma proceeded to the higher sphere (parārdha—explained by the commentator to mean the Satyaloka, the most excellent, and the limit, of all the worlds). Having gone to that higher sphere, he considered 'How now can I pervade all these worlds?' He then pervaded them with two things—with form and with name. Whatever has a name, that is name. And then that which has no name—that which he knows by its form, that 'such is

its form'—that is form. This [universe] is so much as is (*i.e.* is co-extensive with) form and name. 4. These are the two great magnitudes (*abhee*) of Brahma. He who knows these two great magnitudes of Brahma becomes himself a great magnitude. 5. These are the two great manifestations of Brahma. He who knows these two great manifestations of Brahma becomes himself a great manifestation. Of these two one is the greater. *viz.*, form; for whatever is name is also form. He who knows the greater of these two becomes greater than him than whom he wishes to become greater. 6. The gods were originally mortal, but when they were pervaded by Brahma they became immortal. By that which he sends forth from his mind (mind is form; for by mind he knows, 'This is form')—by that, I say, he obtains form. And by that which he sends out from his voice (voice is name; for by voice he seizes name)—by that, I say, he obtains name. This universe is so much as is (*i.e.* is co-extensive with) form and name. All that he obtains. Now that all is undecaying. Hence he obtains undecaying merit, and an undecaying world."

Compare with this the passages of the Brihad Āraṇyaka Upanishad, which will be found at pp. 75 ff. and 165 ff. of Dr. Roer's translation (Bibliotheca Indica, vol. ii. part 3), and the Muṇḍaka Upanishad, iii. 2, 8, p. 164 of English version.

Brahma is also mentioned in the following texts of the Taitt. Br. ii. 8, 8, 9 :—

Brahma devān ajanayat | Brahma viśvam idaṁ jagat | Brahmanāḥ kṣatratraṁ nirmītam | Brahma brāhmaṇāḥ ātmanā | antar asminn imo lokāḥ | 10. *Antar viśvam idaṁ jagat | Brahmaiva bhūtānāṁ jyotiṣṭham | tena ko 'rhati sparadhitum | Brahman devās trayastriṁśat | Brahmān Indra-prajāpatiḥ | Brahman ha viśvā bhūtāni | nāvīrantaḥ samāhitā |*

"Brahma generated the gods. Brahma [generated] this entire world. From Brahma⁵¹⁶ the Kshattriya is formed. Brahma in his essence is the Brāhman.⁵¹⁷ Within him are all these worlds. 10. Within him is this entire universe. It is Brahma who is the greatest of beings. Who

⁵¹⁶ Here there is an allusion to the other sense of *brahma* as devotion, the peculiar function of the Brahman caste.

⁵¹⁷ "For," says the commentator, "in the Brahman's body the supreme Brahma is manifested."

can vie with him? In Brahma the thirty-three gods,—in Brahma, Indra and Prajāpati,—in Brahma all beings are contained, as in a ship.”

Again, it is said (iii. 12, 3, 1, quoted above, p. 361, note): “Let us worship with oblations the first-born god, by whom the entire universe which exists is surrounded,—the self-existent Brahma, who is the supreme anstere fervour (*tapas*). It is he who is son, he who is father, he who is mother. *Tapas* came into existence the first object.” Brahma is also mentioned in iii. 12, 9, 7 (where, however, he is described as coming into existence): *viśvasrijaḥ prathamāḥ satram āsata | sahasra-samam prasute nayantaḥ | tato ha jajne bhuvanasya gopāḥ | hiraṇmayāḥ takunir Brahma nāma | yena sūryas tapati tejaseddhaḥ . . . | na aveda-vid manute tam bṛihatam |* “The earliest creators of the universe were engaged in a sacrifice for a thousand years . . . Thence sprang the protector of the world, the golden bird called Brahma, by whom the sun glows, kindled with flame . . . No one ignorant of the Veda comprehends that great being.” Compare Taitt. Br. ii. 8, 9, 6 (quoted above, p. 355), in which Brahma is said to be the forest and the tree out of which the worlds were constructed, and as the basis on which the creator took his stand when upholding the universe.

(8) *Prajāpati.*

As I have observed above (p. 353), the word *prajāpati*, “lord of creatures,” was originally employed as an epithet of Savitṛi and Soma, as it also was of Hiranyagarbha (R.V. v. 121, 10). It afterwards, however, came to denote a separate deity, who appears in three places of the Rig-veda, x. 85, 43 (*ā naḥ prajāṃ janayatu Prajāpatih*); x. 169, 4; x. 184, 1 (*ā sinchatu Prajāpatih*), as the bestower of progeny and cattle. This god is also mentioned in the Vājasaneyi Sanhitā, in a verse (xxx. 19) which comes in after one in which the great Purusha is celebrated (see above, p. 373). The verse is as follows: *Prajāpatiḥ charati garbhe antar ajāyamāno bahudhā vijāyate | tasya yonim paripatṣyanti dhīrās tasmin ha tathur bhuvanāni viśā |* “Prajāpati moves within the womb. Though he does not become born, he is yet born in many shapes. The wise behold his womb. In him all the worlds stand.”⁴⁷⁸ Another verse of the V. S. in which he

⁴⁷⁸ The first half of this verse, as we have seen, is also found in the A.V. x. 8, 13,

is referred to is this (xxxii. 5): "*Yasmāj jātaṁ na purā kinchanairā yaḥ ābabhūva bhucanāni vītva | Prajāpatiḥ prajāyā saṁvarāṇas trīṇi jyotiṁśhi sachate sa shoḍaśi |*" He before whom nothing was born, who pervades all worlds, Prajāpati, rejoicing with his offspring, is joined with the three luminaries, as the sixteenth."

Prajāpati is frequently alluded to in the Atharva-veda. Several of these passages have been already cited above, as x. 7, 7, 17, 40, 41; x. 8, 13. Some of the others which I have observed are the following: In xi. 3, 52, he is said to have formed thirty-three worlds out of the oblation of boiled rice (*etasmād vai oḍanāt trayastriṁśataṁ lokān nīramimīta Prajāpatiḥ*). In xi. 4, 12, he is identified with *Prāṇa*, or breath (*prāṇam āhuḥ Prajāpatim*). In xi. 5, 7, he is said, along with Parameshṭhin, to have been generated by the Brahmachārin, or religious student. In xi. 7, 3, he is declared to exist in the *Uchhishṭa*, or remnant of the sacrifice. And in xix. 53, 8, 10, he is said to have been produced by *Kāla*, or Time. Most of these passages will be quoted at length further on. It will be seen that in this Veda he is not generally regarded as the supreme or primal deity.

On the subject of Prajāpati, I have elsewhere (in vols. iii. 4; iv. 19-24, and 47-51) brought together a considerable number of passages from the Satapatha Brāhmaṇa, of which I shall here only repeat the substance, adding any further references which I may have noticed as occurring elsewhere. Prajāpati is sometimes identified with the universe, and described (in the same way as Brahma, or entity, or non-entity are in other places) as having alone existed in the beginning, as the source out of which the creation was evolved, Satap. Br. ii. 2, 4, 1; vii. 5, 2, 6;⁸⁷⁹ xi. 5, 8, 1. (See vol. i. p. 24; vol. iii. p. 4; vol. iv. p. 24.) The same is the case in some other texts adduced by Professor Weber in his Ind. Stud. ix. 477 f., where, however, Vāc is associated with Prajāpati "as his companion in concert with whom, and through

with the different reading of *adriṣyamānaḥ*, "not being seen," for *ajāyamānaḥ*, "not being born." The second line runs thus in the A.V.: "With the half he produced the whole world. But what trace is there of his [other] half?"

⁸⁷⁹ Satap. Br. vii. 5, 2, 6: *Prajāpatir vai idam agre āsīt ekaḥ eva | so 'kāmāyato 'annaṁ sṛjeya prajāyeya*" *iti sa prāṇebhyaḥ eva adhi paśūn nīramimīta manasaḥ puruṣhaṁ chakṣuṣha 'śvam prāṇād gām śrotrād aśvīm vācho 'jam | tad yad enūn prāṇebhyo 'dhi nīramimīta taṁtād āhuḥ "prāṇāḥ paśavaḥ" iti | mano vai prāṇūnām prathamam | tad yad manasaḥ puruṣhaṁ nīramimīta taṁtād āhuḥ "puruṣhaḥ pra-*

whom, he completes his work of creation."³⁰⁰ Thus it is said in the Kāṭhaka, xii. 5 (and xxvii. 1): *Prajāpatir vai idam āst | tasya Vāg dvitīyā āst | tām mithunāṃ samabharat | sā garbham adhatta | sā asmād apākrāmat | sā imāḥ prajāḥ aṣṛijata | sū Prajāpatim eva punaḥ prāviśat* | "Prajāpati was this universe. Vāch was a second to him. He associated sexually with her; she became pregnant; she departed from him; she produced these creatures; she again entered into Prajāpati." Again, in the Panchaviṃśa Br. xx. 14, 2, we are told: "*Prajāpatir vai idam ekaḥ āst | tasya vāg eva aham āst vāg dvitīyā | sa aikshata 'imām eva Vāchaṃ viśrijai | iyaṃ vai idam sarvaṃ vibhavantī eśhyati'*" iti | *sa vāchaṃ vyasṛijata | sā idam sarvaṃ vibhavantī ait | sā ūrdhvā udātanoḥ yathā apām dhārā santatā evam* | "Prajāpati alone was this universe. He had Vāch too as his own, as a second to him. He considered 'Let me send forth this Vāch. She will traverse and pervade all this.' He sent her forth: she traversed and pervaded all this: she extended aloft, diffused like a stream of water." In other texts of the Satap. Br., however, Prajāpati is not represented as the source of creation, but only as one of the subsequent and subordinate agents, created by the gods, vi. 1, 1, 5 (vol. iv. of this work, p. 19 f.), or as springing out of an egg generated by the primeval waters, xi. 1, 6, 1 ff. (vol. iv. 21 f.). He is elsewhere said to have offered sacrifice in order to produce the creation, ii. 4, 4, 1 (vol. iv. 24), and to have been himself half mortal and half immortal, x. 1, 3, 2; x. 1, 4, 1 (vol. iv. p. 47), mortal in his body, but immortal in his breath, and to have performed *tapas* for a thousand years, to get rid of sin or suffering, *pāpman*, x. 4, 4, 1 (vol. iv. 51).

thamāḥ pañcūṇāṃ vīryavattamaḥ" iti | *mano vai sarve prāṇāḥ | manasi hi sarve prāṇāḥ pratishṭhitāḥ | tad yad manasaḥ puruṣaṃ nīramimīta tasmād āhuḥ 'puruṣaḥ sarve pañcavaḥ'*" iti *puruṣasya hy eva ete sarve bhavanti* | "Prajāpati alone was at first this [universe]. He desired, 'May I create food, and become reproduced.' He fashioned animals from his breaths, a man from his soul, a horse from his eye, a cow from his breath, a sheep from his ear, a goat from his voice. Inasmuch as he created these (animals) from his breaths, they say that 'the breaths are the animals.' The soul (*manas*) is the first of the breaths; and since he fashioned man from his soul, they say that 'man is the first and strongest of animals.' The soul is all the breaths, for they are all supported in it. Since then he fashioned man from his soul, they say, 'man is all the animals,' for they are all his."

³⁰⁰ I observe that Professor Weber speaks here of the waters (*āpaḥ*), the non-existent (*asat*), and Brahman as each denoting primeval matter (*Urmaterie*).

Prajāpati may thus be said to have two characters, which, however, are not not kept distinct in the Brāhmaṇa. On the one hand, he is the result of one of the efforts of the Indian intellect to conceive and express the idea of deity in the abstract, as the great first cause of all things; while, on the other hand, he is sometimes described as only a secondary and subordinate divinity, and even treated as only one of the thirty-three deities (as in Śatap. Br. xi. 6, 3, 5. See above, p. 11; and Böhlingk and Roth's Lexicon, s.v. Prajāpati). In the Brāhmaṇa itself (xiv. 1, 2, 18) we have the following text, which expresses two different aspects under which the god was regarded, though, perhaps, these are not identical with the two points of view which I have stated:—*Prajāpatir vai eṣo yajno bhavati | ubhayaṁ vai etat Prajāpatir niruktaś cha aniruktaścha parimitaś cha aparimitaś cha | tad yad yajushā karoti yaś eva aśya niruktaṁ parimitaṁ rūpaṁ tad aśya tena saṁskaroti | atha yat tūṣṭhīm yaś eva aśya aniruktaṁ aparimitaṁ rūpaṁ tad aśya tena saṁskaroti* | “Prajāpati is this sacrifice. Prajāpati is both of these two things, declared and undeclared, limited and unlimited. Whatever he (the priest) does with the Yajus text, with that he consecrates that form of Prajāpati which is declared and limited. And what he (the priest) does silently, with that he consecrates the form of Prajāpati, which is undeclared and unlimited.” Compare the Maitrī Upanishad, vi. 3 (p. 83 of Professor Cowell's ed.): *dvē vāva Brahmaṇo rūpe mūrtaṁ cha amūrtaṁ cha | yan mūrtaṁ tad asatyam | yaś amūrtaṁ tat satyam* | “There are two forms of Brahma, the embodied and the unembodied. The former is unreal, the latter real.”

(9) *Prāṇa*.

A great variety of other deities, of the most heterogeneous character, are celebrated in the Atharva-veda as the possessors of divine power. Though scarcely to be regarded as instances of an abstract conception of the deity, the representations of these gods may be adduced here as illustrations of the later stages of the luxuriant and multiform Vedic mythology and speculation. One of these deities is Prāṇa, life or breath, to whom a hymn (xi. 4) is dedicated, of which the following is a specimen. In some verses he seems to be identified with Parjanya (see above, pp. 140 f.):—

1. *Prāṇāya namo yasya sarvām idam vaiśe | yo bhūtaś sarvasyeśvaro yasmin sarvām pratishṭhitam |* 2. *Namas te Prāṇa krandāya namas te stanayitnave | namas te Prāṇa vidyute namas te Prāṇa varshate |* 3. *Yat Prāṇaś stanayitnunaḥ abhikrandati ośadhīḥ (compare A.V. viii. 7, 21) | pravṛtante garbhān dadhate atho bahvīr vi jāyante |* 4. *Yat Prāṇaś pītāv āgate abhikrandati ośadhīḥ | sarvām tadā pramodate yat kincha bhūmyām adhi |* 5. *Yadā Prāṇo abhyavararohād vararheṇa pṛithivīm mahim | paśavas tat pra modante "maho vai no bhaviṣhyati" |* 6. *Abhi-erishṭūḥ ośadhayaḥ Prāṇena samavādīran | "āyur vai naḥ prāṇitaraḥ sarvāḥ naḥ surabhīr akaḥ" |* 7. *Namas te astu āyate namo 'stu parāyate | namas te Prāṇa tiṣṭhate āśnāyote te namaḥ |* 9. *Yā te Prāṇa priyā tanūr yā te Prāṇa preyasī | atho yad bheṣhajaṁ tava tasya no dhehī jivase |* 10. *Prāṇaḥ prajāḥ anu vaste pītā putram ica priyam | Prāṇo ha sarvasyeśvaro yach cha prāṇati yach cha naḥ |* 11. *Prāṇo mṛityuḥ Prāṇas takmā Prāṇaṁ devāḥ upāsate | Prāṇo ha satyavādinām uttame loka ā dadhāt |* 12. *Prāṇo Virāṣ Prāṇo Deśtrī Prāṇaṁ sarve upāsate | Prāṇo ha sūryaś chandramāḥ Prāṇam ahuḥ Prajāpatiḥ | . . . 15. Prāṇam āhur Mātariśvānām Vāto ha Prāṇaḥ uchyate | Prāṇo ha bhūtam bhavyam cha Prāṇe sarvām pratishṭhitam |* 16. *Ātharvaṇīr āngirasiṛ daivīr manuṣyajāḥ uta | ośadhayaḥ prajāyante yadā team Prāṇa jin-casi | . . . 18. Yas te Prāṇa idam veda yasminś chāsi pratishṭhitāḥ | sarve tasmai baliṁ harān amuṣhmin loka uttame |* 19. *Yathā Prāṇa baliḥṛitas tubhyaṁ sarvāḥ prajāḥ imāḥ | eva tasmai baliṁ harān yas tvā śrīṇavat sūravah |*

"Reverence to Prāṇa, to whom this universe is subject, who has become the lord of all, on whom all is supported. 2. Reverence, Prāṇa, to thy shout, to thy thunder, to thy lightning, and to thyself when thou rainest. 3. When Prāṇa calls aloud to the plants with thunder, they are impregnated, they conceive, they produce abundantly. 4. When the season has arrived, and Prāṇa calls aloud to the plants, then everything rejoices, which is upon the earth (compare R.V. v. 83, 10, above, p. 140). 5. When Prāṇa has watered the great earth with rain, then the beasts rejoice, and [think] that they shall have strength. 6. When watered by Prāṇa, the plants burst forth [saying], 'Thou hast prolonged our life, thou hast made us all fragrant.' 7. Reverence to thee, Prāṇa, coming, and to thee going, and to thee standing, and to thee sitting . . . 9. Communicate to us thy dear form, thy dearest,

with thy healing power, that we may live. 10. Prāṇa clothes the creatures, as a father his dear son. Prāṇa is the lord of all, both of what breathes and what does not breathe. 11. Prāṇa is death, Prāṇa is fever. The gods worship Prāṇa. Prāṇa places the truth-speaker in the highest world. 12. Prāṇa is Virāj, Prāṇa is Deshtrī. All worship Prāṇa. Prāṇa is sun and moon. They call Prajāpati Prāṇa . . . 15. They call Mātariśvan Prāṇa; the Wind is called Prāṇa. The past, the future, everything is supported upon Prāṇa. 16. The plants of Atharvan, of Angiras, of the gods, and of men, grow when thou, Prāṇa, quickenest . . . 18. Whoever, o Prāṇa, knows this [truth] regarding thee, and on what thou art supported—all will offer him tribute in that highest world. 19. As, o Prāṇa, all these creatures offer thee tribute, so shall they offer tribute in that highest world to him who hears thee with willing ears.”

(10) Rohita.

Rohita, probably a form of the Fire and of the Sun (though he is also distinguished, in the hymn I am about to quote, from both these gods), is another deity who is highly celebrated in the Atharva-veda, where one hymn (xiii. 1) and parts of others are appropriated to his honour. The following are some of the verses in which his power is described, xiii. 1, 6:—

6. Rohito dyāvā-prithivī jajāna tatra tantum Parameshṭhi tatāna |
tatra kīriye Ajaḥ Ekapādo adṛimhaḥ dyāvā-prithivī balena | 7. Rohito
dyāvā-prithivī adṛimhaḥ tena evaḥ stabhitaṁ tena nākaḥ | tenāntarikṣhaṁ
vimitā rājamsi tena devāḥ amṛitatvam avindan | 13. Rohito yajnasya
janitā mukhaṁ cha Rohitāya vācā śrotreṇa manasā juhomi | Rohitaṁ
devāḥ yanti sumanasayamānāḥ | . . . 14. Rohito yajnaṁ cyadadhāḥ
Vīśvakarmaṇe tasmāt tejūṁsi upa mā imāny āguḥ | . . . 25. Yo Rohito
ṛiṣhabhaḥ tigmaśringaḥ pari Agnim pari Sūryam babhūva | yo riṣha-
bhūnāti prithivīm divaṁ cha tasmād devāḥ adhi ṛiṣhtiḥ ṛijanto | 26.
Rohito divam āruhaḥ mahataḥ pari arṇavāt | sarvāḥ ruroha Rohito
ruhaḥ | 37. Rohito dyāvā-prithivī adhi ṛite vasujīti gojīti | . . . 55.
Sa yajnaḥ prathamō bhūto bhavyo ajāyata | tasmād ha jajne idaṁ sarvaṁ
yat kincha idaṁ virochate Rohitena riṣiṇā ”bhṛitam |

“Rohita produced heaven and earth there Parameshṭhin stretched

the cord. There Aja Ekapāda was sustained. He established heaven and earth by his force. 7. Rohita established heaven and earth; by him the sky was supported, by him the heaven. By him the atmosphere, by him the regions were meted out. Through him the gods obtained immortality. 13. Rohita is the generator, and the mouth of sacrifice. To Rohita I offer my oblation with voice, ear, and mind. To Rohita the gods resort with gladness . . . 14. Rohita offered a sacrifice to Viśvakarman. From it these fires have reached me. . . . 25. The gods frame creations out of that Rohita who is a sharp-horned bull, who surpasses Agni and Sūrys, who props up the earth and the sky. 26. Rohita ascended the sky from the great ocean; he ascended all ascents.²⁸¹ 37. In Rohita, who is the conqueror of wealth and cows . . . the heaven and earth are sustained . . . 56. He first became the sacrifice, both past and future. From him sprang all this whatever there is which shines, developed by Rohita, the rishi."

In the second hymn of the same book, in which the sun is celebrated, Rohita is also named in the following verses:—

39. *Rohitaḥ kālō abhavad Rohito 'gre Prajāpatiḥ | Rohito yajnānām mukhaṁ Rohitaḥ svar ābharat |* 40. *Rohito loko abhavad Rohito 'tyatapad divam | Rohito rāsmibhir bhūmim samudram anu sam charat |* 41. *Sarvāḥ diśaḥ samacharad Rohito 'dhipatir diśaḥ | divam samudram ād bhūmim sarvam bhūtāṁ vi rakshati |*

"39. Rohita became Time; Rohita formerly became Prajāpati. Rohita is the mouth of sacrifices. Rohita produced the sky. 40. Rohita became the world; Rohita shone beyond the sky; Rohita traversed the earth and ocean with his rays. 41. Rohita traversed all the regions. Rohita is the ruler of the sky. He preserves heaven, ocean, and earth—whatever exists."

And yet the gods are said to have generated Rohita (A.V. xiii. 3, 23; *yad Rohitam ajanayanta devāḥ*).

(11) Uchhishṭa.

In the hymn which follows divine power is ascribed to the remains of the sacrifice (Uchhishṭa):

A.V. xi. 7, 1: *Uchhishṭe nāma rūpaṁ cha uchhishṭe lokāḥ āhitaḥ |*

²⁸¹ Here, as well as in verses 8 and 9, there is a play on the connection of Rohita with the root, *ruḥ*, to "ascend," or "grow."

uchhishṭe Indras cha Agnis cha visvam antaḥ samāhitaṁ | 2. *Uchhishṭe dyāvā-prithivī visvam bhūtāṁ samāhitaṁ* | *āpaḥ samudraḥ Uchhishṭe chandramāḥ vātaḥ āhitaḥ* | 3. *Sann Uchhishṭe asaṁś chobhau ṛṣityur vājāḥ Prajāpatiḥ* | . . . 4. . . . *Brahma visvasrijo daśa* | *nābhim ica sarvataḥ cakram Uchhishṭe deratāḥ śritāḥ* | . . . 14. *Nava bhūmīḥ samudrāḥ Uchhishṭe 'dhi śritāḥ divaḥ* | *ā sūryo bhāti Uchhishṭe ahorātre api tan mayi* | 15. *Upahavyaṁ Vishūvantam ye cha yajnāḥ guhā hitāḥ* | *bīḍhartti dhartā visvasya Uchhishṭe janituḥ pītā* | 16. *Pītā janitur Uchhishṭe asoḥ putraḥ pītūmahāḥ* | *sa kshiyati visvasya īśāno vṛieḥā bhūmyām atighnyaḥ* | 17. *Ritāṁ satyaṁ tapo rāshṭraṁ śramo dharmas cha karma cha* | *bhūtām bhavishyad Uchhishṭe vīryam lakṣmīr balam bale* | . . . 20. *Ardhamāsās cha māsāscha ārtavāḥ ṛitubhiḥ saha* | *Uchhishṭe ghoshagṇir āpaḥ stanayitnuḥ śrutir mahi* | *śarkarāḥ śikataḥ aśmānaḥ ośadhayo vīrudhas tṛiṇā* | 21. *Abhrāṇi vidyuto varṣham Uchhishṭe saṁśritā śritā* | . . . 23. *Yach cha prāṇati prāṇena yach cha paśyati chakṣushā* | *Uchhishṭāj jajuire sarve divi devāḥ diviśritāḥ* | 24. *Ricḥaḥ sāmāni chhandāmsi purāṇaṁ yajushā saha* | *Uchhishṭāj—* | 25. *Prāṇāpānau chakṣuḥ śrotam akṣhitīś cha kṣhitīś cha yā* | *Uchhishṭāj—* | 26. *Ānandāḥ modāḥ pramudo abhīmōda-mudaś cha ye* | *Uchhishṭāj—* | 27. *Devāḥ pīlano manushyāḥ gandharvāprarasas cha ye* | *Uchhishṭāj* |

"In the Uchhishṭa (remains of the sacrifice) are contained name, form,³⁰² the world, Indra and Agni, the universe, (2) heaven and earth, all that exists, the waters, the sea, the moon, and the wind. 3. In the Uchhishṭa are both the existent and the non-existent (*san, asaṁś cha*, masculine), death, food (or strength), Prajāpati . . . 4. Brahma, the ten creators of all things,³⁰³ the gods, are fixed on all sides to the Uchhishṭa as [the spokes] of a wheel to the nave." So, too, the Rik, Sāman, Yajus, the hymns, the different sorts of sacrifices, and parts of the ceremony, etc., are comprehended in it (verses 5-13). "14. Nine earths, oceans, skies, are contained in the Uchhishṭa. The sun shines in the Uchhishṭa, and in me the Uchhishṭa are day and night. 15. The Uchhishṭa (*masculine*), the sustainer of the universe, the father of the generator, upholds the Upahavya, the Vishūvat, and

³⁰² See verse 12 of the hymn to Purusha, A.V. x. 2, above.

³⁰³ Are these the ten Maharshis mentioned by Manu, i. 34 f.? In A.V. xi. 1, 1, 3, mention is made of the seven Rishis, the makers of all things (*bhūta-kṛitāḥ*). See also A.V. xii. 1, 39; and the 1st vol. of this work, pp. 37 and 41, notes.

the sacrifices which are secretly presented. 16. The Uchhishta, the father of the generator, the grandson of spirit (*asu*), the primeval parent, the lord of the universe, the bull, dwells triumphant (?) on the earth. 17. Ceremonial, truth, rigorous abstraction, dominion, effort, righteousness and works, past, future, strength, prosperity, force, reside in the Uchhishta, which is force (compare x. 7, 1, above). 20. In the Uchhishta are embraced the resounding waters, thunder, the great *śruti*, pebbles, sand, stones, plants, grass, (21) clouds, lightnings, rain. 23. From the Uchhishta sprang whatever breathes and sees, with all the celestial gods, (24) the *Ṛich* and *Sāman* verses, metres, *Purāṇas*, and *Yajus*, two of the vital airs (*prāṇa* and *apāna*), the eye, the ear, imperishableness, perishableness, (26) pleasures, enjoyments, (27) the Fathers, men, *Gandharvas*, and *Apsarases*." (Compare A.V. xi. 3, 21.)

(12) *Sacrificial Implements, etc., etc.*

Similar divine powers are ascribed to different sacrificial ladles in A.V. xviii. 4, 5 : "The *Juhā* has established the sky, the *Upabhrīt* the atmosphere, and the *Dhruvā* the stable earth" (*Juhūr dadhāra dyām upabhrīd antarikṣham dhruvā dadhāra prithivīm pratishṭhām*). In R.V. vi. 51, 8, it is said of *namas*, "adoration," that it has supported the earth and the sky, and rules the gods" (*namo dadhāra prithivīm uta dyām | namo devebhyo namaḥ īśe eśhām*). See also A.V. iv. 35, 3-6, where the *odana* oblation is said to support heaven and earth, etc.; A.V. xix. 32, 9, where a similar power is ascribed to the sacrificial grass; and A.V. x. 10, 4, 26, 30, 34, where wonderful attributes are predicated of the *Vasā* (cow).

(13) *Anumati*.

In a hymn to *Anumati* (according to Professor Roth the goddess of good will, as well as of procreation), A.V. vii. 20, she is thus identified with all things (verse 6): "*Anumati* was all this [universe], whatever stands or walks, and everything that moves. May we, o goddess, enjoy thy benevolence; for thou, *Anumati*, dost favour us" (*anumatih sarvām idam baddhā yat tiṣṭhati charati yad u cha viśvam ejati | tasya te devi sumatau syāma Anumate anu hi mānase naḥ*).

(14) *The Ox, or Kettle.*

In A.V. iv. 11, 1, a divine power is ascribed to the "Ox," which, however, Professor Aufrecht thinks can only be regarded as a metaphorical ox, as it has an udder (verse 4), and gives milk; and he supposes a kettle with four legs, the *Gharma*, to be intended. As that vessel was used for boiling milk and other materials for sacrificial purposes, the allusions in this hymn to milk become intelligible; and possibly the four-legged kettle may, by its form, have suggested the figure of an ox.

1. *Anaḍvān dadhāra prithivīm uta dyām anaḍvān dadhāra uru antarikṣham | anaḍvān dadhāra pradīśaḥ śhaḍ urvīr anaḍvān viśvam bhuvanā ā viveśa |* 2. *Anaḍvān Indro sa paśubhyo vi chashṭe trayān śakro vi mīmīṣe adhvanāḥ | bhūtān bhaviṣhyad bhuvanā duhānāḥ sarvā devānām charati vratāni |* 3. *Indro jāto manushyeshu antar gharman taptaḥ charati śośuchānāḥ | . . . 5. Yasya neśe yajnapatir na yajno na asya datā īśe na pratigrahitā | yo viśvajid viśvabhīd viśvakarmā gharman no brūta katamaś chatuṣpāt |*

"The ox has established the earth and the sky; the ox has established the broad atmosphere; the ox has established the six vast regions; the ox has pervaded the entire universe. 2. The ox is Indra. He watches over the beasts. As Śakra (or mighty) he measures the threefold paths. Milking out the worlds, whatever has been or shall be, he performs all the functions of the gods. 3. Being born as Indra among men, the kindled and glowing kettle works . . . 5. That which neither the lord of the sacrifice nor the sacrifice rules, which neither the giver nor the receiver rules, which is all-conquering, all-supporting, and all-working,—declare to us the kettle, what quadruped it is."

(15) *The Brahmachārin.*

The hymn to be next quoted ascribes very astonishing powers to the Brahmachārin, or religious student. Some parts of it are obscure, but the translation I give, though imperfect, will convey some idea of the contents:—

A.V. xi. 5, 1: *Brahmachāri śhnamāś charati rodasi ubhe tasmin devāḥ sammanaso bhavanti | sa dadhāra prithivīm divam cha sa āchāryam tapasā pipartti |* 2. *Brahmachārinam pitaro derajanāḥ prithag devāḥ*

anusaṃyanti sarve | gandharvāḥ enam anūyan trayastriṃśat trisatāḥ
 akṣasahasrūḥ | sarvān sa devān tapasā piparti | 3. Āchāryaḥ upanaya-
 māno brahmachārīṇaṃ kṛiṇute garbhe antaḥ | taṃ rātris tīraḥ udaro
 bibharti taṃ jātāṃ drakṣum abhisāṃyanti devūḥ | 4. Iyaṃ samit prithivī
 dyaur dvitīyā utāntarikṣaṃ samidhā prajāti | brahmachārī samidhā
 mekhalayā śramena lokāṃs tapasā piparti | 5. Pūrvo jāto Brahmaṇo
 brahmachārī gharmaṃ vasānas tapasodatishṭhat | tasmāj jātam brāh-
 maṇam Brahma jyeshṭhaṃ devās cha sarve amṛitena sūkam | 6. Brah-
 machārī eti samidhā samiddhaḥ kūrṣṇaṃ vasāno dīkṣhito dirghaśmaśruḥ |
 sa sadyaḥ eti pūrvasmād uttaraṃ samudraṃ lokān sangriḥhya muhur
 ācharikrat | 7. Brahmachārī janayan brahma apo lokam Prajāpatim
 Parameshṭhinam Virājam | garbho bhūtvā amṛitasya yondv Indro ha
 bhūtvā asurāṃs tatarā | 8. Āchāryas tatakṣha nabhasi ubhe ime urvī
 gambhīre prithivīm divam cha | te rakṣati tapasā brahmachārī tasmin
 devāḥ sammanaso bhavanti | 9. Indm bhūmim prithivīm brahmachārī
 bhikṣhām ā jadhāra prathamō divaṃ cha | te kṛtvā samidhāv upāste tayor
 ārpitā bhuvanāni vidvā | 10. Arcāḡ anyāḥ paro anyo divasprishṭhād
 guhā nidhī nihitau brāhmaṇasya | tau rakṣati tapasā brahmachārī tat
 kevalaṃ kṛiṇute brahma vidvān | 16. Āchāryo brahmachārī brahmachārī
 Prajāpatiḥ | Prajāpatir vi rājati virād Indro 'bhavad vaśi | 17. Brah-
 machāryeṇa tapasā rājā rāṣṭraṃ vi rakṣati | āchāryo brahmachāryeṇa
 brahmachārīṇaṃ ichṣate | 18. Brahmachāryeṇa kanyā yuvēnaṃ vindato
 patim | anadēvān bramachāryeṇa āsvo ghāsaṃ jigishati | 19. Brahmacha-
 ryeṇa tapasā devāḥ mṛityum apāghnata | Indro ha brahmachāryeṇa devo-
 bhyaḥ svar ābharat | 20. Oṣadhayo bhūtabharyam ahorātre vanaspatiḥ |
 saṃvrateśaraḥ saha řitubhis te jātāḥ brahmachārīṇaḥ | 21. Pārthivāḥ
 dityāḥ paśavaḥ āryayāḥ grāmyās cha ye | apakṣhāḥ pakṣhiṇās cha ye te
 jātāḥ brahmachārīṇaḥ | 22. Prithak sarve prajāpatyūḥ prāṇān ātmasu
 bibhrati | tān sarvān brahma rakṣati brahmachārīṇi ābhrītam . . . 26.
 Tāni kalpayad brahmachārī salilasya prishṭhe topo 'tishṭhat tapyamānaḥ
 samudre |

"The Brahmachārin works, quickening both worlds. The gods are joyful in him. He has established the earth and the sky. He satisfies his āchārya (religious teacher) by tapas. 2. The Fathers, the heavenly hosts, all the gods separately, follow after him, with the 6333 Gandharvas. He satisfies all the gods by tapas. 3. The āchārya, adopting him as a disciple, makes him a Brahmachārin even in the womb,

and supports him in the belly for three nights. When he is born the gods assemble to see him. 4. This piece of fuel is the earth (compare verse 9), the second is the sky, and he satisfies the air with fuel.²⁶⁴ The brahmachārin satisfies the worlds with fuel, with a girdle, with exertion, with tapas. 5. Born before Brahma, the Brahmachārin arose through tapas, clothed with heat. From him was produced divine knowledge (brahmana), the highest Brahma,²⁶⁵ and all the gods, together with immortality. 6. The Brahmachārin advances, lighted up by fuel, clothed in a black antelope's skin, consecrated, long-bearded. He moves straightway from the eastern to the northern ocean, compressing the worlds, and again expanding them. 7. The Brahmachārin, generating divine science, the waters, the world, Prajāpati, Parameshthin, Virāj, having become an embryo in the womb of immortality, having become Indra, crushed the Asuras. 8. The Āchārya has constructed both these spheres, broad and deep, the earth and the sky. The Brahmachārin preserves them by tapas. In him the gods are joyful. 9. It was the Brahmachārin who first produced this broad earth and the sky as an alma. Making them two pieces of fuel (compare verse 4), he worships. In them all creatures are contained. 10. The two receptacles of divine knowledge are secretly deposited, the one on this side, the other beyond the surface of the sky. The Brahmachārin guards them by tapas. Wise, he appropriates that divine knowledge as his exclusive portion . . . 16. The Brahmachārin is the Āchārya, the Brahmachārin is Prajāpati; Prajāpati shines (*vi rājati*); the shining (Virāj) became Indra, the powerful. 17. Through self-restraint and tapas a king protects his dominions. Through self-restraint an Āchārya seeks after a Brahmachārin. 18. By self-restraint a damsel obtains a young man as her husband. By self-restraint an ox and a horse seek to gain fodder. 19. By self-restraint and tapas the gods destroyed death. By self-restraint Indra acquired heaven

²⁶⁴ See Āśvalāyana's Gṛhya Sūtras, ed. Stenzler, pp. 12 ff., where the initiation of the Brahmachārin, or religious student, is described. Part of the ceremony is that he throws fuel (*samīdā*) on the fire, which he invokes with texts. This ritual is probably alluded to in the hymn before us. The Brahmachārin is also mentioned in R.V. x. 109, 5, where he said to be one member of the gods (*sa devānām bhavati ekam angam*).

²⁶⁵ The words *brahma jyeshṭhaan*, employed in A.V. x. 7, 32 ff., and x. 8, 1, appear to designate a personal being (see above). The same may be the case here.

from [or for] the gods. 20. Plants, whatever has been, whatever shall be, day and night, trees, the year, with the seasons, have been produced from the Brahmachārin. 21. Terrestrial and celestial beings, beasts, both wild and tame, creatures without wings and winged, have been produced from the Brahmachārin. 22. All creatures which have sprung from Prajāpati have breath separately in themselves; all of these are preserved by divine knowledge (*brahma*), which is produced in the Brahmachārin . . . 26. These things the Brahmachārin formed; on the surface of the water he stood performing *tapas*⁴⁰⁰ in the sea."

The Taitt. Br. iii. 10, 11, 3, tells a story illustrative of the great virtue ascribed to brahmacharyya, or religious self-restraint:—

Bharadvājo ha tribhīr'āyurbhīr brahmacharyam uśāsa | taṁ ha jīrṇiṁ sthaviṛaṁ śayānam Indraj upavrajya uśācha "Bharadvāja yat te chaturtham āyur dadyaṁ kim etena kuryāḥ" iti | "brahmacharyam eva enena chareyam" iti ha uśācha | taṁ ha girirāpān avijnātān iṣa darśayānchakāra | teshāṁ ha ekaikasmāḍ muṣhṣim ādāde | sa ha uśācha "Bharadvāja" ity āmantrya "vedāḥ vai ete | anantāḥ vai vedāḥ | etad vai etais tribhīr'āyurbhīr anavochathāḥ | atha te itarad ananūktam eva | ehi imaṁ viddhi | ayaṁ vai sarvavidyā" iti |

"Bharadvāja practised brahmacharyya during three lives. Indra, approaching him when he was lying decayed and old, said: 'Bharadvāja, if I give thee a fourth life, what wilt thou do with it?' He answered: 'I will use it only to practise brahmacharyya.' He showed him three objects, as it were unknown, in the shape of mountains. From each of these he took a handful. He said, addressing him: 'Bharadvāja, these are the Vedas; the Vedas are infinite. This is what thou hast recited during these three lives. But other things have remained undeclared by thee. Now learn this (Agni Sāvitra). This is universal knowledge.'"

(16) Kāma.

We have already seen above, that in R.V. x. 129, 4, desire is said to have been the first movement that arose in the One after it had come into life through the power of fervour or abstraction. This Kāma, or desire, not of sexual enjoyment, but of good in general, is celebrated in the following curious hymn (A.V. ix. 2) as a great power

⁴⁰⁰ Compare A.V. x. 7, 33, quoted above.

superior to all the gods; and is supplicated for deliverance from enemies. Desire, as the first step towards its own fulfilment, must be considered as here identified with successful desire, or with some deity regarded as the inspirer and accomplisher of the wishes of his votaries:—⁵⁸⁷

1. *Sapatna-hanam ṛishabham ghṛitena Kāmaṁ tikṣhāmi havishā ājyena | nīchaiḥ sapatnān mama pādāya tvam abhishṛuto mahatā cīryeṇa |* 2. *Yad me manaso na priyaṁ na chakṣhuṣho yan me babhāsti*⁵⁸⁸ *nābhinandati | tad duḥshapnyam pratimunchāmi sapatne Kāmaṁ stutvā ud aham bhideyam |* 3. *Duḥshapnyaṁ Kāma duritaṁ cha Kāma apra-*

⁵⁸⁷ In A.V. iii. 29, 7, some light is thrown upon the process by which Kāma came to be regarded as a deity. We there read: "Who hath given this, and to whom? Kāma has given it to Kāma (i.e. the inspirer, or fulfiller, of desire, has given it to desire). Kāma is the giver (i.e. the inspirer, or fulfiller, of desire); Kāma is the receiver. Kāma has entered into the ocean. Through Kāma I receive thee, Kāma, this is thine" (*kaḥ idam kasmai adāt kāmāḥ kāmāya adāt | kāmo dātā. kāmāḥ pratigrahītā kāmāḥ samudram ā viciṣa | kāmena teṁ pratigrihṇāmi kāma etat te*). This verse is, I find, quoted by Mr. Colebrooke, *Mis. Ess.* i. 210, as a text forming part of the Indian marriage ritual. See also Taitt. Br. ii. 2, 6, 5f. The allusion here made to Kāma entering the ocean recalls the fact that Agni is often said to be produced from or exist in the waters (R.V. x. 2, 7; x. 51, 3; x. 91, 6; A.V. i. 33, 1; iii. 21, 1). And in A.V. iii. 21, 4, Kāma is distinctly identified with Agni: "The god (Agni), who is omnivorous, whom they call Kāma, whom they call the giver and the receiver, who is wise, strong, pre-eminent, unconquerable;—to these Agnis let this oblation be offered" (*yo deḥo viśvād yam u kāmam ahur yaṁ dātaram pratigrihṇantam āhuḥ | yo dhīraḥ śakraḥ pariḥhūr adādhyaḥ tebhyo agnibhyo hutam asto etat*). See also S.V. ii. 1060 (=A.V. vi. 36, 3; Vāj. Sanh. xii. 117) *agnīḥ priyeshu dhāmasu kāmo bhūtasya bhavyasya | soṁvād eko virājati |* "Agni, Kāma, the one monarch of things past and future, shines in his dear abodes." See also Taitt. Sanh. ii. 2, 3, 1. *Agnyā Kāmōya* "To Agni Kāma, etc." See also the passages cited by Professor Weber, *Ind. Stud.* v. 225, f. In some parts of the hymn before us, (A.V. ix. 2) the same identification of Kāma with Agni appears to be made. Thus in v. 1, Kāma, and in v. 8, Kāma and other gods, are said to be worshipped with hutter, an oblation especially appropriate to Agni. In vv. 4 and 9, Agni is called upon to hurn the dwellings of the worshipper's enemies, whom Kāma had just been besought to destroy. Again, in v. 26, the auspicious hodies, or manifestations (*tanvaḥ*) of Kāma are referred to just as those of Agni are in other hymns (as R.V. x. 16, 4; A.V. xviii. 4, 10; comp. Vāj. S. xvi. 2). On the other hand, however, Agni is specified separately from Kāma in v. 6; and in v. 24, Kāma is represented as superior to Agni, as well as to Vāta, Sūrya, and Chandrāmas (the moon). In v. 9, Indra and Agni are mentioned along with Kāma, though the verb with which these gods are connected is in the dual. But although in these verses Agni and Kāma are distinguished from each other, Kāma may be there looked upon as a superior form of the other deity.

⁵⁸⁸ Compare Messrs. Böhlingk and Roth's Lexicon, s.v. *bhāsa*.

*jastām asvatatām avartim | ugraḥ isānaḥ prati muncha tasmin yo asma-
bhyam amharaṇā chikitsāt | 4. Nudastva Kāma prapudastva Kāma
avartim yantu mama ye sapatnāḥ | teshām nullānām adhamā tamāṁsi
Agne vāstāni nirdaha team | 5. Sā to Kāma duhitā dhenur uchyate yām
āhur Vāchaṁ karayo Virājam | tayā sapatnān pari vriṇdhi ye mama
pari enān prāṇaḥ pāsaro jīvanam eṇīnaktu | . . . 7. Viśve devāḥ mama
nātham bhavantu sarve devāḥ kavam ā yantu me imam | 8. Idam ājyad
ghṛitavaj jushāṇāḥ Kāma-jyeshthāḥ iha mādayadheam | kṛiṇranto mahyam
asapatnam eva | 9. Indrāgnī Kāma saratham hi dhātva nīchaiḥ sapatnān
mama pādayāthaḥ | teshām pannūnām adhamā tamāṁsi Agne vāstāni anu
nirdaha team | 10. Jahi team Kāma mama ye sapatnāḥ andhā tamāṁsi eva
pādayainān | nirindriyāḥ arasāḥ santu sarve mā te jīviṣuḥ katamach chanā-
haḥ | 11. Avadhīt Kāmo mama ye sapatnāḥ uruṁ lokam akarad mahyam
edhatum | mahyam namantām pradiśaḥ chatastro mahyam shaḍ urvir ghṛitam
ā vahantu | 12. Te adharānchaḥ pra plavantām chhinā naur eva bandha-
nāt | na sāyaka-praputtānām punar asti nivartanam | . . . 16. Yāt to
Kāma śarma tricarātham udbhu brahma varma vitatam anativyādhyam
kṛitam | tena sapatnān—| 17. Yena devāḥ asurān prapudanta yenendro
dasyūn adhamāṁ tamo nināya | tena team Kāma mama ye sapatnān tām
asmāt lokāt pra nudastva dūram | 19. Kāmo jānye prathamō nainam
devāḥ āpuḥ pilaro na martyāḥ | tatas team asi jyāyān viśvāḥ mahāṁsi
tasmai to Kāma namaḥ it kṛiṇomi | 20. Yāvatī dyāvā-prithivī varimṇā
yāvad āpaḥ viśhyadur yāvad Agniḥ | tataḥ—| 21. Yāvatīr diśaḥ pra-
diśo viśhūchīr yāvatīr āśūḥ abhichakṣhaṇāḥ divaḥ | tataḥ—| 22. Yāvatīr
bhṛīṅgāḥ jatvaḥ kurūrave yāvatīr vaghāḥ vṛikṣhasarpyo badhūcuḥ |
tataḥ—| 23. Jyāyān nimishato 'śhi liśhṭhato jyāyān samudrād asi Kāma
Manyo—| 24. Na vai Vātaś chana Kāmam āpnoti nāgniḥ sūryo nota
chandramāḥ | tataḥ—| 25. Yās to sīvās taveaḥ Kāma dhadrāḥ yādhiḥ
satyam bhavati yad eṇīṇiśhe | tābhī team asmān abhisamviśastva anyatra
pāpīr apa vēsaya dhiyaḥ |*

“1. With oblations of butter I worship Kāma, ⁵⁹³ the mighty slayer of enemies. Do thou, when lauded, beat down my foes by thy great might. 2. The sleeplessness which is displeasing to my mind and eye,

⁵⁹³ In the Tsitt. Br. ii. 8, 8, 8, S'raddhā, or faith, is said to be the mother of Kāma (*śraddhāṁ kāmasya mātaram*). This, however, the commentator explains as signifying merely that she is the means of obtaining all desired rewards, since no action takes place unless men have faith (*sā iyam icchā vi-viśva-ryatirekena kasyāpi vyavahārasya abhīṣād “Kāmasya mātaram” kāmamānaphalasya utpādikām*).

which harasses and does not delight me, that sleeplessness I let loose upon my enemy. Having praised Kāma, may I rend him. 3. Kāma, do thou, a fierce lord, let loose sleeplessness, misfortune, childlessness, homelessness, and want, upon him who designs us evil. 4. Send them away, Kāma, drive them away; may they fall into misery, those who are my enemies. When they have been hurled into the nethermost darkness, do thou, Agni, burn up their dwellings. 5. That daughter of thine, Kāma, is named the Cow, which sages call Vāch Virāj. By her drive away my enemies. May breath, cattle, life, forsake them. . . . 7. May all the gods be my defence; may all the gods attend upon this my invocation. 8. Ye [gods], of whom Kāma is the highest, accepting this oblation of butter, be joyful in this place, granting me deliverance from my enemies. 9. Indra, Agni, and Kāma, mounted on the same chariot, hurl ye down my foes; when they have fallen into the nethermost darkness, do thou, Agni, burn up their dwellings. 10. Kāma, slay my enemies; cast them down into thick (literally, blind) darkness. Let them all become destitute of power and vigour, and not live a single day. 11. Kāma has slain my enemies, has made for me wide room and prosperity. May the four regions bow down to me, and the six worlds bring fatness. 12 (=A.V. iii. 6, 7). Let them (my enemies) float downwards like a boat severed from its moorings. There is no return for those who have been put to flight by our arrows . . . 16. With that triple and effectual protection of thine, o Kāma, that spell (*brahma*), which has been extended [in front of us as] armour, and made impenetrable, do thou drive away, etc. (as in v. 5). 17. Do thou, Kāma, drive my enemies far from this world by that [same weapon, or amulet] wherewith the gods repelled the Asuras, and Indra hurled the Dasyus into the nethermost darkness.⁵⁹⁹ (Verse 18 is nearly a repetition of verse 17.) 19. Kāma was born the

⁵⁹⁹ In A.V. viii. 5, 3, mention is made of a jewel or amulet, "by which Indra slew Vritra, overcame the Asuras, and conquered heaven and earth, and the four regions" (*anenendro maninā vrittram ahann anenāsurān parābhāvāyad manīṣhī*). And in A.V. viii. 8, 5 ff. we are told of another instrument of offence belonging to Indra, in addition to the thunderbolt, arrows, and hook, described in the R.V. (see above, p. 87 f.) viz., a net. 5. "The air was his net; and the great regions the rods for extending the net. Enclosing within it the host of the Dasyus, S'akra overwhelmed it. 7. Great is the net of thee who art great, O heroic Indra! . . . Within it enclosing them, S'akra slew a hundred, a thousand, ten thousand, a hundred millions of Dasyus, with his army."

first. Him neither gods, nor Fathers, nor men, have equalled. Thou art superior to these, and for ever great. To thee, Kāma, I offer reverence. 20. Wide as are the heaven and earth in extent; far as the waters have swept; far as Agni [has blazed];—thou art yet superior to these (as in verse 19). 21. Great as are the regions and the several intermediate regions, the celestial tracts, and the vistas of the sky,—thou art yet superior, etc. 22. As many bees, bats, reptiles, vaghās (?), and tree-serpents as there are, thou art yet superior, etc. 23. Thou art superior to all that winks, or stands,—superior to the sea, O Kāma, Manyu. Thou art superior, etc. 24. Even Vāta (the Wind) does not vie with Kāma, nor does Agni, nor Sūrya, nor Chandramas (the Moon). Thou art superior, etc. 25. With those auspicious and gracious forms of thine, o Kāma, through which that which thou choosest becomes real,—with them do thou enter into us, and send malevolent thoughts away somewhere else."

A.V. xix. 52, is another hymn addressed to the same deity.

It is well known that Greek mythology connected Eros, the god of love, with the creation of the universe, somewhat in the same way as Kāma is associated with it in R.V. x. 129, 4 (see above, p. 357). Thus Plato says in the Symposium (sec. 6):

Γουῆς γὰρ Ἐρωτος οὐτ' εἰσὶν οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ἰδιώτου οὔτε ποιητοῦ, ἀλλ' Ἡσίοδος πρῶτον μὲν χάος φησὶ γενέσθαι,

“ αὐτὰρ ἔπειτα

γαῖ' ευρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεῖ,

ἣδ' Ἐρος."

Φησὶ μετὰ τὸ χάος δύο τούτῳ γενέσθαι, γῆν τε καὶ Ἐρωτα. Παρμενίδης δὲ τὴν γένεσιν λέγει, “ πρῶτιστον μὲν Ἐρωτα θεῶν μῆτις αὐτοῦ παντῶν.” Ἡσίοδος δὲ καὶ Ἀκουσίλειος ὁμολογεῖ. οὕτως πολλαχόθεν ὁμολογεῖται ὅτι Ἐρως ἐν τοῖς πρεσβύτατοις ἐστίν.

“Eros neither had any parents, nor is he said by any unlearned man or by any poet to have had any. But Hesiod declares that chaos first arose, and ‘then the broad-bosomed earth, ever the firm abode of all things, and Eros.’ He says that, after chaos, these two things were produced, the earth and Eros. Parmenides, too, speaks thus of the creation, ‘He devised Eros the first of all the gods.’ And Acusilans also agreed with Hesiod. From so many quarters is Eros admitted to

be one of the oldest deities." (See the article Eros in Dr. Smith's Dictionary of Greek and Roman Biography and Mythology, and the authorities there referred to.)

In another hymn of the A.V. (iii. 25), Kāma, like the Eros of the Greeks, and Cupid of the Latins, is described as the god of sexual love. The commencement of it is as follows :

*Uttudas tvā uttudatu mā dhṛithāḥ śayane eva | ishuh Kāmasya yā
bhīmā tayā vidhyāmi tvā hṛidi | 2. Ādhīparṇām Kāma-śalyām ishuh
sankalpa-kulmalām | tāṁ susannatām kṛtvā Kāmo vidhyatu tvā hṛidi |
3. Yā pīhānām śohayati Kāmasyeshuh susannatā | . . . tayā vidhyāmi
tvā hṛidi |*

"1. May the disquieter disquiet thee. Do not rest upon thy bed. With the terrible arrow of Kāma I pierce thee in the heart. 2. May Kāma, having well directed the arrow which is winged with pain, barbed with longing, and has desire for its shaft, pierce thee in the heart. 3. With the well-aimed arrow of Kāma, which dries up the spleen, . . . I pierce thee in the heart."¹⁰¹

(17) *Kāla, or Time.*

In the next two remarkable hymns we find an altogether new doctrine, as Time is there described as the source and ruler of all things:—

A.V. xix. 53: ¹⁰² 1. *Kālo aśvo vahati saptaśāsmiḥ sahaśrākṣho ajaro
bhūriretāḥ | tam ā rohani kavayo vipaśchilas tasya chakrā bhuvanāni
viśvā | 2. Sapta chakrā vahati Kālaḥ saha saptaśya nābhīr amṛitāṁ nu
akṣaḥ | sa imā viśvā bhuvanāni arvāṇ Kālaḥ sa iyate prathamō nu
devaḥ | 3. Pūrṇaḥ kumbho adhi Kāle āhitas taṁ vai paśyamo bahudhā
nu santam | sa imā viśvā bhuvanāni pratyāṇ Kālaṁ tam āhuḥ param
vyoman | 4. Sa eva sam bhuvanāni ābharat sa eva sam bhuvanāni
paryait | pitā sann abhavat putraḥ eśāṁ tasmād vai nānyat param asti
tejaḥ | 5. Kālo 'mum dicom ajanayat Kālaḥ imāḥ pṛithivīr uta | Kālena
bhūtam dhavyaṁ cha ihitāṁ ha vi tiśhate | 6. Kālo dhūmim asṛijata
Kāle tapati sūryaḥ | Kāle ha viśvā bhūtāni Kāle chakshur vi paśyati |
7. Kāle manaḥ Kāle prāṇaḥ Kāle nāma samāhitam | Kālena sarvāḥ*

¹⁰¹ This hymn is translated by Professor Weber in his *Indische Studien*, v. 224 ff., from whose version I have derived assistance.

¹⁰² A great deal is said about the potency of Kāla, or Time, in the S'anti-parva of the Mahābhārata, vv. 8106, 8112, 8126 ff., 8139-8144, 8758, 9877 f., 10060,

*nandanti āgatena prajāḥ imāḥ | 8. Kāle tapaḥ Kāle jyeshṭhaṁ Kāle
Brahma samāhitam | Kālo ha sarvasyaśvaro yaḥ pitā "eti Prajāpateḥ |
9. Teneshitaṁ tena jātāṁ tad u tasmin pratishṭhitam | Kālo 'ja Brahma
bhūtrā bibharti Parameshṭhinam | 10. Kālāḥ prajāḥ aarjyata Kālo agre
Prajāpatim | Svayambhūḥ Kaśyapaḥ Kālāt tapaḥ Kālād ajāyata |*

"1. Time carries [us] forward, a steed, with seven rays, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds. 2. This Time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds. Time hastens onward, the first god. 3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him Time in the highest heaven. 4. It is he who drew forth the worlds, and encompassed them. Being the father, he became their son. There is no other power superior to him. 5. Time generated the sky and these earths. Set in motion by Time, the past and the future subsist. 6. Time created the earth; by Time the sun burns; through Time all beings [exist]; through Time the eye sees. 7. Mind, breath, name, are embraced in Time. All these creatures rejoice when Time arrives. 8. In Time rigorous abstraction, in Time the highest, in Time divine knowledge, is comprehended. Time is lord of all things, he who was the father of Prajāpati. 9. That [universe] has been set in motion by him, produced by him, and is supported on him. Time, becoming divine energy, supports Parameshṭhin. 10. Time produced creatures; Time in the beginning [formed] Prajāpati. The self-born³⁰³ Kaśyapa sprang from Time, and from Time [sprang] rigorous abstraction (tapas)."

A.V. xix. 54, 1. *Kālād āpaḥ samabhavan Kālād brahma tapo dīśaḥ |
Kālenodeti Sūryo Kāle ni viśate punaḥ | 2. Kālena vātaḥ pavate Kulena*

³⁰³ The word which I have rendered "self-born" is *svayambhū*. This term must in certain cases be rendered by "self-existent," as in Manu i. 6-11, where it is applied to the undeveloped primeval Deity, the creator of Brahmā. In other places, however, Brahmā himself, the derived creator, is called *svayambhū*, as in M. Bh. Santip. v. 7569, though he had previously (in v. 7530) been declared to have been born in a lotus sprung from the navel of Sankarshana, the first-born offspring (v. 7527) of Viṣṇu. The same epithet is applied to Brahmā in the Bhāg. Pur. iii. 8, 16. But in fact, *Svayambhū* is well known to be one of the synonyms of Brahmā, though that god is nowhere represented as an undervived, self-existent being. This word must therefore be regarded as not necessarily meaning anything more than one who comes into existence in an extraordinary and supernatural manner.

*Prithivi mahi | Dyaur mahi Kāle ahitā | 3. Kāle ha bhūtam bhavyam
cha mantrō ajanayat purā | Kālād ŗichāḥ samabhavan yajnuḥ Kālād
ajāyata | 4. Kāle yajnaṁ samairayan deवेभ्यो bhāgam akṣitam | Kāle
gandharvāpsarasāḥ Kāle lokāḥ pratishṭhitāḥ | 5. Kāle 'yam angirāḥ
dico atharvā chādhi tishṭhataḥ | imaṁ cha lokam paramaṁ cha lokam
punyāṁś cha lokān vidhrītīś cha punyāḥ | 6. Sarvān lokān abhijitya
brahmaṇā Kālāḥ sa iyate paramo nu devaḥ |*

"1. From Time the waters were produced, together with divine knowledge, tapas, and the regions. Through Time the sun rises and again sets. 2. Through Time the wind blows; through time the earth is vast. The great sky is embraced in Time. 3. Through Time the hymn formerly produced both the past and the future. From Time sprang the Rik verses. The Yajus was produced from Time. 4. Through Time they created the sacrifice, an imperishable portion for the gods. On Time the Gandharvas and Apsarases, on Time the worlds are supported. 5, 6. Through Time this Angiras and Atharvan rule over the sky. Having through divine knowledge conquered both this world, and the highest world, and the holy worlds, and the holy ordinances, yea all worlds, Time moves onward as the supreme god."

Rohita is identified with Kāla, A.V. xiii. 2, 39.

The conception of Kāla in these hymns is one which, if taken in its unmodified shape, would have been esteemed heretical in later times.³⁰⁴ Thus, among the several forms of speculation which are mentioned at the commencement of the Svetāśvatara Upaishad, for the purpose, no doubt, of being condemned as erroneous, is one which regards Kāla, or Time, as the origin of all things. The line in which these different systems are mentioned is as follows: *kālāḥ svabhāvo niyatir yadricchā bhūtāni yoniḥ puruṣaḥ*. It is the verse referred to in the following note of Professor Wilson, in vol. i. p. 19 of his Vishnu Purāṇa (Dr. Hall's ed.): "The commentator on the Moksha Dharma (a part of the Sānti-parva of the M. Bh.) cites a passage from the Vedas, which he under-

³⁰⁴ The M. Bh., however, Anuśāsana-parva, verses 51-56, makes Mṛityu, or death, declare that all nature, all creatures, the world itself, all actions, cessations and changes, derive their essential character from Time, while the gods themselves, including Vishnu, are, time after time, created and destroyed by the same power (*sarve kālēna sṛjyante hriyante cha punaḥ punaḥ*).

stands to allude to the different theories of the cause of creation (then follows the line just quoted); time, inherent nature, consequence of acts, self-will, elementary atoms, matter and spirit, asserted severally by the astrologers, the Buddhists, the Mimāṃsakas, the logicians, the Sāṅkhyas, and the Vedāntins."²⁰⁰

The Maitrī Upanishad also celebrates Kāla, vi. 14 f., declaring that the sun is its source (*sūryo yoniḥ kālasya*). We find there the following verse: *kālāt sravanti bhūtāni kālād vridddhim prayānti cha | kālā chāstaṁ niyachhānti kālo mūrtir amūrtimān |* "By Time creatures waste, by Time they increase; in Time they set: Time is a formless form." The writer proceeds: *Deo vāca Brahmaṇo rūpe Kālāś cha Akālāś cha | atha yaḥ prag Ādityāt so 'kālo 'kālaḥ | atha yaḥ Ādityādyah sa Kālāḥ sakālaḥ |* "There are two forms of Brahma, Time and No-time. That which is before the sun is No-time, devoid of parts; and that which is subsequent to the sun is Time, with parts."

Manu (i. 24) declares Kāla (Time) to have been one of the things created by Brahmā. But though not admitted as itself the origin of all things, Kāla is, nevertheless, recognized by the author of the Vishṇu Purāṇa as one of the forms of the Supreme Being. See pp. 18, 19, and 25, of Dr. Hall's edition of Wilson's Vishṇu Purāṇa, and the note in p. 19, already referred to, where Professor Wilson says, "Time is not usually enumerated in the Purāṇas as an element of the 'first cause;' but the Padma Purāṇa and the Bhāgavata agree with the Vishṇu in including it. It appears to have been regarded, at an earlier date, as an independent cause." See the Bhag. Pur. iii. 5, 34-37; iii. 8, 11 ff.; iii. 10, 10-13; iii. 11, 1 ff.; iii. 12, 1 ff. We thus find the authors of the Purāṇas interweaving with their own cosmogonies all the older elements of speculation which they discovered in the Vedas; and, by blending heretical materials with others which were more orthodox, contriving to neutralize the heterodoxy of the former.

(18) *General remarks on the preceding passages.*

A few general observations are suggested by a consideration of the principal passages which have been quoted in this section.

²⁰⁰ "Kpōros was also," adds Prof. Wilson, "one of the first generated agents in creation, according to the Orphic theogony."

I. The conceptions of the godhead expressed in these texts are of a wavering and undetermined character. It is clear that the authors had not attained to a distinct and logical comprehension of the characteristics which they ascribed to the objects of their adoration. On the one hand, the attributes of infinity, omnipotence, omnipresence, are ascribed to different beings, or to the same being under the various names of Purusha, Skambha, Brahma, Hiranyagarbha, etc. (R.V. x. 90, 1 ff.; x. 121, 1 ff. A.V. x. 7, 10, 13, 31-33; x. 8, 1). And yet in other places these same qualities are represented as subject to limitations, and these divine beings themselves are said to expand by food, to be produced from other beings (as Purusha from Virāj), to be sacrificed, to be produced from tapas, or to perform tapas (R.V. x. 90, 2, 4, 7. A.V. x. 2, 12 ff., 26; x. 7, 31, 36, 38).

II. In these passages divine power is variously conceived, sometimes as the property of one supreme person, as Purusha, Skambha, etc.; while in other places it is attached (1) to some abstraction, as Kāma (Desire), Kāla (Time), or (2) to some personification of energies residing in living beings, as Prāṇa (Life or Breath), or (3) of the materials (Uchhishta) or the implements (juhū, upabṛ̥hit, etc.) of sacrifice, or is ascribed (4) to the vehicles of adoration, to hymns and metres, such as the Virāj, which is said (A.V. viii. 10 1) to have been identical with the world, or (5) to the guardian of sacred science, and future minister of religious rites, the Brahmachārin. It need occasion no surprise that the young priest should be regarded as invested with such transcendent attributes, when even the sacrifices which he was being trained to celebrate, the hymns and metres in which he invoked the gods, and the very sacrificial vessels he handled were conceived to possess a supernatural potency.

We find here a singular variety in the elements of thought and feeling which have concurred to give birth to this crude congeries of ideas, in which the real centre of divine power is obscured, while a multitude of inferior objects are magnified into unreal proportions, and invested with a fictitious sanctity. But these extraordinary representations reveal to us in the Indians of the Vedic age a conception of the universe which was at once (a) mystical or sacramental, (b) polytheistic, and (c) pantheistic; (a) everything connected with religious rites being imagined to have in it a spiritual as well as a physical potency; (b) all

parts of nature being separately regarded as invested with divine power; and yet (*c*) as constituent parts of one great whole.

- (19) *Whether polytheism or monotheism was the earliest form of the Aryan religion: opinions of Messrs. Pictet, Pfleiderer, Scherer, Réville, and Roth on this subject.*

I shall add some remarks on the relation of the Vedic polytheism to the earlier religion, which we may suppose to have prevailed among the primitive Aryans.

M. Adolpho Pictet, in his work "*Les Origines Indo-Européennes*," vol. ii., has lately discussed the question whether that religion was from the first a polytheism, embracing the principal powers of nature, as comparative philology shows it to have been about the time of the separation of the different branches of the race, or whether it had been originally monotheistic.

He thinks that as a polytheism, such as we find existing at the dawn of Aryan history, could only have been developed gradually, it must have been preceded by a more simple system (p. 651). This inference he supports by the remark that the names of most of the gods in the Aryan mythology correspond with those of the great objects of nature, designated by some of their most characteristic attributes. But as these natural objects have derived their appellations from their physical qualities alone, they could not originally, at the time when they received their names, have been regarded as divinities. If nature-worship had prevailed among the Aryans from the commencement, some trace of this fact must have been preserved in their language, which, however, manifests nothing but the most complete realism as regards the epithets applied to natural phenomena. As it thus appears that the great objects of nature could not have been regarded as divine at the time when the language was formed, the Aryans could not originally have been polytheistic. It is not, however, to be imagined that a race so highly gifted should, even at this early period, have been destitute of all religious sentiments and beliefs. But if not polytheists, they must have been monotheists. This conclusion M. Pictet corroborates by referring to the most ancient names of the deity, such as *Ders*, etc., which he regards as in their origin unconnected

with natural objects or phenomena. This primitive monotheism of the Aryans he supposes to have arisen from the necessity which they instinctively felt to refer the production of the world to one first Cause, which they would naturally place, not on earth, their own familiar abode, but in the mysterious and inaccessible heavens. This supreme being would thus be called *Deva*, or the celestial; and as the heaven which he inhabited was one, so would He himself also be conceived of as an Unity. This primitive monotheism, however, could not have been very clearly defined, but must have remained a vague, obscure, and rudimentary conception. It would not otherwise be easy to understand how it should have degenerated into polytheism. But as the idea of God remained veiled in this mysterious obscurity, it became necessary for the worshippers to seek for some divinities intermediate between Him and themselves, through whom they might approach Him; and to explain the multiplicity of phenomena (which they were not as yet sufficiently enlightened to derive from the uniform action of one central will), by regarding them as regulated by a plurality of divine agents. At first, however, the polytheism would be simple, and the subordinate deities composing the pantheon would be considered as the ministers of the one supreme deity. Such may have been the state of things when the different branches of the Aryans separated. The polytheistic idea, however, when once it had begun to work, would tend constantly to multiply the number of divinities, as we see it has already done in the Vedic age. So great, however, is the power exercised over the human mind by the principle of unity, that the idea of one Supreme Being, though obscured, is never lost, but is always breaking forth like a light from the clouds in which it is enveloped. The traces of monotheism which are found in the Rig-veda may, perhaps, M. Pictet thinks, be reminiscences of the more ancient religion described above, though the pantheistic ideas observable, whether in the myths or in the speculations of the same hymn-collection, are the results of a new tendency peculiar to the Indian intellect. While, however, the Indians thus eventually fell into pantheism, the Iranians had, at an earlier period, embraced a reformed system, not dualistic, as is commonly supposed, but monotheistic; and the religious separation which then took place between the two tribes may have had its origin in a reaction of one section of the nation

against the growing polytheism, and a recurrence to the principles of the old monotheism, of which the remembrance had not been altogether lost (pp. 708 ff.).

I scarcely think that M. Pictet's theory regarding the character of the primitive religion of the Aryans is borne out by the arguments which he adduces in its support.

1. It may be quite true that the complicated polytheism which we find in the hymns of the Rig-veda, or even the narrower system which we may suppose to have existed at the separation of the Indian and Iranian tribes, could only have been the slowly-developed product of many centuries; but this does not prove that a simpler form of nature-worship, embracing a plurality of gods, might not have existed among the ancestors of these tribes from the beginning of their history. I can see no reason for the conclusion that monotheism must necessarily have been the starting-point of the system.

2. Again, the fact that the great objects of external nature, the sky, the earth, the sun, were designated in the oldest Aryan language by names descriptive merely of their physical characteristics, supposing it to be admitted, would not suffice to establish M. Pictet's inference that no divine character was attributed to those objects at the time when they were named. Though we suppose that the sky (*dya* or *div*) derived its appellation from its luminous appearance, the earth (*prithivi* or *mahi*) from its breadth or vastness, and the sun (*surya* or *savitri*) from its brightness (Pictet, ii. 667) and fecundating power, it does not follow that, though familiarly called by these names, they were not at the same time regarded as living powers, invested with divine attributes. How strong soever may have been the religious feelings of the primitive Aryans, however lively their sense of the supernatural, and however forcibly we may therefore imagine them to have been impelled to deify the grand natural objects by which they were surrounded and overawed, it is obvious that the physical impressions made by those objects on their senses would be yet more powerful (in proportion as they were more frequent and more obtrusive); and that consequently the sky, earth, sun, etc., even though regarded as deities, would naturally be called by names denoting their external characteristics, rather than by other appellations descriptive of the divine attributes they were supposed to possess.

If an etymological argument of this sort were to be considered as settling the question, we might in like manner insist that, because the word Varuṇa means (or is supposed to mean) the enveloper, it must therefore in the beginning have designated the sky alone (as the corresponding word *οὐρανός* afterwards did in Greek), and could not have been the name of a divinity. But this conclusion, however it may appear to be confirmed by Greek usage, receives no support from the most ancient Indian literature, in which the word is never employed for sky.

In such inquiries, moreover, it is unsafe to build too much on etymologies, many of which are in themselves extremely uncertain.

I will quote some remarks bearing upon this subject from Dr. Otto Pfleiderer's book, "*Die Religion, ihr Wesen und ihre Geschichte*," ii. 45 ff. (Leipzig, 1869), received while this work was passing through the press: "We thus see that in this original form of piety" (the conception of heaven and earth as the principal divinities), "there already exist general powers, to which the devout spirit is directed, powers which, in consequence of their relative infinitude, were well calculated to present and render comprehensible, to the childlike spirit, the idea of absolute infinity. It is on this account that purely moral emotions were possible in this original form of religion, and connected with that divine worship, although we are not, therefore, in any way led to assume that men had any thought of a divine being distinguished from heaven and earth, in the form, for instance, of a creative god, enthroned in the heavens. From the fact that, in our own case, the idea of a God can be only awakened and symbolized by, but never identified with, the visible infinity of heaven and earth, we can draw no conclusion as to the original period of humanity: for to the childlike contemplation of the earliest races, the heaven and earth were not, what they are for us, for the educated understanding, a system of finite causes standing in a relation of orderly reciprocal action to each other; but living beings, endowed with soul, acting, after the manner of men, with knowledge and will, to whom consequently men could quite properly pray with the firm belief that they would be heard, and their wishes granted. Such a primeval childlike naïf prayer we find in the Vedas: 'Father Heaven, gracious mother Earth, brother Fire, ye shining ones, have compassion on us' (see above, p. 22, note 32).

The Athenians prayed at a still later time: 'Rain, rain, O dear Zeus, down upon the cultivated lands and fields of the Athenians,' on which Max Müller strikingly remarks that this prayer is clearly addressed to the (sensible atmospheric) sky, though the mere addition of 'dear' in 'O dear Zeus,' is sufficient to change the sky into a personal being. The same is the case with a primeval Chinese prayer: 'O blue Heaven, look down upon the proud, and have compassion on the wretched.' The contents of this prayer presuppose a spiritual being, which, however, is by the adjunct 'blue' easily identified with the visible vault of heaven. Max Müller (*Science of Language*, ii. 413 ff.) here raises the question whether the identity of the word for heaven and for god is to be explained (1) by supposing that the word at first merely expressed the conception of the sensible object heaven, and that the appellative noun so fixed was transferred to the idea, which arose afterwards, of God, as a being enthroned in the highest heaven, as one of the possible names of this as yet nameless being; or (2) by supposing that the conception of heaven and that of God existed separately from the first in the human consciousness, and were only in consequence of their resemblance (the *tertium comparationis*: clearness, elevation, infinity) both expressed by the same word with the signification of shining. In both these modes of explanation the relation between god and heaven appears to be considered in a fashion too external, and too much resulting from reflection. We must therefore rather conceive it thus: Called into being by the sensuous impression of the shining, lofty, boundless heaven, the sense of the Divine Being was stirred into activity in the human spirit, and whilst the imagination, which moulded speech, expressed that sensuous impression by the word heaven, it at the same time and in the same indivisible act expressed the devout movement of the spirit by the same word, as the name of the (highest) god. The distinction which we now make between these two things, and which is the main cause of the difficulty we experience in understanding mythology, had not begun to be made by the imagination of the earliest men, who, when they pronounced the word 'heaven,' applied it in thought to a living, animated, and active being, and when they uttered the word 'God,' applied it to the visible, clear, blue heaven."

On the subject before us I will also quote some remarks by two

recent French writers. The first of these is M. Edmond Scherer, an acute theologian and accomplished critic, who, in a review of M. Pictet's work, thus expresses himself:—

"M. Pictet distinguishes in the religion of the Aryans two elements, contrary in appearance, (1) a monotheism pure and elevated, which conceives the Deity as a being distinct from the world; (2) a polytheism resulting from the personification of natural objects, and which, by attributing life to these objects, creates an entire mythology. This apparent contradiction M. Pictet explains by a development. He thinks the human mind must have proceeded from the simple to the complex, from unity to diversity; that polytheism has arisen from the need of seeking other beings intermediate between the Supreme Being and man, and that it has thus been able to establish itself without destroying altogether the first or monotheistic idea. We are thus brought back to the problem with which M. Renan has dealt in his studies on the Semitic races, although with this difference, that M. Renan opposed the Semitic, as the genius of monotheism, to the Aryan, as the genius of polytheism. Perhaps in both cases the difficulty arises from regarding as absolute an opposition which is merely relative. There never has been, and doubtless there never will be, either a pure polytheism or a pure monotheism. Thus religions can only be defined or characterised by the predominance of the one of the two elements over the other; and their history consists less in successive phases, in their passing from one form to the other, than in the coexistence and the struggle of two principles answering to two requirements of the human soul which are equally imperious."—(*Mélanges d'Histoire Religieuse*, pp. 35 f.)

On the same subject another distinguished theologian of the critical school, M. Albert Réville, writes as follows in the "*Revue des Deux Mondes*" (Feb., 1864, p. 721 f.):—

"If we had before us positive facts attesting that the march of the human mind has been such (as M. Pictet describes), we should only have to surrender, and admit, contrary to all probability *a priori*, that man, while still sunk in the most profound ignorance, was better able to grasp religious truths than he was at the epoch when he began to reflect and to know. But have these facts any existence? So long as none can be alleged which have a demonstrative force, ought we not to

hold to the hypothesis, confirmed by so many analogies, of a gradual elevation of religion (as of all the other spheres in which the human mind moves), from the simplest elements to the most sublime conceptions?" Again: "It is evident, and fully admitted by M. Pictet, that our ancestors were polytheists before their separation; but at that period this polytheism was not of yesterday. It had already had a history; and it is a matter of course that, in the historical development of a polytheistic religion, there must have been, as it were, guesses, germs, presentiments of monotheism. From the moment when a plurality of divine beings is recognised, a community of divine nature between them all is also admitted. In this way arise such epithets as 'luminous,' 'adorable,' 'living,' 'mighty,' which in course of time become substantives, like our word 'Dieu' itself. The sky, personified, and become an object of adoration, speedily usurps the characteristics of a supreme Deity, elevated above all others, and master of an irresistible weapon, the thunderbolt. Thus in most mythologies the sky is what it is in that of the Greeks, the Jupiter, the sovereign father of gods and men. In short, it is clear that the human mind, in proportion as it observes and reflects, rises more and more towards monotheism, in obedience to that imperious law, hidden in the depths of its being, which leads it to the logical pursuit of unity. But this movement is very slow, greatly retarded by the force of tradition and habit, and we ought not to place at the beginning that which can only be found at the very end of the process."

I shall conclude with an extract from Professor R. Roth's Essay on the "Highest gods of the Aryan races," (*Journal of the German Oriental Society*, vi. 76 f.), in which that able writer, while holding that the religion of those tribes in its earlier stages contained a more spiritual element, which was eventually preserved in a modified form by the Zoroastrian creed, recognizes, as also embraced in that elder religion, a system of nature-worship which afterwards became the most prominent element in the Indian mythology. We must, therefore, regard Roth also as opposed to M. Pictet's theory of a primitive monotheism. The greater part of this passage has been already given in a former section, pp. 117 f.; but it is advisable that the larger portion of it should be repeated here, with the addition of the introductory paragraph, from the bearing of the whole upon the present discussion.

"But that which still further enhances the interest of this inquiry, and is of especial importance in reference to the primitive period, is the peculiar character attaching to the conception of the Ādityas. The names of these deities (with a certain reservation in regard to that of Varuṇa) embrace no ideas drawn from physical nature, but express certain relations of moral and social life. Mitra, 'the friend,' Aryaman, Bhaga, Anśa, the gods who 'favour,' 'bless,' 'sympathize,' and Dakṣha, 'the intelligent,' are pure spirits, in whom the noblest relations of human intercourse are mirrored, and so appear (*i.e.* the relations appear) as emanations of the divine life, and as objects of immediate divine protection. But if the earliest Aryan antiquity thus beheld in its highest gods, not the most prominent manifestations of physical nature, but the conditions of moral life and society, and consequently esteemed these moral blessings more highly than anything connected with the wants and enjoyments of sense, we must ascribe to that age a high spiritual capacity, whatever may have been its deficiency in the constituents of external civilization.

"These considerations throw some light on the principles and character of the two Aryan religions which have sprung from one and the same source. The religion of Ormuzd holds fast, while it shapes, after its own peculiar fashion, the supersensuous element called into existence by the higher order of gods belonging to the common ancient creed, and eventually rejects almost entirely the deities representing the powers of nature, which, as well as those of the former class, it had inherited from the earliest period. The Vedic creed, on the other hand, is preparing to concede the highest rank to the latter class (the representatives of the powers of nature), to transfer to them an ever increasing honour and dignity, to draw down the divine life into nature, and bring it ever closer to man. The proof of this is especially to be found in the myth regarding Indra, a god who, in the earlier period of Aryan religious history, either had no existence, or was confined to an obscure province. The Zend legend attributes to another deity the function which forms the essence of the later myth regarding Indra. This god Trita, however, disappears from the Indian mythology in the course of the Vedic age, and Indra succeeds him. And not only so, but towards the end of this period Indra begins to push aside even Varuṇa himself, the highest god of the ancient creed,

from the position which is shown, partly by historical testimonies, and partly by the very conception of his character, to belong to him, and becomes, if not the supreme god, at least the national god, whom his encomiasts strive to elevate above the ancient Varuna." . . . "Thus the course of the movement is, that an ancient supreme deity, originally common to the Aryans (*i.e.* the ancestors of the Persians and Indians), and perhaps also to the entire Indo-Germanic race, Varuna-Ormuzd-Uranos, is thrown back into the darkness, and in his room Indra, a peculiarly Indian, and a national god, is introduced. With Varuna disappears at the same time the old character of the people, while with Indra a new character, foreign to the primitive Indo-Germanic nature, is in an equal measure brought in. Viewed in its internal essence, this modification in the religious conceptions of the Aryans consists in an ever-increasing tendency to attenuate the supersensuous, mysterious side of their creed, till at length the gods who were originally the highest and the most spiritual have become unmeaning representatives of nature, and Varuna is nothing more than the ruler of the sea, while the Âdityas are the mere regents of the sun's course.

"When the higher and more spiritual elements in the Indian creed had thus become so greatly reduced, it was inevitable that a reaction should ensue," etc.

Although, towards the close of the preceding passage, Professor Roth speaks of an "ancient supreme deity" (*ein alter . . . oberster Gott*) as "originally common to the Aryans," it is evident from the entire context that he does not regard this deity as their only object of adoration, since he recognizes the existence of a plurality of gods. In the previous part of his dissertation, too, Roth speaks (p. 70) of the close relation in the Vedic era between Varuna and another god, Mitra,—a relation which he holds to have subsisted from an earlier period. And at p. 74, he refers to the activity and dignity of Varuna being shared by the other Âdityas, though no separate provinces can be assigned to them, while he is the first of the number, and represents in himself the powers of the whole class. If this description apply to the ancient Aryan religion, it cannot be properly said to have been monotheistic, though one deity may have been more prominent than the rest.

SECTION XXII.

MISCELLANEOUS HYMNS FROM THE RIG- AND ATHARVA-VEDAS.⁵⁶⁶

The hymns of the Rig-veda are, as is well known, almost entirely of a religious character, designed, or at least, adapted, for recitation at the worship of the various popular deities, or at some of the ceremonies connected with various important events in the domestic or public life of the ancient Indians. Among these, however, are interspersed a few of a different description, which, from the wide celebrity they had acquired, were carefully preserved by the descendants of their authors, or by other interested persons, and have been incorporated in the great collection of sacred songs. Some of these productions, like the colloquy of Yama and Yami (translated above in pp. 282 ff.), the very obscure conversation between the hero Purūravas and the Apsaras Urvaśī (R.V. x. 95),⁵⁶⁷ and the Vrishākapi hymn (R.V. x. 86), derived their importance from the interlocutors being personages regarded as divine, or ranked among the ancestors of the human race. Others, like the 72nd, the 90th, and the 129th hymns of the 10th Book (also quoted above in pp. 48 f., 367 ff., and 356 f.) were venerated from the nature of the topics which they handled, or the depth or gravity of the speculations which they contain. Others, again, such as the hymns referred to by Professor Roth, in his dissertation "on the historical matter contained in the Rig-veda,"⁵⁶⁸ would possess an

⁵⁶⁶ I have again to acknowledge the valuable aid which I have received from Professor Aufrecht in rendering some of the more difficult parts of the hymns translated in this section.

⁵⁶⁷ Professor Max Müller's Essay on Comparative Mythology, in the Oxford Essays for 1856, reprinted in his "Chips from a German Workshop," vol. ii., contains a translation of this myth, as narrated in the Śatapatha Brāhmaṇa. The Brāhmaṇa, however, only quotes and illustrates the easiest verses of the hymn (R.V. x. 95), making no reference to its most obscure and difficult portions. Some of the verses not cited in the Brāhmaṇa are explained by Professor Müller. See also Roth's Illustrations of the Nirukta, pp. 153 ff. and 230.

⁵⁶⁸ Sur Litteratur und Geschichte des Veda, p. 87.

interest for the descendants of the contending priestly races to whose rivalries they made allusion, and might even be valued for the purposes of imprecation to which they could be applied.³⁰⁰ And those compositions which celebrate the liberality of different princes to their domestic priests would naturally be handed down with care by the successors of those favoured individuals.

In the following Section I shall adduce some other hymns, both from the Rig- and the Atharva-vedas, which are only in part of a religious character, and possess a greater general interest than the bulk of those with which they are associated, from the references which they make to human character, dispositions, feelings, passions, and circumstances; from the light which they throw on the progress of sacerdotal pretensions, or from some other feature of their contents. In some of these hymns it will be seen that a considerable amount of shrewdness and worldly wisdom is expressed in a sententious form.

(1) *Hymn to Aranyānī*, R.V. x. 146.

The first hymn which I shall adduce, addressed to the goddess of forest solitude, is distinguished by the poetical feeling which pervades it, and the natural manner in which the emotions arising from the situation there described are depicted, though some of the allusions which it contains are difficult to explain or comprehend. It is repeated in the Taittiriya Brāhmaṇa, ii. 5, 5, 6 f., and interpreted by the Commentator on that work. (See also Roth's Illustrations of the Nirukta, p. 132).

1. *Aranyāni Aranyāni asau yā preva natyati | kathā grāmān na gachh-
asi na tvā bhīr iva vindati |* 2. *Ṛishāravāya vadate yad upavati chich-
chikaḥ | āghātibhīr iva dhāvayann Aranyānir mahiyate |* 3. *Uta gāraḥ
ivādanti uta veśmeva driṣyate | uto Aranyāniḥ sāyam śakati iva surjati |*
4. *Gām angaiśa ā hṛayati dāre angaiśo apāvadhī | vasann Aranyā-
nyān sāyam akruśhad iti manyate |* 5. *Na vai Aranyānir hanti anyas
chen nābhigachhati | svādoḥ phalasya jagdheḍya yathākāmān nipadyate |*
6. *Anjanagandhām surabhim bahvannām akrishṭvalām | prāham mṛigā-
nām mātaram Aranyānim asamśiṣham |*

³⁰⁰ See the 1st vol. of this work, pp. 327 and 143.

1. "Aranyānī, Aranyānī, thou who seemest to lose thyself there, why dost thou not ask [the way to] the village? Does not terror seize thee (at thy solitude)? 2. When the chichchika (a bird) answers to the roar of bulls when it is uttered, flying about as if with cymbals, then Aranyānī rejoices. 3. And the cows seem to eat, and the house appears to be seen, and at evening Aranyānī seems to discharge the carts. 4. One man calls to his cow, another fells a tree; a man dwelling in the forest (in Aranyānī) fancies that she [or some one] has screamed. 5. Aranyānī is not [herself] murderous, if no one else (a tiger, etc.) assails; but, after eating of sweet fruit, a man rests there at his pleasure. 6. I laud Aranyānī, the mother of wild beasts, the unctuous-scented, the fragrant, who yields abundance of food, though she has no hinds to till her."

The following is a free metrical version of the first, fifth, and sixth verses of this hymn :—

1. Thou seemest, goddess, here to stray
 Forlorn among these trackless woods,
 These dark and dreary solitudes.
 Why dost thou not inquire the way
 That leads to cheerful human haunts?
 Is there nought here thy courage daunts?
5. Herself this goddess does not slay,
 Although she nurtures murderous beasts :
 On luscious fruits the traveller feasts,
 Supplied by her, and goes his way.
6. Rich-scented, fragrant, full of flowers,
 Her realm with various food is filled ;
 For though by hinds she is not tilled,
 She drinks in sap from heavenly showers.

The next hymn which I shall quote refers to the great variety by which the aims and pursuits of different men are characterized. It is distinguished by a vein of naïf observation, not unmingled with satire; and is curious as disclosing to us the occupations pursued by the

poet's father and mother, though it makes no reference to the class to which they belonged.

(2) *Rig-veda*, IX. 112.

1. *Nānānām vai u no dhiyo vi eratāni janānām | takshā rishṣaṁ rutam bhishag brahmā sūvantam ichhati Indrāya Indo parisrava* | 2. *Jaratibhir oshadhibhir parṇebhiḥ śakunānām | karmāro āsmabhir dyubhir hiranyavantam ichhati—* | 3. *Kūrur ahaṁ tato bhishag upalaprakṣiṇī nanā | nānādhiyo casūyavo anu gāḥ iva tasthima—* | 4. *Āivo volhā sukhaṁ rathaṁ hasanām upamantriṇaḥ | śepo romanvantau bhedaṁ vār in maṇḍūkāḥ ichhati—*

"1. We different men have all our various imaginations and designs. The carpenter seeks something that is broken, the doctor a patient, the priest some one who will offer libations. O Indu (Soma), flow forth for Indra.⁶⁰⁰ 2. With dried-up sticks, with birds' feathers, with metals, and fire [?] the artisan continually seeks after a man with plenty of gold. O Indu, etc., etc. 3. (=Nirukta, vi. 6) I am a poet, my father is a doctor, and my mother is a grinder of corn. With our different views, seeking to get gain, we run after [our respective objects] as after cattle.⁶⁰¹ O Indu, etc. 4. The draught horse desires an easy-going carriage; merry companions a laugh; the female sex the male; and frogs a pond. O Indu," etc.

I add a free metrical rendering of these verses:—

Men's tastes and trades are multifarious,
And so thoir ends and aims are various.
The smith seeks something cracked to mend;
The leech would fain have sick to tend.
The priest desires a devotee,
From whom he may extract his fee.

⁶⁰⁰ This last clause, which is repeated at the end of each of the verses, and transforms the hymn into an address to Soma, is perhaps a later addition to an older song; as it seems to have no connection with the other parts of the verses to which it is attached.

⁶⁰¹ The three preceding verses are translated by Roth, in his *Illustrations of the Nirukta*, p. 74.

Each craftsman makes and vends his ware,
 And hopes the rich man's gold to share.
 My sire's a leech; and I a bard;
 Corn grinds my mother, toiling hard.
 All craving wealth, we each pursue,
 By different means, the end in view,
 Like people running after cows,
 Which too far off have strayed to browse.
 The draught-horse seeks an easy yoke,
 The merry dearly like a joke,
 Of lovers youthful belles are fond,
 And thirsty frogs desire a pond.

(3) *Rig-veda*, x. 34.

The next hymn, which may possibly be the production of one who lays before us the sad results of his own bitter experience, describes with great vividness, graphic power, and truth of observation, the seductions and miseries of gambling, which we see were as acutely felt by their victims in those early ages as they are in these later times.

1 (=Nirukta, ix. 8). *Prāvepāḥ mā bṛihato mādayanti pravātejāḥ iriṇe varṇitānāḥ | somasya iva Maujavatasya bhakṣho vibhidako jāgrivir mahyam achhān |* 2. *Na mā minetha na jihile eṣhā śivā sakhibhyaḥ uta mahyam āsit | akṣhasya aham ekaparasya hetor anuvratām apa jāyām arodham |* 3. *Dveshṣi śeśārūr apa jāyā ruṇaddhi na nāthito vindate marḍitāram | āsvasya iva jārato vasyasya nāham vindāmi kitavasya bhogam |* 4. *Anye jāyām pari mṛṣanti asya yasya agridhad vedane vāḍi akṣhaḥ | pitā mātā bhrātaraḥ enam āhur na jānīmo nayata baddham etam |* 5. *Yad ādīdhye na daviśhāṇi ebhiḥ parāyadbhyaḥ ava hīye sakhibhyaḥ | nyuptāś cha babhravo vāccham akrata emi id eṣhām niehkrītaṁ jāriṇī iva |* 6. *Sabhām eti kitavaḥ prichhamāno jeehyāmi iti tanvā śūśujānaḥ | akṣhāso asya vi tiranti kāmam pratidivne dadhataḥ ā kṛitāni |* 7. *Akṣhāsaḥ id ankuśino nitodino nikṛitānas topaṇās tāpa-yishhānavaḥ | kumāradeshhāḥ jāyataḥ punarhano madhva samprikṛitāḥ kitavasya darhaṇā |* 8. *Tripanchāśaḥ kṛīṭati vrātaḥ eṣhām devaḥ iva savitā satyadharmā | ugrasya chid manyave na namante rājā chid ebhyaḥ namaḥ id kṛīṇotī |* 9. *Niehā vartante upari sphuranti aḥastāso hastavantam*

sahanti | divyāṅ angārāṅ iriṅe nyuptāṅ śītāṅ santo hṛidayāṁ nir
dahanti | 10. Jāyā tapyate kitarasya hinā mātā putrasya charataḥ kea
svit | ṛiṅāvā bibhyad dhanam ichhamāno anyeshām astam upa naktam eti |
11. Striyāṁ dṛishṭvāya kitarāṁ tatāpa anyeshām jāyāṁ sukṛitāṁ cha
yonim | pūrāvāṅ aśvān yuyuje hi babhrūn so agner ante vṛishalaḥ pa-
pāda | 12. Yo vaḥ senānī mahato gaṇasya rājā vrātasya prathamo
babhūva | tasmai kṛiṇomi na dhanaṁ rugadhmi datāham prāchis tad ṛitaṁ
vadāmi | 13. Akahair mā divyāḥ kṛishim it kṛishasva vitta ramasva bahu
manyamānaḥ | tatra gāvāḥ kitarā tava jāyā tad me vi chashṭe Savitā
'yam ayaḥ | 14. Mitrāṁ kṛiṇudhvaṁ khalu mṛilata no mā no ghoreṇa
charatabhi dhṛishṇu | ni vo nu manyur viśatam arātīr anyo babhrūṇām
prasītau nu astu |

"1. The tumbling, air-born [products] of the great Vibhīdaka tree (i.e. the dice) delight me as they continue to roll on the dice-board. The exciting dice seem to me like a draught of the soma-plant growing on mount Mūjavat. 2. She (the gamester's own wife) never quarrelled with or despised me. She was kind to me, and to my friends. But I, for the sake of the partial dice, have spurned my devoted spouse. 3. My mother-in-law detests me; my wife rejects me. In his need [the gamester] finds no comforter. I cannot discover what is the enjoyment of the gambler any more than I can perceive what is the happiness of a worn-out hack horse. 4. Others pay court to the wife of the man whose wealth is coveted by the impetuous dice. His father, mother, brothers, cry out, 'We know nothing of him; take him away bound.' 5. When I resolve not to be tormented by them, because I am abandoned by my friends who withdraw from me,—yet as soon as the brown dice, when they are thrown, make a rattling sound, I hasten to their rendezvous, like a woman to her paramour.⁶⁰³ 6. The gamester comes to the assembly, glowing in body, and asking himself, 'shall I win?' The dice inflame his desire, by making over his winnings to his opponent. 7. Hooking, piercing, deceitful, vexatious, delighting to torment, the dice dispense transient gifts, and again ruin the winner; they appear to the gambler covered with honey. 8. Their troop of fifty-three disports itself [disposing men's destinies] like the god Savitṛi, whose ordinances never fail. They bow not before

⁶⁰³ These words are quoted in Nirukta, xii. 7.

the wrath even of the fiercest. The king himself makes obeisance to them. 9. They roll downward; they bound upward. Having no hands, they overcome him who has. These celestial coals, when thrown on the diceboard, scorch the heart, though cold themselves. 10. The destitute wife of the gamester is distressed, and so too is the mother of a son who goes she knows not whither. In debt and seeking after money, the gambler approaches with trepidation the houses of other people at night. 11. It vexes the gamester to see his own wife, and then to observe the wives and happy homes of others. In the morning he yokes the brown horses (the dice); by the time when the fire goes out he has sunk into a degraded wretch. 12. He who is the general of your band, the first king of your troop,—to him I stretch forth [my] ten [fingers] toward the east [in reverence]:⁴⁰³ I do not reject wealth, but I declare that which is right (when I say): 13. Never play with dice: practice husbandry; rejoice in thy property, esteeming it sufficient. 'There, o gamester, are thy cows; [this is] thy wife;'—so the adorable Savitṛi addresses me. 14. Be friendly [o dice]; be auspicious to us; do not bewitch us powerfully with your enchantment. Let your wrath and hostility abate. Let others be subject to the fetters of the brown ones (the dice)."

The following is an attempt freely to reproduce, in verse, the spirit of this composition:—

These dice that roll upon the board,
To me intense delight afford.
Sweet Soma-juice has not more power
To lure me in an evil hour.
To strife and wrangling disinclined,
My gentle wife was always kind:
But I, absorbed in maddening play,
Have chased this tender spouse away.
She now, in turn, my person spurns;
Her mother's wrath against me burns:
Distressed and vexed, in vain I plead,
For none will help me in my need.

⁴⁰³ Compare A.V. v. 28, 11, and Vāj. Sanh. xvi. 64.

As wretched as a worn-out hack's,
The gamester's life all joyance lacks.
His means by play away are worn,
While gallants court his wife forlorn.
His father, mother, brothers shout,
"The madman bind, and drag him out."
At times, the scorn of every friend,
I try my foolish ways to mend,
Resolve no more my means to waste
On this infatuated taste :
But all in vain :—when, coming near,
The rattle of the dice I hear,
I rush, attracted by their charms,
Like lady to her lover's arms.
As to his game the gambler hies,
Once more his hopes of winning rise ;
And loss but mere his ardour fires ;
To try his luck he never tires.
The dice their victims hook and tear,
Disturbing, torturing, false though fair.
The transient gains they yield to-day
Are all to morrow swept away.
These sportive dice, a potent band,
The destinies of men command.
They laugh to scorn the fierce man's frown ;
Before them doughty kings bow down.
They downward roll, they upward bound,
And, handless, men with hands confound.
They scorch the heart like brands, these dice,
Although themselves as cold as ice.
The gambler's hapless wife is sad ;
His mother mourns her wayward lad.
In want, at night he seeks relief
By graceless shifts, a trembling thief.
He groans to see his wretched wife,
And then the happy wives and life
Of others, free from care and strife.

His bad career, with morning light
 Begun, in ruin ends by night.
 To him, the chief who leads your bands,
 Ye Dice, I lift my suppliant hands;
 "I hail thy gifts when thou art kind,
 But crave thy leave to speak my mind.
 Forgive me, king of all the dice,
 If thus I give my friend advice:
 'Abandon play, and till the soil,
 For this shall better pay thy toil.
 Well-pleased with what thou hast, forbear
 To crave of wealth an ampler share.'"
 "Thy wife, thy kine,—in these rejoice,"
 Thus cries a god with warning voice.
 Be gracious, Dice, we now implore;
 Bewitch us with your spells no more.
 From us withdraw, to us be kind,
 And others with your fetters bind.

That the passion for gambling prevailed very extensively at the time when the hymns of the Rig- and Atharva-vedas were composed is clear from various other allusions to the practice which we find there. Thus in R.V. vii. 86, 6, dice are mentioned along with wine, anger, thoughtlessness, etc., as causes of sin (see above, p. 66). The following verses from the Atharva-veda prove the same point:—

A.V. vii. 50, 1. *Yathā vṛkṣham aśanir viśvāhā hanti aprati | ecāham adya kīṭavān akṣhair badhyāsam aprati | 2. Turāṇām aturāṇām viśām avarjushīṇām | samaitu viśvato bhāgo antarahastāṁ kṛitam mama |*

"1. As the lightning every day strikes the tree irresistibly, so may I to-day irresistibly smite the gamblers with the dice. 2. May the wealth of the rich and of the poor unresistingly be collected from every side into my hand as winnings."

vii. 109, 1. *Idam ugrāya babhrave namo yo akṣheṣhu tanūraṣṭi | ghṛitena kalīm śikṣhāmi sa no mṛṇāti idṛiṣe | 2. Ghṛitam Apsarābhyo vaha tvam Agne pāṁsūn akṣebhyaḥ śikatūḥ apaś cha | yathābhāgaṁ havya-dātiṁ jushānūḥ madanti devāḥ ubhayāni havyā | 3. Apsarasaḥ sadha-mādam madanti havirdhānam antārā sūryaṁ cha | tāḥ me hastau saṁ-erijantu ghṛitena sapatnam me kīṭavaṁ randhayantu | 4. Ādinavam*

*pratidivno ghṛitena asmān abhi kshara | vṛikṣham ivāśanyā jāhi yo
asmān pratidivsyati |*

"1. This reverence be paid to the brown [dice], who is ruler among the dice. With butter I worship the Kali; may he thus be auspicious to us. 2. Bring, o Agni, butter to the Apsarases, but dust, sand, and water to the dice. Seeking oblations according to their several shares, the gods delight in both offerings. 3. The Apsarases hold a festival between the oblation and the sun. May they anoint my hands with butter, and overwhelm the gamester who is my opponent. 4. Dispense bad luck to our adversary, but moisten us with butter. Strike, as lightning does a tree, the man who plays against us."

vi. 118, 1. *Yad hastābhyām chakṛima kilbiṣhāṇi akṣhāṇām gaṇam
upalipsamānāḥ | Ugrampasye Ugrajitau tad adyāpsarasāv annu datitām
ṛiṇām naḥ |*

"1. Whatever sins we have committed with our hands, seeking to obtain the host of dice,—remit to us to-day that debt, ye Apsarases Ugrampasyā and Ugrajit."

iv. 38, 1. *Udbhindatīm sanjayantīm apsarām sādhidevintīm | glahe
kṛitāni kṛiṇcānām apsarām tām iha huve | 2. Vichinvatīm akirantīm
apsarām sādhidevintīm | glahe kṛitāni grihṇānām apsarām—| 3. Yā
āyāḥ parinṛityati ādadānā kṛitām glahāt | sā naḥ kṛitāni śiṣhāt
prahām āpnotu māyayā | sā naḥ payasvatī aītu mā no jāishur idam
dhanam | 4. Yāḥ akṣheṣhu pramodante śuchaḥ krodhaḥ cha bīḍhrati |
ānandintīm pramodintīm apsarām tām iha huve |*

"1. I invoke hither the skilfully-playing Apsaras who cuts up and conquers, and gets gains in the game of dice. 2. I invoke hither the skilfully-playing Apsaras who collects and scatters, and receives gains in the game of dice. 3. May she who dances about with the dice, when she wins by gaming, grant gain to us, and obtain success through her skill. May she come to us with abundance of food. Let them not conquer this money of ours. 4. I invoke hither the joyful and exulting Apsaras — those [goddesses] who delight in dice, and who cherish grief and anger."

It will be seen from these verses that the Apsarases are intimately connected with gambling. In A.V. ii. 2, 4, they are said to be "fond of dice," and soul-bewitching" (*akṣhakāmāḥ manomuhāḥ*).

The next two hymns which I proceed to quote are in praise of

generosity. The first of them celebrates liberality to the destitute in general; the second eulogizes the same virtue when exhibited in giving presents to priests.

(4) *Rig-veda*, x. 117.

1. *Na vai u devāḥ kṣudhām id vadhaṁ dadur utāsitam upa gachhanti mṛityaśaḥ | uto rayiḥ prīṇato nopa dasyati utāprīṇan mardītāraṁ na vindate |* 2. *Yaḥ ādhrāya chakamānāya pītvo annavān sam raphitāya upajagmushe | sthīram manaḥ kṛiṇute sevate purā uto chit sa mardītāraṁ na vindate |* 3. *Sa id bhōjo yo grihave dadāti annakāmāya charate kṛiṇāya | aram asmai bhavati yāmahūtā utāpariṣhu kṛiṇute sakhāyam |* 4. *Na sa sakhā yo na dadāti sakhye sachābhuc sachamānāya pītvaḥ | apa asāt preyād na tad oḥ asti prīṇantam anyam arāṇaṁ chid icchēt |* 5. *Prīṇiyād in nādhamānāya tavyān drūghīyāṁsam anu pāsyeta panthām | o hi vartante rathyā iva cakrā anyam anyam upa tiṣṭhanta rāyaḥ |* 6. *Mogham annaṁ vindate aprachetāḥ satyam brāhmi vadhaḥ it sa tasya | na aryamaṇam pushyati no sakhāyam kevalāgho bhavati kevalādi |* 7. *Kṛishann it phālaḥ āsitam kṛiṇoti yann adhvanam apa vṛinkte charitraiḥ | vadau brahmā avadato vanīyan prīṇann āpir aprīṇantam abhi syāt |* 8. *Ekapād bhūyo dvipado vichakrame dvipāt tripādām abhi eti pāschāt | chatuspād eti dvipadām abhicare sampāsyam panktīr upa tiṣṭhāmānaḥ |* 9. *Samau chid hastau na samaṁ viciṣṭaḥ sammatarā chid na samaṁ duhāte | yamayō chid na samā vīryāni jñāti chit santau na samam prīṇitāḥ |*

"1. The gods have not ordained hunger to be our destruction. Even those who are full-fed are overtaken by various forms of death (*lit.* deaths). The prosperity of the liberal man never decays; while the illiberal finds no comforter. 2. He who, himself well provided with sustenance, hardens his heart against the poor man who approaches him, starving, and who has long courted him, desirous of food, such a man meets with none to cheer him. 3. He is the bountiful man who gives to the lean beggar who comes to him craving food. Success attends that man in the sacrifice, and he secures for himself a friend in the future. 4. He is no friend who bestows nothing on his friend who waits upon him, seeking for sustenance. Let every one depart from such a man; his house is no home,—and look out for some one else who is liberal, even though he be a stranger. 5. Let the

powerful man be generous to the suppliant; let him look down the long path [of futurity]. For, oh, riches revolve like the wheels of a chariot: they come, now to one, now to another.⁶⁰⁴ 6. In vain the fool obtains food: I tell the truth; it becomes his destruction (oomp. v. 1). He nourishes neither his friend nor his companion. He who keeps his food to himself has his sin to himself. 7. The ploughshare furrowing the ground brings men plenty. A man moving onward with his feet accomplishes his journey. A priest who speaks is more acceptable than one who is silent. A kinsman who is beneficent excels one who is stingy. 8. A one-footed being advances faster than a two-footed. The two-footed comes after the three-footed. The four-footed follows in the rear of the two-footed, and moves on observing his steps. 9. The two hands, though alike, do not perform an equal amount of work. Two cows with the same mother do not yield the same quantity of milk. Two men, though twins, have not the same strength. And two others, though kinsmen, are not equally liberal."

The following is a free metrical rendering of some of these verses:—

The gods have not ordained that we
Should die of want; the lean and weak
Are not death's only prey; the sleek
Themselves must soon his victims be.

The man endowed with ample pelf
Who steels his heart, in selfish mood,
Against the poor who sue for food
Shall no consoler find himself.

⁶⁰⁴ It is curious to find in so ancient a composition this now trite comparison of the changes of fortune to the revolutions of a wheel. The same idea occurs in the Mahābhārata, iii. 15489: "After happiness, suffering, and after suffering, happiness, visit a man in succession, as the spokes of a wheel [revolve round] the nave" (*sukhāyānantarāṃ duḥkhaṃ duḥkhāyānantarāṃ sukham | paryāyēnopasarpante naraṃ nemim arūḥ iva*). Compare Śatap. Br. x. 2, 6, 19: *pānāt pipāsā īriyāi pūṣṇā* (poverty from prosperity) *jyotiḥas tamo 'mṛitād mṛityur ni ha vai aśmād atāni sarvāṇi varttante*. | "To drinking succeeds thirst, to prosperity wretchedness, to light darkness, and to immortality death: so that all these things constantly revolve in a circle." According to Herodotus, i. 207, Croesus said to Cyrus: "If thou knowest that even thou art human, and rulest over mortals, learn first this lesson, that in the affairs of men there is a wheel which, by its revolution, renders it impossible for the same persons always to enjoy prosperity."

No friend is he who coldly spurns
 Away his needy friend forlorn :
 He, thus repulsed, in wrath and scorn
 To some more liberal stranger turns.

Relieve the poor while yet ye may ;
 Down future time's long vista look,
 And try to read that darkling book ;
 Your riches soon may flit away.

Ye cannot trust their fickle grace ;
 As chariot wheels, in ceaseless round,
 Now upward turn, now touch the ground,
 So riches ever change their place.

The man whose friend receives no share
 In all his good, himself destroys :
 Who thus alone his food enjoys
 His sin alone shall also bear.

(5). *Rig-veda*, x. 107.

1. *Āvir abhūd mahi māghonam eśhām viścam jīvaṁ tamaso nir amochi | mahi jyotiḥ pitṛibhir dattam āgād uruḥ panthāḥ dakṣiṇāyāḥ adarsi |*
 2. *Uchchā divi dakṣiṇāvanto asthur yo āśvadāḥ saha te sūryeṇa | hira-nyadāḥ amṛitateṣa bhajante vāsodāḥ Soma pratirante āyuh |* 3. *Daivī pṛtīr dakṣiṇā devayajyā na kavāribhyo na hi te prīṇanti | atha narāḥ prayata-dakṣiṇāso avadya-bhiyā bahavaḥ prīṇanti | . . .* 5. *Dakṣiṇācān prathamō kṛtāḥ eti dakṣiṇātān grāmanīr agram eti | tam eva manye nṛpatiṁ janānām yaḥ prathamō dakṣiṇām āvivāya |* 6. *Tam eva rīṣiṁ tam u brahmāṇam āhur yajñanyam sāmāgām ukthāśasam | sa śukrasya tanvo veda tiro yaḥ prathamō dakṣiṇāyā rarādha |* 7. *Dakṣiṇā 'ēvaṁ dakṣiṇā gām dadāti dakṣiṇā chandram uta yad hiranyam | dakṣiṇā 'nnaṁ vanute yo naḥ ūtmā dakṣiṇām varma kṛinute vijñan |*
 8. *Na bhōjāḥ mamrur na nyartham īyur na rīṣhyanti na vyathante ha bhōjāḥ | idaṁ yad viścam bhuvanaṁ evaścha etat sarvaṁ dakṣiṇā ebhyo dadāti |* 9. *Bhōjāḥ jigyuḥ surabhiṁ yonim agre bhōjāḥ jigyur vadhaṁ yā sūcāsūḥ | bhōjāḥ jigyur antahpeyaṁ surāyāḥ bhōjāḥ jigyur yo ahūtāḥ prayanti |* 10. *Bhōjāya āśvaṁ sam mṛijanti āśum bhōjāya āste kanyā*

*tumbhamānā | bhojasya idam pushkarantva vāsma parishkṛitāṁ devamānā
iva chitram | 11. Bhojam āvāḥ sushthuvāho vahanti surid ratho varṭtate
dakṣiṇāyāḥ | bhojam devāso avata bhareṣu bhojāḥ śatṛān samanikṣeshu
jeta |*

"1. The great liberality of these men has been manifested. The whole living [world] has been liberated from darkness. The great light given by the Fathers⁶⁰³ has arrived. The broad path of Largess has been beheld. 2. The givers of gifts abide aloft in the sky; the bestowers of horses live with the Sun; the givers of gold attain immortality; the bestowers of raiment prolong their lives. 3. A gift is a satisfaction of the gods, an offering to the deities, and [proceeds] not from the illiberal; they bestow nothing; and many men who bestow largesses are hountiful merely through fear of reproach 5. The giver of gifts, invited, advances first: he walks in the front as leader.⁶⁰⁴ I regard as the king of men him who first presented a gift. 6. They call him a risbi, a priest, a reverend chanter of hymns and reciter of verses,—he knows the three forms of the resplendent (Agni),—the man who was the first to crown [his religions service] with a gift. 7. Largess bestows a cow, a horse, and gleaming gold. Largess bestows food, which is our life. The wise man makes largess-giving his breastplate. 8. Bountiful men neither die nor fall into calamity; they suffer neither wrong nor pain. Their liberality confers on them this whole world as well as heaven. 9. The bountiful conquer for themselves first, a pleasant abode, a well-dressed wife, and a draught of wine; they conquer those who walk before them, uninvited. 10. A fleet horse is trained for the generous man; he obtains a brilliant damsel for his portion; this house of his resembles a lotus-pond, beautiful, embellished like the palaces of the gods. 11. The liberal man is borne along by rapid horses. The car of largess rolls forward on easy wheels. Preserve, ye gods, the bountiful man in battle. He overcomes his enemies in the fight."

⁶⁰³ Compare R.V. x. 68, 11. "The Fathers have adorned the sky with stars . . . and placed darkness in the night, and light in the day" (see above, p. 287).

⁶⁰⁴ Compare R.V. iv. 50, 8 f. where the prosperity and honour which attend a prince who retains and cherishes a domestic priest are described. See Professor Wilson's translation, and note on c. 9, in p. 214; and Roth's Art. on Brahma and the Brāhmanas, Journ. Germ. Or. Society, i. 77 ff. See also the hymn from the A.V. iii. 19, quoted in the 1st vol. of this work, p. 283.

Verses 8 ff. may be thus freely rendered :—

The liberal does not mourn or die ;
 No pain or care his life annoys ;
 This world is his with all its joys,
 And future bliss beyond the sky.
 He owns a princely palace bright,
 And dwells in godlike pomp and pride ;
 A richly decked and winning bride
 Sits fair and blooming by his side,
 And fills his heart with love's delight.
 With plenteous stores of corn and wine
 Supplied, a merry life he leads ;
 Swift o'er the plain his chariot speeds,
 Whirled on by prancing, snorting, steeds ;
 He smites his foes by aid divine.

The hymn which I cite next has been already translated by Professor Max Müller in his *Ano. Sansk. Lit.*, pp. 494 f., where he thus remarks on it : " The 103rd hymn of the 7th Mandala, which is called a panegyric of the frogs, is clearly a satire on the priests ; and it is curious to observe that the same animal should have been chosen by the Vedic satirist to represent the priests, which, by the earliest satirist of Greece, was selected as the representative of the Homeric heroes."

(6) *Rig-veda*, VII. 103.

1. *Samvatsaram śaśayānāḥ brāhmaṇāḥ vrata-chāriṇaḥ | vācham Parjanya-jinvitām pra maṇḍūkāḥ avādīshuḥ |* 2. *Diryāḥ āpo abhi yad enam āyan dṛitīm na śuakkaṁ earaśi śayānam | gavām aha na māyur vatsini-nām maṇḍūkānām vagnur atra sam eti |* 3. *Yad im enān usato abhyavarshit trishyāvataḥ prācṛishi āgatāyām | akṣkhalīkritya pīlaraṁ na putro anyo anyam upa vadantam eti |* 4. *Anyo anyam anu gribhṇāti enor apām visarge yad amāndīshātām | maṇḍūko yad abhivṛiṣṭaḥ kaśīkkan pṛiṣṇiḥ samprinkte haritena vācham |* 5. *Yad eśhām anyo anyasya vācham śūktasyeva vadati tikṣhamāṇaḥ | earvaṁ tad eśhām sampridheva parva yad surācho vadathana adhi apsu |* 6. *Gomāyur eko ajamāyur ekaḥ pṛiṣṇir eko haritaḥ ekaḥ eśhām | samānam nāma bibhṛito virūpāḥ purutra*

vācham pipitūr vadantaḥ | 7. *Brāhmaṇāso atirātre na soma saro na pūrṇam abhito vadantaḥ* | *saṁvatsarasya tad ahaḥ pari śṣṭha yaṁ maṇḍūkāḥ prāṛiṣṭiṇam babhūva* | 8. *Brāhmaṇāsaḥ somino vācham akrato brahma kṛiṇvantaḥ parivatsariṇam* | *adhvaryavo gharmināḥ śiṣhvi-dānāḥ āvir bhavanti guhyāḥ na ke chit* | 9. *Devahitiṁ jugupur dvādaśasya ṛituṁ naro na pra minanti ete* | *saṁvatsare prāṛiṣṭi āgatāyāṁ taptāḥ gharṁāḥ aśnuvate visargam* | 10. *Gomāyur adād ajamāyur adāt priṣṇir adād harito no vasūni* | *garām maṇḍūkāḥ dadataḥ śatāni sahasrasāvo pratirante āyāḥ* |

"1. These vow-fulfilling Brāhman, the frogs, after lying quiet for a year, have now uttered their voice, stimulated by Parjanya (the rain-god). 2. When the waters from the sky fell upon them, as they lay like a dry skin⁶⁰⁷ in the (dried-up) pond, the voice of the frogs rises in concert, like the lowing of cows which have calves. 3. When, on the arrival of the autumn, rain fell upon them, when they were ardently desiring it and parched with thirst, the one croaking approaches, like a son his father, another who is calling out. 4. One of them seizes the other, when they are delighted with the discharge of the waters; when the speckled frog, soaked, and leaping upwards, joins his voice to that of the green one. 5. When the one repeats the sounds of the other, as a pupil the words of his teacher, your every limb seems in full vigour, as ye make a loud noise upon the waters. 6. One lows like a cow, another bleats like a goat; one of them is speckled, another green. Having a common name, they vary in appearance, and modulate their voices diversely as they croak. 7. Like Brāhmans at the Atirātra soma-rite, like (priests) talking round a full bowl, ye frogs surround the pond on this day of the year which is the day of autumn. 8. The soma-offering Brāhmans raise their voices, performing their annual devotions; these adhvaryus, sweating with their hot oblations [or their kettles] issue forth like persons who have been hidden. 9. They have observed the divine ordinances of the year; these creatures do not disregard the season; when autumn has arrived these heated kettles obtain their release. 10. The frog who lows, and the one who bleats, the speckled and the brown, have bestowed on us riches:

⁶⁰⁷ Prof. Müller renders *dr̥iti* by "fish." I prefer the more common signification of "skin."

giving us hundreds of cows, the frogs prolong our lives in the season of a thousand shoots."

I have attempted to give the substance of this hymn very freely in the following verses :—

As Brähmans, who a vow fulfil,
 The frogs had now a year been still.
 Like dried and shrivelled skins they lay,
 Faint, parched with heat for many a day,
 Expecting, long in vain, the showers
 Withheld by Air's malignant powers.
 But autumn comes; Parjanya rains
 In copious streams, and floods the plains.
 Clouds veil the sun, the air is cool,
 The ponds, long empty, now are full.
 There float the frogs, their bodies soak;
 Afar is heard their merry croak.
 Well drenched, they jump aloft in glee,
 And join in noisy colloquy.
 They leap upon each others' backs,
 And each to t' other cries co-ax.
 As teachers first call out a word,
 Then boys repeat what they have heard,
 Just so the frogs croak out once more
 What other frogs had croaked before.
 Sounds diverse issue from their throats,
 Some low like cows, some bleat like goats,
 Though one in name, of various sheen,
 For one is brown, another green.
 As Brähmans at a Soma-rite
 Around the bowl in talk unite,
 This day the frogs their pond surround,
 And make the air with noise resound.
 These priests, the frogs, their voices raise,
 And sing their annual hymn of praise.
 As priests who sweated o'er a pot
 Soon quit the fire they find too hot,

The frogs, so long oppressed by heat,
 Emerge in haste from their retreat.
 From rules divine they never swerve,
 But all the seasons' laws observe.
 When autumn comes, their sufferings cease,
 From scorching heat they find release.
 The frogs that bleat, and those that low,
 Brown, green, on men all wealth bestow.
 The kine that on our pastures graze,
 We owe to them, with length of days.

It is possibly an echo of this production that we find in a description of autumn in the *Harivaṃśa*, v. 8803, where the poet compares the noise made by a frog, after his rest of sixteen half months, along with his wives, to the recitation of the *Rig-veda* by a *Brāhman* surrounded by his pupils (*plavangamaḥ śhoḍaśa-pakṣaśāyī*⁴⁰⁸ *virauti goṣṭhaḥ saha kāmīnībhiḥ | rīcho dvijātiḥ priya-satya-dharmā yathā vasiṣṭhyaiḥ parivāryamāgaḥ*). On this verse the late M. Langlois somewhat naïvely remarks as follows, in a note to his French translation of the *Hariv.* vol. ii. p. 132 : Dans nos mœurs rien n'égalerait l'impertinence d'une comparaison dans laquelle une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens, à ce qu'il paraît, ne voyaient dans telle espèce de rapprochement aucune teinte d'impiété."

The next hymn breathes a social spirit, and a disposition to profit by the improving influences of the company of cultivated men, combined, however, with a vainglorious desire to shine at their expence.

(7). *Atharva-veda*, VII. 12.

1. *Sabha cha mā samitiś cha avatām Prajāpater dūhitarau samvidāne | yendāṅgachchhai upa mā sa śikṣhāt chāru vadāni pitarāḥ saṅgateshu |* 2.

⁴⁰⁸ There seems to be no doubt that this word refers to the frog's eight months quiescence since the close of the preceding rainy season. M. Langlois, who had before him the reading *śhoḍaśa-pakṣa-śāryyī*, was naturally puzzled by it, and renders it, "La grenouille, dont les flancs sont comme sillonnés par les seize côtes," and he adds a note to the following effect: "Il me semble que, par cette épithète un peu obscure, l'intention de l'auteur est de dépeindre les seize côtes de la grenouille, devenues plus apparentes à la suite des chaleurs de l'été qui ont du l'affaiblir."

Vidma te sabhe nāma nariśṭhā nāma vai asi | ye te ke cha sabhāsadas te me santu savāchasaḥ | 3. Eṣhām ahaṁ samāsinānām varcho vijnānam ādade | asyāḥ sarvasyūḥ saṁśado mām Indra bhaginaṁ kṛiṇu | 4. Yad vo manaḥ parāgataṁ yad baddham iha voha vā | tad vaḥ āvartayāmasi mayi vo ramatām manaḥ |

“1. May Assembly and Meeting, the two daughters of Prajāpati, concurrently preserve me. May every one whom I meet resort to me; may I speak agreeably, o fathers, in the assemblies. 2. Assembly, we know thy name; thy name is conversation. Let all the members of the company converse with me. 3. I appropriate the glory and the knowledge of these men who are seated here. Indra, make me the most distinguished in all this assembly. 4. If your thoughts have turned elsewhere, or are enchained here or there, we cause them to return: let them delight in me.”

The hymn of which I next give the first four verses contains a prayer, or incantation, for concord in a family.

(8). *Atharva-veda*, III. 30.

1. Sahridayaṁ sāmmanasyam avidvешaṁ kṛiṇomi vaḥ | anyo anyam abhi haryata vateaṁ jātam ivāghnyā | 2. Anuvrataḥ pituḥ putro mātṛā bhavatu sammanāḥ | jāyā patye madhumatīm vāchaṁ vadatu śantivān | 3. Mā bhrātā bhrātaraṁ dvikṣad mā svasāram uta svasā | samyanchaḥ svasatāḥ bhūtsā vāchaṁ vadata bhadrayā | 4. Yena devāḥ na viyanti no cha vidvishate mīthaḥ | tat kṛiṇmo brahma vo grihe sanjñānam puruṣe-bhyaḥ |

“1. I impart to you concord, with unity of hearts and freedom from hatred: delight one in another, as a cow at the birth of a calf. 2. May the son be obedient to his father, and of one mind with his mother: may the wife, at peace with⁶⁰⁹ her husband, speak to him homed words. 3. Let not brother hate brother, nor sister sister: concordant and united in will speak to one another with kind words. 4. We perform in your house an incantation, creating concord among its in-

⁶⁰⁹ I am unable to give an explanation of the word *śantivān*, which, though masculine in form, seems to agree with *jāyā*.

mates, and one through which the gods will not desert you, nor mutual hatred exist."⁴¹⁰

The four hymns of the Atharva-veda which follow contain incantations designed to save persons suffering under dangerous diseases, and on the point of death, from death; or rather perhaps to try to recall their spirits after their separation from the body. They supply various illustrations of the conceptions entertained by the Indians of the period when they were composed, regarding the vital principle, the relations of the different senses to the several elements, the deities by whom men's tenure of life was regulated, the power of incantations to arrest the approach of doom, and other kindred particulars. Some of the ideas which we shall meet here have already occurred in the section on Yama.

(9). *Atharva-veda*, v. 30.

1. *Ācetas te āvataḥ parāvatas te āvataḥ | ihaiva bhava mā nu gāḥ mā pūrēan anu gāḥ pitrīn asum badhnāmi te dridham |* 2. *Yat tvā 'bhicheruḥ puruṣaḥ so yad arāṇo janaḥ | unmochana-pramochane ubhe vācā vadāmi te |* 3. *Yad dudrohiṭha śepiṣhe striyai puṃśe achittya | unmo—|* 4. *Yad enaso mātṛikṛitāt śeṣhe pitṛikṛitāt cha yat | unmo—|* 5. *Yat te mātā yat te pitā jāmir bhṛatā cha sarjataḥ | pratyak sevassa bhesajam jaradashṭīm kṛiṇomi tvā |* 6. *Ihaidhi puruṣa sarveṇa manasā saha | dātāu Yamasya mā 'nugāḥ adhi jīvapurā ihi |* 7. *Anuhūtaḥ punar ehi vidvān udayanam pathaḥ | ārohaṇam ākramaṇam jīvato jīvato 'yanam |* 8. *Mā bibher na marishyasi jaradashṭīm kṛiṇomi tvā | niravocham aham yakṣmam angebhyo 'ngajcaram tava |* 9. *Angabhedo angajvaro yaś cha te hṛidayāmayāḥ | yakṣmaḥ syenaḥ iva prāpṭaś vācā sādhaḥ parastarām |* 10. *Rishi Bodhapratibodhāv asvapno yaś cha jāgriviḥ | tau te prūṇasya goptārau divā naktam cha jāgritām |* 11. *Ayam Agnir upasadyaḥ iha sūryaḥ udetu te | udehi mṛityor gambhīrāt kṛiṣṇāt chit tamasaḥ pari |* 12. *Namo Yamāya namo astu mṛityave namaḥ pitṛibhyaḥ uta ye nayanti | utpāraṇasya yo veda tam agnim puro dadhe asmai ariṣṭatātaye |* 13.

⁴¹⁰ Three hymns of the Atharva-veda, viz. iii. 19; v. 18, and v. 19, together with two verses (the 8th and 9th) of v. 17, which formed part of this section, as it originally appeared in the Journal of the Royal Asiatic Society for 1866, pp. 33 ff., are omitted here, as they have subsequently been quoted in the first volume of this work, 2nd Edition, pp. 280-287.

*Aitu prāṇaḥ aitu manaḥ aitu chakṣhur atho balaṃ | śarīraṃ aśya saṃ
vidān tat padbhyāṃ prati tiṣṭhatu | 14. Prāṇenāgne chakṣhushā saṃ
srijemaṃ samīraya tanvā saṃ balena | vettha amṛitasya mā nu gāt mā
nu bhūmigriho 'bhuvāt | 15. Mā te prāṇaḥ upadaśat mo apāno 'pi dhāyī
te | sūryas tvā 'dhipatir mṛityor udāyachhatu rāśmibhiḥ | 16. Iyam
antar vadati jihvā baddhā pañishpadā | trayā yakṣhmaṃ niravochaṃ
śataṃ roplī cha takmanaḥ | 17. Ayaṃ lokaḥ priyatamo devānāṃ aparā-
jitaḥ | yasmai teva ita mṛityave diṣṭaḥ puruṣa jajñishe | sa cha tvā
'nu hrāyāmasi mā purā jaraso mṛitkṛtḥ |*

"1. From thy vicinity, from thy vicinity, from a distance, from thy vicinity [I call] to thee: remain here; do not follow, do not follow, the early Fathers. I firmly hold back thy breath. 2. Whatever incantations any kinsman or stranger has uttered against thee, —with my voice I declare thy release and deliverance from them all. 3. Whatever hurt thou hast done, or curse thou hast spoken, in thy folly, against woman or man, with my voice, etc. 4. If thou liest there in consequence of any sin committed by thy mother, or thy father,⁴¹¹ with my voice, etc. 5. Receive the medicine which thy father, mother, sister and brother offer to thee. I make thee long-lived. 6. Remain here, o man, with thy entire soul; do not follow the two messengers of Yama;⁴¹² come to the abodes of the living. 7. Return when called, knowing the outlet of the path, the ascent, the advance, the road of every living man. 8. Fear not; thou shalt not die; I make thee long-lived. I have charmed out of thy members the consumption by which they are wasted. 9. The consumption

⁴¹¹ Compare a curious passage from the Taittirīya Brāhmaṇa iii. 7, 12, 3 f., already quoted in p. 66: "May Agni deliver me from any sin which my mother may have committed when I was in her womb, or which my father may have committed. May my parents have received no injury from me, when I, a son, in sucking, squeezed my mother and father in my delight." Compare also R.V. vii. 86, 5, quoted above in the same page, as well as the following texts: R.V. vi. 51, 7, *Mā vaḥ eno anyakṛitam bhujema mā tat karma yat chāyadhve* | "May we not suffer [the penalty of] sin committed by others, or do that which you will punish, o Vasus!" vii. 52, 2, *Mā vo bhujema anyajātam eno mā tat karma vasavo yat chāyadhve* | of nearly identical sense with the preceding text. x. 37, 12, *Yad no devāḥ chakṛima jihvayā guru manaso vā prayutī devaheṣanam* | arāvū yo no abhi duchhunūyate tasmin tad eno vasavo ni dhetana | "If we have committed against you any grievous offence, o gods, with our tongues, or through thoughtlessness, transfer (the guilt of) that sin to the enemy who regards us with malice."

⁴¹² See the section on Yama, p. 294.

which racks and wastes thy limbs, and sickens thy heart, has flown away to a distance like a hawk, overcome by my word. 10. The two sages, Alert and Watchful, the sleepless and the vigilant, these the guardians of thy life, are awake both day and night. 11. May this adorable Agni rise here to thee as a sun. Rise up from deep death,⁴¹³ yea, even from black darkness.⁴¹⁴ 12. Reverence to Yama, reverence to Death, reverence to the Fathers, and to those who guide us. I place in front of this [sick] man, for his security, Agni, who knows how to carry him across. 13. Let his breath, let his soul, let his sight come, and then his strength; let his body acquire sensation, and stand firm upon its feet. 14. Provide him, Agni, with breath, and with sight; restore him, furnished with a body, and with strength.⁴¹⁵ Thou hast the knowledge of immortality; let him not depart, or become a dweller in a house of clay. 15. Let not thy inhaled breath cease; let not thy exhaled breath vanish. Let the sun, the lord, raise thee up from death by his rays. 16. This tongue speaks within, bound, convulsive. By thee I have charmed away the consumption, and the hundred torments of the fever. 17. This world is the dearest, unconquered by the gods. To whatever death thou wast destined when thou wast born, o man,—we call after thee, do not die before thou art worn out by old age.”

(10) *Ātharva-veda*, VII. 53.

1. *Amutrabhūyād adhi yad Yamasya Brihaspate abhisaster amunchaḥ | pratyauhatām Āsvinā mṛityum asmad devānām Agne bhishajā śachidbhiḥ |*
 2. *Saṁ kramatām mā jihītaṁ śarīram prāṇāpānau te sayujāv iha stām | śataṁ jīva śarado vardhamāno Agnis te gopāḥ adhipāḥ vasishṭhaḥ |* 3. *Āyur yat te atihitam parāchair apāṇaḥ prāṇaḥ punar ā tūv itām | Agnis tad āhār nirṛiter upasthāt tad ātmani punar āveśayāmi te |* 4. *Mā imam prāṇo hūīd mo apāno avahāya parā gāt | sapta ṛishibhyaḥ enam paridādāmi te enaṁ svasti jarase vahanu |* 5. *Praviśatam prāṇāpānāv anaḍvāhāv iva vrajam | ayaṁ jarimṇaḥ śevadhīr arishṭaḥ iha vardhatām |* 6. *Ā te prāṇaṁ suvāmasi parā yakṣmaṁ suvāmi te | āyur no viśvato*

⁴¹³ Compare the ἀνδρὲς δολέπρος of Homer.

⁴¹⁴ Already quoted in the section on Yama, p. 312.

⁴¹⁵ Compare the section just referred to, p. 297 ff.

dadhaḥ ayam Agnir varenyaḥ | 7. *Ud vyañ tamasaḥ pari rohanto nākam uttamam* | *devaṁ devatrā sūryam aganma jyotir uttamam* |

"1. Bṛhaspati, thou hast delivered us from dwelling in the realm of Yama, from the curse. The Aśvins,—they who, o Agni, are the two physicians of the gods,—they have repelled death from us by their powers. 2. Continue associated, ye two breaths, inspired and expired; forsake not his body: may they, united, remain with thee here. Live prosperously a hundred autumns. Agni is thy brilliant protector and lord. 3. May thy life, which has been dissipated afar, may thy breaths, come back to thee again. Agni has snatched it from the lap of Nirṛiti (Destruction): and I introduce it again into thyself. 4. Let not his inspiration abandon him, nor his expiration quit him and depart. I commit him to the seven Rishis; may they carry him on in health to old age. 5. Enter into him, ye two breaths, like two steers forcing their way into a cow-pen. May this man flourish here, an unmolested depositary of old age. 6. We restore thy breath. I drive away consumption from thee. May this excellent Agni sustain our life on every side. 7. Ascending from the darkness to the uppermost heaven, we have reached, among the gods, the god Sūrya, the highest luminary."

(11) *Atharva-veda*, VIII. 1.

1. *Antakāya mṛityave namaḥ prāṇāḥ apānāḥ iha te romaṇtām* | *iḥāyam astu puruṣaḥ saḥāsunā sūryasya bhāge amṛitasya loke* | 2. *Ud enam Bhago agradhīd ud enaṁ Soma amśumān* | *ud enam Maruto devāḥ ud Indrāgni evastaye* | 3. *Iha te asur iha prāṇaḥ iḥāyur iha te manaḥ* | *ut teā Nirṛityāḥ pāśebhyo daivya cācha bharāmasi* | 4. *Utkrāma ataḥ puruṣa mā 'va patihāḥ mṛityoḥ padbīṣam avamunchamānaḥ* | *mā chhit-thāḥ asmāl lokād agneḥ sūryasya sandṛiṣeḥ* | 5. *Tubhyaṁ vātaḥ pavatām mālariṣṭvā tubhyaṁ carishantu amṛitāni āpaḥ* | *sūryas te tanoḥ saṁ tapāti teāṁ mṛityur dayatām mā pra meshṭhāḥ* | 6. *Udyānaṁ te puruṣa nācayānam jivātum te dakṣhatātīm kṛṇomi* | *ā hi rohemam amṛitaṁ sukhaṁ ratham atha jivir vidatham ā vadāsi* | 7. *Mā te manas itra gād mā tiro bhūd mā jivebhyāḥ pra mado mā 'nugāḥ pitṛin* | *viśve devāḥ abhi rakshantu tveha* | 8. *Mā gatānām ā didhithāḥ ye nayanti parā-valam* | *ā roha tamaso jyotir ehy ā te hastau rabhāmahe* | 9. *Syāmaḥ*

cha tvā mā śabalaś cha preṣhitau Yamasya yau pathirakṣhi śvānu | arvāñ
 ehi mā vi dīdhyo mā 'tra tishṭha parāñmanāḥ | 10. Mā etam panthām
 anu gāḥ bhīmaḥ esha yena pūrvaṁ na iyatha tam bravīmi | tamaḥ etat
 puruṣa mā pra patthāḥ bhayam parastād abhayaṁ te arvāk | 11. Rak-
 shantu tvā agnayo ye apsu antā rakshatu tvā manushyāḥ yam indhate |
 vaiśvānaro rakshatu jātavedāḥ divyas tvā mā dhāg vidyutā saha | 12.
 Mā tvā kravyād abhi mañsta ārāt sankasukāt chara | rakshatu tvā
 Dyauḥ rakshatu Prithivī sūryaś cha tvā rakṣatām chandramāsī cha |
 antarikṣhaṁ rakshatu devahetyāḥ | 13. Bodhaś cha tvā Prātibodhaś cha
 rakṣatām | Aśvapnaś cha tvā Anavadrāṇaś cha rakṣatām | Gopāyaṁśī
 cha tvā Jāgriviśī cha | 14. Te tvā rakshantu te tvā gopāyantu tebhyo
 namaḥ tebhyaḥ evāḥ | 15. Jivebhyaḥ tvā samudō Vāyur Indro Dhātā
 dadhātu Savitā trāyamāṇaḥ | mā tvā prāṇo balaṁ hāśīd asuṁ te 'nu
 hrayāmasi | 16. Mā tvā jambhāḥ saṁhanur mā tamo vidad mā jihvā
 barhiḥ pramayukḥ kathā syāḥ | ut tvā Ādityāḥ Vasavo bharantu ud
 Indrājñī svastaye | 17. Ut tvā Dyaur ut Prithivī ut Prajāpatir agra-
 bhīt | ut tvā mṛityor ośadhayo somarājñir apīparan | 18. Ayaṁ devāḥ
 ihaivāstu ayam mā 'mutra gād itaḥ | imaṁ sahaśravīryeṇa mṛityor
 utpārayāmasi | 19. Ut tvā mṛityor apīparam saṁ dhāmantu vayoḍhaśaḥ |
 mā tvā vyastakeśyo mā tvā agharudo rudan | 20. Āhāraṣham avidaṁ tvā
 punar āgāḥ punarṇavaḥ | sarvāṅgaḥ sarvaṁ te śakṣhuḥ sarvaṁ āyus cha
 te 'vidam | 21. Vyavāt te jyotir abhūd apa tvat tamo akramit | apa tvat
 mṛityuṁ nirpitim apa yakṣmaṁ ni dadhmasi |

"1. Reverence to Death the Ender! May thy inhaled and exhaled breaths gladly rest here. May this man remain here united with his spirit in the domain of the sun, in the world of deathlessness. 2. Bhaga and Soma with his filaments, the divine Maruts, Indra, and Agni, have raised him up to health. Here is thy spirit, here thy breath, here thy life, here thy soul. We rescue thee from the bonds of Nirṛiti by a divine utterance. 4. Rise up hence, o man. Casting off the fetters of death, do not sink downward. Do not depart from this world, from the sight of Agni and the Sun. 5. May the Wind, Mātariśvan, blow for thee; may the waters shower immortality (or ambrosia) on thee; may the Sun shine healingly upon thy body; may Death pity thee; do not die. 6. Thou must ascend, o man, and not descend; I give thee life and perceptive power. Mount this pleasant and imperishable car, then, when aged, thou shalt declare a festival. 7. Let not thy soul

go away thither, let it not disappear; do not wander away from the living; do not follow the Fathers. May all the gods preserve thee. 8. Do not long after the departed, who conduct men afar. Ascend from the darkness; come into the light. We lay hold of thy hands. 9. Let not the two dogs sent by Yama,⁴⁰⁶ the black and the brindled [seize thee]. Come hither; do not hesitate; do not remain here with averted mind. 10. Do not follow this path; it is terrible; I speak of that by which thou hast not hitherto gone. This, o man, is darkness; do not enter it. Beyond, thou hast fear; on this side, thou hast security. 11. May the fires which are in the waters preserve thee; may the fire which men kindle preserve thee; may Jātavedas Vaiśvānara (the fire, which is common to all men) preserve thee; let not the celestial fire, together with the lightning, consume thee. 12. Let not the flesh-devouring fire⁴⁰⁷ seek to harm thee; go far from that wicked one. May the sky, the earth, the sun, and moon, preserve thee; may the air protect thee from the bolt of the gods. 13. May Wakeful and Watchful, may Sleepless and Wakeful preserve thee. May Guardian and Vigilant protect thee. 14. May they protect and guard thee. To them be reverence. 15. May Vāyu, Indra, Dhātṛi, and Savitṛi the deliverer, restore thee to converse with the living. Let not breath and strength abandon thee; we call back thy spirit. 16. Let not any destructive demon, let not darkness find thee . . . May the Ādityas and Vasus, with Indra and Agni, raise thee up to health. 17. The sky, the earth, Prajāpati have rescued thee. The plants with Soma their king, have delivered thee from death. 18. Let this man remain here, o gods; let him not depart hence to the other world. We rescue him from death with a charm of boundless efficacy. 19. I have delivered thee from death; may the vigorous breathe upon thee.⁴⁰⁸ Let not the she-devils with dishevelled hair, or those that howl dreadfully, yell at thee. 20. I have snatched thee; I have caught thee; thou hast returned renewed, and perfect in thy members: I have obtained thy entire eye, and thy entire life. 21.

⁴⁰⁶ See A.V. v. 30, 6, above.

⁴⁰⁷ There are three kinds of fire, the *kravyād*, or funeral (here referred to), which devours dead bodies, the culinary (*āmāḍ*), and the sacrificial. See the Vāj. S. i. 17, and the commentary there, and above, p. 217, note.

⁴⁰⁸ See the 4th verse of the next hymn.

[Life] has breathed upon thee. Light has come to thee. Darkness has departed from thee. We remove from thee death, Nirṛiti and consumption."

(12) *Atharva-veda*, VIII. 2.

1. *Ārabhasva imām amṛitasya brūhṣṭim achhidyamānā jaradaśhṭir astu te | asuṁ te āyuh punar ā bharāmi rajas tamo mopagāh mā pra meshṭhāh |* 2. *Jivatām jyotir abhyehi arvān ā tvā harāmi śataśaradāya | avamunchan mṛityupāsān aśastiṁ drāghīyāh āyuh pralarān te dadhāmi |* 3. *Vātāt te prāṇam acidaṁ sūryāch chakshur ahaṁ tava | yat te manas trayi tad dhārayāmi saṁ vitsva angair vada jihvayā "lapan |* 4. *Prāṇena tvā dvipadān chatushpādām agnim iva jātām abhi saṁ dhamāmi | namaḥ te mṛityo chakshuḥḥ namaḥ prāṇāya te 'karam |* 5. *Āyaṁ jivatū mā mṛita imān samtrayāmasi | kṛiṇomi aśmai dheshhajam mṛityo mā puruḥḥān vadhiḥ |* 6. *Jivalān naghāriṣhān jivantīm ośadhīm aham | trāya-māṇān sahamānān sahasratīm iha huve aśmai ariṣhṭatātaye |* 7. *Adhi brūhi mā "rabhathāh srijemaṁ tavaiva saṁ sarvāhūyāh ihāstu | Bhavā-śarvau mṛidatān śarma yachhatam apasidhya duritān dhattam āyuh |* 8. *Aśmai mṛityo adhi brūhi imān dayasva ud ilo 'yam stu | ariṣhṭāh sarvāṅgaḥ sūruj jarasā śatahūyanāh ālmanā bhujam aśnutām |* 9. *Devā-nām heliḥ pari tvā vṛiṇaktu pārayāmi tvā rajasāh ut tvā mṛityor apipa-ram |* 10. *Ārād agniṁ kravyādān nirūhan jivātave te paridhiṁ dadhāmi |* 11. *Yat te niyānaṁ rajasam mṛityo anacadharsahyam | pathāh imān tasmād rakshanto brahmāśmai varma kṛiṇmasi |* 12. *Kṛiṇomi te prāṇūpanau jarām mṛityum dīrgham āyuh stasti | Vairasvatena prahitān yamadū-tānī charato 'pa sedhāmi sarvān |* 13. *Ārād arātim nirṛitīm paro grūhiṁ kravyādāh piśāchān | rakṣo yāt sarvān durbhūtān tat tamaḥ icāpa hanmasi |* 14. *Agne te prāṇam amṛitān āyushmato tanve jātavedasaḥ | yathā na riṣhyūh amṛitāh sajūr aśas tat te kṛiṇomi tad u te sampridhyatām |* 15. *Sive te stām Dyāvāprithivī aśantāpe abhiśriyau | śaṁ te sūryāh ā tapatu śaṁ vāto vātu te hṛide | Sivāh abhi ksharantu tvā ōpo divyāh payasvatīḥ |* 16. *Sivā te santv ośadhayaḥ ut tvā "hārsham adharasyāh uttarām prithivīm abhi | tatra tvā "dityau raksha-tām Sūryāchandramasāv ubhā |* 17. *Yat te vāsaḥ paridhānaṁ yām nīvīm kṛiṇuḥḥ tram | śivā te tanve tat kṛiṇmaḥ saṁsparṣe 'rūkṣṇam astu te |* 18. *Yat kshureṇa marchayatā sutejasā captā vapasī keśa-śmaśru | śumbhan mukham mā naḥ āyuh pra meshṭiḥ |* 19. *Siveau te stām*

erihī-yavāc abalasāv adomadhau | etau yakṣhmaṁ vi bādḥste etau mun-
chato amḥasaḥ | 19. Yad āsnāsi yat pibasi dhānyaṁ kṛishyāḥ payaḥ |
yad ādyaṁ yad anūdyāṁ sarvaṁ te annam avishāṁ kṛinomi | 20. Ahne
cha tvā rātraye cha ubhābhyām pari dadmasi | arāyebhgo jighatsebhyāḥ
imam me pari rakṣata | 21. Sataṁ te ayutaṁ hāyanān dve yuge trīṇi
chatevāri kṛiṁmaḥ | Indrāgnī viśve devāḥ te anumanyantām ahṛiṇīya-
mānāḥ | 22. Sarade tvā hemantāya vasantāya grishmāya pari dadmasi |
varshāṇi tubhyaṁ syonāni yeshu vardhante ośhadhīḥ | 23. Mṛityur īśe
deipadām mṛityur īśe chatuspadām | tasmāt tvām mṛityor gopater
udbharāmi sa mā bīḍheḥ | 24. So 'ṛishṭa na marishyasi na marishyasi
mā bīḍheḥ | na vai tatra mriyante no yanti adhamaṁ tamaḥ | 25. Sarvo
vai tatra jīvati gaur āsvaḥ puruṣaḥ paśuḥ | yatredam brahma kṛiyato
paridhīr jīvanāya kam | 26. Pari tvā pātu samānebhyo abhichārdt sa-
bandhubhyaḥ | amamrir bhava amṛito atijīvo mā te hāsishur asavaḥ
śarīram | 27. Ye mṛityavaḥ ekasataṁ yāḥ nāśṭrāḥ atitāryāḥ | munch-
antu tasmāt tvām devāḥ agner vaiśvanarād adhi | 28. Agneḥ śarīram asi
pārayiṣṭnuḥ rakṣohā 'si sapatnahā | atho amīva-chātanaḥ pātudrur
nāma bhesajam |

"1. Seize this boon of immortality; may long life, which cannot be cut off, be thine. I restore to thee breath and life; do not depart to the mist (*rajas*) or to darkness (*tamas*); do not die. 2. Come hither to the light of the living; I rescue thee that thou mayest survive a hundred autumns. Loosing the bands of death and imprecation, I lengthen out thy existence. 3. I have recovered thy breath from the wind, thine eye from the sun."⁶¹⁹ I place in thee thy soul. Receive sensation in thy limbs. Speak, articulating with thy tongue. 4. I blow upon thee with the breath of bipeds, and of quadrupeds, as on Agni when he is born (i.e. on fire when kindled). I have paid reverence, o Death, to thine eye, and to thy breath. 5. Let this man live and not die. We restore him. I make for him a remedy. Death, do not kill the man. 6. I invoke for his safety a vivifying . . . , living, delivering, strong, and powerful plant. 7. Befriend him; do not seize him; let him go; though he is thine only, let him abide here with all his strength; o Bhava and Sarva, be gracious; grant deliverance; remove evil and confer life. 8. Befriend him, Death, pity him; let him

⁶¹⁹ See above in the section on Yama, p. 298.

arise. Unharmcd, with all his limbs, hearing perfectly, till his time of decay, let him obtain enjoyment during a life of a hundred years. 9. May the shaft of the gods pass thee by; I bring thee across from the mist (see v. 1); I have rescued thee from death. Removing far away the flesh devouring Agni, I draw round thee a circle (see R.V. x. 18, 4) that thou mayest live. 10. Preserving him from that misty egress of thine, o Death, which no one may escape by menaces, we make prayer a protection for him. 11. I give thee thy breaths, death at thy full age,⁴²⁰ long life and health. I drive away all the messengers of Yama, who roam about, sent by the son of Vivasvat. 12. We remove afar Evil, Nirṛiti, Grāhi, and flesh-devouring Pisāchas, and hurl all wicked Rakshases, as it were into darkness. 13. I ask thy life from the immortal, living, Agni, Jātavedas. I procure that thou mayest suffer no injury, that thou mayest also be immortal. May this be the fortunate result. 14. May heaven and earth in unison be auspicious and innocuous to thee. May the sun shine and the wind blow pleasantly to thy heart. May the celestial streaming waters drop down upon thee favourably. 15. May the plants be auspicious to thee. I have raised thee from the lower to the upper earth. There may both the sons of Aditi, the Sun and the Moon,⁴²¹ preserve thee. 16. Whatever garment for clothing, or whatever girdle thou makest for thyself, we cause it to be agreeable to thy body; may it be soft to thy touch. 17. When, as a barber, thou shavest our hair and beard with a sharp and cleansing razor, while cleansing our face, do not rob us of our life. 18. Let the rice and barley be auspicious to thee, causing no consumption or other ailment. These two (grains) destroy consumption, and deliver from calamity. 19. Whatever thou eatest or drinkest, the grain derived from husbandry, or liquid, whatever is or is not to be eaten—all that food I render for thee free from poison. 20. We commit thee to both the Day and the Night; preserve him for me from the goblins who seek to devour him. 21. We allot to thee a hundred, ten thousand, years, two, three, four, ages (yugas).⁴²² May Indra and Agni, may all

⁴²⁰ Compare A.V. xix. 24, 4, 5, 8.

⁴²¹ The Moon is not in the Vedas generally reckoned among the Adityas. See above, p. 54 f.

⁴²² It would be difficult to say how great a duration is here denoted by this word; but it must be one of great length, if the long periods of years, which are mentioned just before, may be taken as any indication. See the first vol. of this work, pp. 45 f.

the gods regard thee favourably, without hostility. 22. We commit thee to autumn, winter, spring, summer. May the rains be pleasant to thee, in which the plants grow up. 23. Death rules over bipeds; death rules over quadrupeds. From that Death the ruler I rescue thee; do not fear. 24. Thou, who art uninjured, shalt not die; thou shalt not die; do not fear. They do not die there; they do not go to the nethermost darkness, (25) every thing lives there, cow, horse, man, beast, in the place where this prayer is used, the bulwark of life. 26. May it preserve thee from curse from thy equals and friends. Be undying, immortal, long-lived; let not thy breaths abandon thy body. 27. May the gods deliver thee from those hundred deaths, from those dangers which are surpassable, and from that Agni Vaiśvānara (fire of the funeral pile?). 28. Thou, the medicament named Pūtudru (*Butea frondosa*), art the body of Agni, the deliverer, the slayer of *Rakshases*, and of rivals, and thou art the chaser away of diseases."

SECTION XXIII.

BRIEF NOTES ON SOCIETY AND LIFE IN THE VEDIC AGE, AS
REPRESENTED IN THE HYMNS.

IN the Introductions to the first three Volumes of his translation of the Rig-veda (vol. i. pp. xl ff.; vol. ii. pp. xv ff.; vol. iii. xiv ff.), Professor Wilson has adduced from the hymns a variety of facts illustrative of the social and political condition of the people of India, and of the advance which they had made in civilization at the period when those hymns were composed. I propose in this section to bring forward such further particulars, connected with the same subjects, as I have noticed in the hymns, without excluding the topics already elucidated by Professor Wilson.

It is not only the facts which are directly stated or implied, in regard to the various subjects of inquiry, which may be understood as supplying the requisite information. References of a corresponding character made to the gods, their dwellings, dress, ornaments, chariots, weapons, etc., may (as in such a stage of religious progress, more especially, men frame their gods after their own image magnified and idealized) be taken as applicable, *mutatis mutandis*, to their worshippers.

(1.) *Country occupied by the Vedic people, their villages and cities.*

The country originally occupied in India by the Vedic people was the tract watered by the seven rivers, the modern Panjāb; but they gradually extended themselves to the eastward and southward; and in R.V. iv. 36, 18 reference is made to two enemies living beyond (*i.e.* no doubt east of) the Sarayu (*uta tyā sadyaḥ āryā Sarayor Indra pārataḥ Arṇa-chitrarathā 'vadhīḥ*). For details I refer to the second volume of this work, pp. 373 ff. This country was no doubt in part cultivated, as we shall see that frequent references are made to agriculture. But

probably large tracts were covered by forests, which are sometimes referred to. See the references to Agni consuming the woods, above (p. 212); and the hymn to Aranyāṇī, quoted in p. 422.

As in our own day, in the north-west provinces of India and the Panjab, the houses, in places remote from the hills, and where the soil is alluvial, without any supply of stone, were no doubt constructed of mud.⁴²³ Villages (*grāma*) are mentioned in R.V. i. 114, 1 (*viśvam puṣṭam asmin grāme anāturam* | “may everything in this village be fat and healthy”); i. 44, 10 (*asi grāmeṣhu avitā* | “Thou (Agni) art the protector in (our) villages”); i. 149, 4 (*gāvaḥ iva grāmam* | “as cattle come to a village”); and x. 146, 1 quoted above.

Cities or fortified places (*pur*) are also constantly mentioned. In one place it is said that Indra demolished a hundred cities of stone in favour of the liberal Divodāsa, iv. 30, 20, that (*śatam aśmanmayinām purām Indro vi āsyat* | *Divodāsāya dātushe*). Even if we should suppose this was a mythological reference to the aerial cities of the Asuras (comp. x. 67, 3), it might be received as evidence that they had as their prototypes stone-built cities on the earth, a circumstance in itself by no means improbable in tracts of country bordering on the hills, where stone is abundant. Iron cities or fortifications (*paraḥ āyasth*) are mentioned in R.V. i. 58, 8; ii. 20, 8; iv. 27, 1; vii. 3, 7; vii. 15, 14; vii. 95, 1; viii. 89, 8; x. 101, 8, where the reference is either figurative or purely fanciful and mythological. Cities with a hundred enclosures or fortifications (*śatabhujī*) are referred to in i. 166, 8; vii. 15, 14; and although they are only alluded to as figurative expressions of the means of protection afforded by the gods, they no doubt suggest the idea of forts, consisting apparently of a series of concentric walls, as actually existing in the country at the time.

(2) Religious worship.

Let the reader try to conceive himself as living 3000 years ago or upwards in the province of India which has been above described. At that period the Indo-Aryans had for some time been settled in that

⁴²³ Bricks (*śikṣā*) are frequently mentioned in the Brāhmaṇas as used for the construction of *vedīs*, or altars, but they may have been unbaked.

region, and had begun to consider it as their home, though they were still molested by the barbarous tribes of another stock, and of a ruder religion, who had been previously in possession of the country, and naturally looked upon the intruders with dislike and dread. Conscions of their own superiority, and strong in their faith in the protection of their ancestral gods, the Aryans regarded these aboriginal tribes and their savage rites and character with abhorrence not unmingled with apprehension. We shall therefore suppose one of the small outlying village settlements of the Aryans to be situated on the edge of a forest, part of which has been cut down, cleared, and cultivated. The population has already multiplied to a considerable extent, and (as we shall see further on) a division of labour has been long established. The more thoughtful and contemplative class has now devoted itself to the worship of the gods; the more enterprising and warlike members of the community have assumed authority over the rest; the great mass of the people follow the occupations of trade and husbandry; while a gradually increasing number of the adjoining barbarians is becoming incorporated in the growing society as slaves or handicraftsmen of the lowest description.

Returning home in the evening through the forest, a member of one of the priestly families, who is at the same time of a poetical temperament, experiences emotions such as are sketched in the hymn to Aranyāni, which is quoted above in p. 422. Anxious to propitiate the favour of the gods, and to worship them all with the customary ceremonies, he is frequently found watching during the night (not without apprehension of attack from the aboriginal tribes lurking in the adjoining thickets, or from the howling goblins with which his imagination peoples the surrounding darkness), and looking for the signs by which he supposes the earliest appearance of the deities who usher in the day to be indicated. The hymns which are addressed to these divinities, the two *Ásvins* and to *Ushas* (the Dawn), at least those which salute the arrival of the latter, do not spring from devotion alone, but are the product of a deep poetical feeling, and a delicate imaginative power. The *Ásvins* are the first to appear, the time of their manifestation being (as we have seen, p. 234) defined as that between midnight and the earliest manifestation of light; and their supposed advent is hailed with suitable hymns. Then, as the first

streaks of the ruddy dawn become visible in the east, the poet breaks out into an enthusiastic burst of devotion to the lovely goddess Ushas, who every morning renews her youth. Preparation is now made for the birth of the sacred Agni, who springs into life as soon as the physical instruments of his generation are brought into contact, is then duly lauded by his votary, and is imagined immediately to proceed as a messenger to summon the gods to whom sacrifice is to be offered by their worshipper. Soon after Sūrya (the sun) shoots up above the horizon, darting his rays across the firmament, and illuminating everything with his splendour; and receives, under a variety of forms or epithets, the adoration of the delighted poet. In the hot season, when the ground has been parched by long drought, and all eyes are turned to the gathering clouds in the hope that they will soon discharge their watery treasures, Parjanya, the rain-god, is besought to send rain; and Indra, the regent of the firmament, and the storm-gods, the Maruts, are supplicated to fulfil the functions which the imagination of their worshippers has assigned to them, of combating the malignant demons of the atmosphere, and compelling them to yield up the waters which they keep shut up in the clouds. The other gods, or a select number of them, are then invoked. Along with the recitation of hymns and prayers, various sorts of oblations are offered up at different periods of the day, to the several deities.

(3) *Did the Vedic Indians make images of their gods?*

Professor Müller (Chips from a German Workshop, i. 38) answers this question in the negative. "The religion of the Veda," he says, "knows of no idols. The worship of idols in India is a secondary formation, a later degradation of the more primitive worship of ideal gods." On the other hand, Dr. Bollensen finds in the hymns clear references to images of the gods (Journal of the German Oriental Society, xxii. 587 ff.). He writes, "From the common appellation of the gods as *divo naras*, 'men of the sky,' or simply *naras* (larks?), 'men,' and from the epithet *nṛipeśas*,⁶¹ 'having the form of men,' R.V. iii. 4, 5, we may conclude that the Indians did not merely in

⁶¹ Professor Roth s.v. says that according to Sāyana the word means "having the form of men," but perhaps signifies "formed, or adorned by men."

imagination assign human forms to their gods, but also represented them in a sensible manner. Thus in R.V. ii. 33, 9, a painted image of Rudra is described : *sthirebhir angaiḥ pururūpaḥ ugraḥ babhrūś śukre-bhiḥ pipīṣe hiraṇyaiḥ* | 'With strong limbs, many-formed, awful, brown, he is painted with shining golden colours.' R.V. i. 25, 13 (where it is said of Varuṇa, that, 'wearing a golden coat of mail, he veils himself in his radiance; spies sit round him'), appears also to refer to a sensible representation." "Still clearer appears the reference to representations in the form of an image in v. 52, 15: *nū manvānaḥ eśāṃ devān atcha* (the editions of Professor Müller and Aufrecht both read *achā*) | 'I now pray to the gods of these (Maruts).' Here it seems that the Maruts are distinguished from their gods, *i.e.* from their images." "Besides the common expression *vapus, tanu, rūpa* ['body' and 'form'], there is in the oldest language one which properly denotes an image of the gods, *viz., sandṛiś.*" Much more is added in support of the same view. It is perhaps premature to attempt to decide on the validity of these proofs till it is seen what can be urged on the opposite side.

(4) *Kings and principalities.*

Kings are frequently mentioned in the hymns, i. 40, 8; i. 126, 1; iii. 43, 5; v. 37, 4; x. 33, 4, etc. In i. 85, 8, the Maruts are said to be of awful aspect, like kings (*rājānāḥ iva teesha-sandṛiśaḥ*). The country occupied by the Aryas was no doubt peopled by various tribes⁶²⁵ and divided into numerous principalities. In R.V. i. 126, 1, a king called Bhāvya is celebrated, who dwelt on the banks of the Sindhu, or Indus (*amandān stomān prabhāre manishā Sindhāv adhi kahiyo Bhāvyaḥ | yo me sahasram amimita savān atūrto rājā śravaḥ ichhamānaḥ*). In viii. 21, 18, Chitra and other chiefs are alluded to as living near the Sarasvatī (*Chitraḥ id rājā rājakāḥ anyake yake Sarasvatīm anu*). Ten kings are alluded to as having fought against Sudās, vii. 33, 3; vii. 83, 6 ff. (see the 1st vol. of this work, pp. 319, 323 f.). Numerous names of kings occur in the Rig-veda. The meetings, whether friendly or hostile, of princes are alluded to, x. 97, 6 (*rājānāḥ samitāv iva*). In vii. 18, 2, Indra is represented as living in the

⁶²⁵ See Roth, *Zur Litteratur und Geschichte des Weda*, pp. 131 ff.

society of his wives like a king, or dwelling amid lights, as a king among his wives, as Sāyana explains: (*rājeca hi janibhiḥ kśheshi eva ara dyubhiḥ*), which appears to indicate the existence of royal polygamy. In x. 40, 3, the Aśvins are said to come to the libations like two kings' sons (*rājaputreṣa savanā 'va gacchataḥ*). When Mitra and Varuṇa are represented in ii. 41, 5; v. 62, 6, and vii. 58, 5 (see above, p. 60), as occupying a great palace with a thousand pillars and a thousand gates, we may suppose that this is but an exaggerated description of a royal residence, such as the poets had seen.⁴²⁰ And in the same way we may imagine that the description of Varuṇa in i. 25, 10, 13 (above, p. 59), as sitting in his house, arrayed in golden mail or raiment, surrounded by his messengers and exercising sovereignty, was suggested by the ceremonial of a contemporary Rājā's court. It appears from R.V. iv. 50, 8 (quoted in the 1st vol. of this work, p. 247), that it was regarded as eminently beneficial for a king to entertain a family priest: and in point of fact we find that the liberality of different princes to the rishis or priests by whom they were attended is celebrated in numerous passages (see the 1st vol. of this work, p. 259, and my article "On the relations of the priests to the other classes of Indian society in the Vedic age," Journal of the Royal Asiatic Society, for 1866, pp. 272 ff., where the names of numerous royal patrons are specified). The amount and variety of the presents lavished by these kings upon their spiritual advisers, consisting of cows, sometimes amounting to thousands (v. 30, 12 ff.), horses, chariots, lumps of gold (vi. 47, 23), dresses (*daśāsvān daśa kośān daśa vastrā 'dhibhojanā | daśo hiranyapindān Divodāśād asāni-sham | daśa rathān prashṭmataḥ śatām gāḥ atharvabhyaḥ Aśvathaḥ Pāyave 'dadāt*), and elegantly-adorned female slaves (viii. 46, 33, *adha syā yoshanā mahī pratichi Vāsam Aśvayam | adhirukmā vi niyate*), even although we should suppose,—as we probably must,—that there is a great amount of exaggeration in the passages referred to, viz., i. 126, 1 ff.; v. 27, 2; v. 30, 12 ff.; v. 33, 8 ff.; v. 61, 10; vi. 27, 8; vi. 47, 22 ff.; vi. 63, 9 f.; vii. 18, 22 ff.; viii. 3, 21 ff.; viii. 4, 19 ff.; viii. 5, 37 ff.; viii. 6, 46 ff.; viii. 19, 36 f.; viii. 21, 17 f.; viii. 24, 29 f.; viii. 46, 21 ff.; viii. 54, 10 ff.; viii. 57, 14; x. 33, 4 ff.; x.

⁴²⁰ A.V. iii. 12, and ix. 3 contain prayers for the stability of a house at the time of its construction.

62, 6 ff.; x. 93, 14 f., is still a proof that very considerable wealth was possessed by these princes. One chieftain, Kaśu, son of Chedi, is even said to have given to the rishi ten kings, brilliant as gold, viii. 5, 38 (*yo me hiraṇya-saṇḍīso daśa rājno amāṇhata*).

Towards the close of the Rig-veda two hymns occur (x. 173 and 174) in which blessings are invoked on a king. I shall quote the first, x. 173:—

1. *Ā tvā 'hāreham antor edhi dhruvas tiśṭhāvicāchaliḥ | viśas tvā sarvāḥ vāncantu mā tvad rūṣṭram adhi bhraśat |* 2. *Ihaivaidhi māpa chyoshṭhāḥ parvataḥ ivāchāchaliḥ | Indrāḥ iśha dhruvas tiśṭha iha rūṣṭram u dhārāya |* 3. *Imam Indro adidharad dhruvaṁ dhruveṇa haviṣā | tasmai Somo adhi bravat tasmai u Brahmanaspatiḥ |* 4. *Dhruvā dyaur dhruvā prithivi dhruvasaḥ parvataḥ imo | dhruvaṁ viśvam idaṁ jagad dhruvo rājā viśām ayam |* 5. *Dhruvaṁ te rājā Varuṇo dhruvaṁ devo Bṛhaspatiḥ | dhruvaṁ te Indrāḥ cha Agniḥ cha rūṣṭram dhārāyātām dhruvam |* 6. *Dhruvaṁ dhruveṇa haviṣā abhi Somam mṛṣāmasi | atho te Indrāḥ kevalīr viśo balihṛitas karat |*

"I have brought thee forward; remain in the midst; continue firm and immovable; may all thy subjects desire thee! may thy dominion not fall away from thee! 2. Remain here; do not fall; continue immovable as a mountain; abide here as firm as Indra; support here the realm. 3. Indra with a firm oblation has held him firm; may Soma, may Brahmanaspati, take his part. 4. Firm is the sky, firm the earth, firm these hills, firm is the whole world, and this prince is a firmly-established king over his subjects. 5. May king Varuṇa, may the divine Bṛhaspati, may Indra and Agni firmly maintain thy rule! 6. We urge the firm Soma with a firm oblation. And now may Indra make thy subjects devoted to thee alone, and bringers of tribute."

Mention is also made of rulers or governors under the title of pūrpati, lord of a city or fortified place (i. 173, 10), and grāmaṇī ruler of a village, or tribe, or band of men. The latter word occurs in x. 62, 11: *sahasradāḥ grāmaṇīr ma rishan manuḥ sūryeṇāsya yataṁān etu dakṣiṇā* | "Let not this man (Sāvargī), the leader of the people, suffer calamity: let his largess extend to the sun;"²²⁷ and in x. 107, 5, *dakṣiṇārdān grāmaṇīr agram eti* | "The bestower of largesses walks in the front as a leader" (see above, p. 434).

²²⁷ See the context in my paper on the priests in the Vedic age, Jour. R.A.S. for 1866, p. 276

(5) *Different ranks in society,—rich and poor.*

As may be concluded from the facts already stated, we find in the hymns a distinct reference to rich and poor as existing in the community. See R.V. x. 117, quoted above in page 431, where the existence of both classes is distinctly recognized, and liberality on the part of the wealthy is recommended. In x. 107, 10, the house of the donor of largesses is compared to a lotus pond, and is said to be embellished like a palace of the gods (above, p. 434, and compare x. 135, 7). In viii. 4, 9, the man who is a friend of Indra is said to have horses, chariots, cows; to be handsome, to enjoy vigorous vitality, and to come resplendent into the assembly (*asī rathī surūpaḥ id gomān id Indra te sakhā | svātrabhājā vayasā sachate sadā chandro yāti sabhām upa*).

(6) *Domestic relations and life and morals.*

There are in the hymns distinct traces of the existence of polygamy, though it was no doubt the exception, and monogamy the rule. In some places the husband appears to be described as having only one wife, if we may judge from the fact that the latter is mentioned in the singular. Thus in i. 124, 7, Ushas is said to display her form, as if smiling, as a loving and well-dressed wife does to her husband (*jāyā iva patye usatī svāśāḥ Ushāḥ haerā iva nī riñtī apsaḥ*; compare iv. 3, 2, and x. 71, 4). And in i. 105, 2, it is said *a jāyā yuvate patim* | "The wife embraces her husband." In other places a plurality of wives is more or less distinctly intimated. Thus in i. 62, 11: *patīm na patnīr usatīr usantam aprisanti tvā śavasāvan manishāḥ* | "Our hymns touch thee, o strong god, as loving wives a loving husband;" i. 71, 1: *upā pra jinvann usatīr usantam patīm na nityam janayaḥ sañjāḥ | svasārāḥ* | "The loving sisters [*i.e.* fingers] have stirred up the loving [Agni], as wives dwelling together their own husbands;"⁶⁰⁰ i. 105, 8 (= x. 33, 2): *sam mā tapanti abhitaḥ sapatnīr iva parśavaḥ* | "My ribs" (or, according to the Nirukta and Sāyana, the sides of the well) "press painfully on me all around, like rival wives (literally,

⁶⁰⁰ I should observe that both Sāyana and Professor Benfey construe the epithet *sañjāḥ* "dwelling together, or in one house" with *svasārāḥ* "the sisters," and not with *janayaḥ* "wives."

co-wives);" i. 186, 7: *taṁ iṁ giro janayo na patnīḥ surabhihṣamaṁ nardāṁ nasanta* | "Hymns haste to him the most pleasing of heroes, as women who are wives;" vii. 26, 3: *janir iva patir ekaḥ samāno ni mamriḥ purāḥ Indrāḥ su sarvāḥ* | "Indra took to him all the cities, as (one) common husband his wives;" x. 43, 1: *pari shvajante janayo yathā patim* | "[The hymns] embrace [Indra] as wives a husband." The Satap. Br. ix 1, 4, 6, distinctly avows the principle of polygamy, and states the origin of the practice after its own fashion: *Puṁse pūre-amaḥ juhōti atha strībhyāḥ* | *pumāṁsaṁ tad-viryēṇa atyādadhāti* | *ekas-mai iva puṁse juhōti bahvībhyāḥ iva strībhyāḥ* | *taṁād apy ekasya puṁso bahvyo jāyāḥ bhavanti* | *ubhābhyāṁ vashaṭkāreṇa cha svāhākāreṇa cha puṁse juhōti svāhākāreṇa iva strībhyāḥ* | *pumāṁsam iva tad-viryēṇa atyādadhāti* | "He sacrifices to the man first, then to the women. He exalts the man in consequence of his vigour. He sacrifices to the man as to one, and to the women as to many. Hence also one man has many wives. He sacrifices to the man both with the vashaṭkāra and the svahakāra, to the women with the latter alone. He exalts the man in consequence of his vigour." It seems to have been considered a misfortune for a woman to be left an old maid in her father's house (see the case of Ghoshā, above, p. 247). It would lead me too far to attempt to give any description of the marriage ceremonial, for which I must refer the reader to Weber's Indische Studien, v. 177 ff. (see also R.V. x. 109). Women appear to have been permitted to marry a second time, according to A.V. ix. 5, 27 f., quoted above, in the section on Yama, p. 306 (see also the 1st vol. of this work, pp. 281 ff.). In i. 124, 7, Ushas is said to show herself, as a female, without a brother (her natural protector), is said to show herself to a man (*abhrā-teva puṁse eti pratīkṣi*). Wicked liars are compared, in iv. 5, 5, to women without brothers, and evil-disposed wives hostile to their husbands (*abhrātaro na yoshāṇo vyantaḥ patiripo na janayo durevāḥ* | *pāpā-saḥ santaḥ anṛitāḥ asatyāḥ idam padam ajanata gabhiram*).

The eleventh and twelfth verses of R.V. x. 27, are as follows:—*yasyānakṣhā duhitā jātu āsa kas tāṁ vidvān abhimanyeta andhām* | *kataro menim prati taṁ muchāte yaḥ iṁ vahāte yaḥ iṁ vā careyāt* | 12. *kiyati yoshā maryato vadhūyoḥ pariprītā panyasā vāryeṇa* | *bhadra vadhūr bhavati yat supesāḥ svayaṁ sū mitrāṁ vanute jane chit* | 11. "Who knowingly will desire the blind daughter of any man who has one?

Or who will hurl a javelin at him who carries off or woos such a female? 12. How many a woman is satisfied with the great wealth of him who seeks her! Happy is the female who is handsome: she herself loves [or chooses] her friend among the people." May we not infer from this passage that freedom of choice in the selection of their husbands was allowed, sometimes, at least, to women in those times? The *Svayamvara*, or selection of their own husbands by kings' daughters, appears, from the *Mahābhārata*, to have been a common practice in later times. See the well-known story of Nala and Damayanti.

A passage has been quoted above (p. 82 note) from the *Taitt. Br.* ii. 4, 2, 7, the commencement of which, though not altogether clear, may be translated thus: "The divine and fortunate *Indrāṇī*, wife of an excellent husband, was victorious by a part, in the acquisition of a husband." Did young women at that time compete for husbands?

The following allusion to the relations of a widow with her deceased husband's brother occurs in a verse addressed to the *Āsvin*, x. 40, 2 (= *Nir.* iii. 15): *Kuḥa svid doṣhā kuḥa vāstor Āsvinā kuḥābhipitāṁ karataḥ kuḥoshataḥ | ko vām śayutrā vidhaveva devaram maryaṁ na yoshā kṛiṇute sadasthe ā |* "Where are you by night, *Āsvin*, and where by day? where do you alight? where have you dwelt? who draws you to his house, as a widow does her brother-in-law to the couch, or as a woman does a man?" In his *Illustrations of the Nirukta*, p. 32, Professor Roth refers, in elucidation of this comparison, to *Manu*, ix. 69, 70, where it is enjoined that in certain circumstances a widow shall be married to her deceased husband's brother. In verse 60 it is ruled that the union shall only subsist until one son has been procreated. It will thus be seen that the ancient law of India corresponded in this respect with that of the Jews, as expounded in *Deuteronomy*, xxv. 5: compare *St. Matthew*, xxii. 24 ff. This custom appears to be referred to in the somewhat obscure verse before us.

By the kindness of Professor Max Müller I am enabled to give *Sāyana's* explanation of the verse:—*Kincha vām yuvām ko yajamānaḥ "sadasthe" saḥasthāne vedy-ākhye "ākṛiṇute" | paricharaṇārtham ātmābhīmukhikaroti | tatra dṛiṣṭāntam darśayati | "śayutrā" śayane "vidhaveva" yathā mṛitabhartṛikā nārī "devaram" bhartṛibhrātaram abhīmukhikaroti | "maryaṁ na" yathā cha sarvaṁ manushyaṁ "yoshā" sarvā nārī sambhogā-kāle 'bhīmukhikaroti tadca ity arthaḥ |* "what

worshipper places you in his own presence at the altar to serve you? He illustrates this. As a woman whose husband is dead places her husband's brother before her on the bed, or a woman at the time of sexual connection places a man before her." Then follows a quotation from the Nirukta iii. 15, on the same verse.

On the occasion of the marriage ceremonial, a wish is expressed in the bride's favour that she may be a queen over her father-in-law, her mother-in-law, her husband's sister, and his brothers, x. 85, 46 (*samrājñī śvaśure bhava samrājñī śvaśrām bhava | nanāndari samrājñī bhava samrājñī adhi deçrihu*). In viii. 2, 20 reference is made to an unamiable son-in-law (*asviraḥ iva jāmātā*); but it is not very clear what he is intended to illustrate. In i. 109, 2, the poet says he has heard that Indra and Agni are more liberal than an inferior son-in-law, or a wife's brother (*asvram hi bhāridāvattarā vām vijāmātur uta vā gha syūlāt*). Yāska (Nir. vi. 9) explains the word *vijāmātri* of a person who is not complete in all necessary requisites (*anusamāptāḥ jāmātuh*); and adds that the people of the south always speak of this word as denoting a man who has purchased his wife (*vijāmātā iti śaśvad dakṣiṇājāḥ kṛtūpatim āchakṣate | anusamāptāḥ iva varo 'bhiprelaḥ*).

Allusions to conjugal infidelity and sexual immorality are not wanting. In x. 34, 4, reference seems to be made to the gambler's wife being the object of other men's intrigues (*anya jāyām pari mṛśanti aśya yasya agṛidhad vedane vāḥ akṣaḥ |* see above, p. 426). In x. 40, 6, mention is made of a woman resorting to her rendezvous (*nishkṛitāṃ na yoshāṃ*) comp. x. 34, 5 (*nishkṛitāṃ jārīṇī iva*)⁴²⁹ which, if a married woman is meant, implies an adulterous connection. In ii. 29, 1, Mitra and Varuṇa are prayed to remove the worshipper's sin, as a woman who bears a child secretly puts it away (*āro mat karta rahasūṛ ivāgaḥ*).⁴³⁰ In i. 167, 4, we find the words *parā śubhrāḥ*

⁴²⁹ These words (*nishkṛitāṃ na yoshāṃ*) prove either conjugal infidelity, if *yoshāṃ* or *jārīṇī* mean a married woman, or if they refer to an unmarried female, it would shew that young lovers made assignations, and therefore that women had more liberty, and were not confined as in later times. In i. 167, 3, occur the words *gukhā charanti manuṣo na yoshāḥ |* "Like a man's wife moving or acting secretly." Sāyana, however, refers them only to the privacy of the female apartments. See Wilson in loco.

⁴³⁰ See Professor Wilson's translation and note in loco, and Introduction to vol. ii. p. xvii.

ayāso gavyā sādharanyeva Maruto mimikshuḥ | which Professor Wilson, following Sāyana, renders "The radiant, ever-moving, Maruts have mingled with (their) associate (lightning), like (youths) with common women." The words are quoted by Professor M. Müller, translation of R.V. i. 176, but without any explanation on the point under consideration.

In ix. 67, 10 ff. the poet prays, and twice repeats the prayer, that Pūshan would protect him in all his goings, and provide him with a supply of damsels (*acitā no ajāsvaḥ Pūshā yāmani yāmani ā bhakṣat kanyāsu naḥ* | 11. *ayam somaḥ kapardīno ghṛitām na pavate madhu* | *ā bhakṣat kanyāsu naḥ* | 12. *ayam te āghṛiṇo suto ghṛitām na pavate suchi* | *ā bhakṣat kanyāsu naḥ*). The general opinion of the poet's contemporaries in regard to the female sex appears to be intimated in the following words put into the mouth of Indra, viii. 33, 17. *Indras chid gha tad abravīt striyāḥ asānyam manaḥ* | *uto aha kratum raghum* | "Indra declared that the mind of a woman was ungovernable and her temper fickle."

In Vāḷakhilya 8, 3, mention is made of a gift of one hundred slaves (*śataṁ dāsān ati rṇjaḥ*). In R.V. viii. 46, 32, Professor Roth conjectures (*s.v. dāsa*) that the correct reading is *śatam dāsām* | "I received a hundred slaves." (See my article on the priests in the Vedic age, Jour. R.A.S. for 1866, p. 275). Compare the word *dāsa-pravarga* in R.V. i. 92, 8, quoted above in p. 184, and translated in p. 186.

As regards the morals of the people, in other respects than those which relate to the relations of the sexes, it may be mentioned that untruth is condemned in a verse already quoted, iv. 5, 5, and the gods are said (l. 152, 1; vii. 49, 3; vii. 84, 2) to punish lying. Frequent mention is made of the friendship borne by the gods to their votaries, which seems to imply the existence of a similar special relation of affection between some of their worshippers. See also hymn x. 71, translated in the third volume of this work, p. 256. In x. 117 (as I have already noticed, p. 457) beneficence to the poor is commended.

(7) Dress, ornaments, etc.

References are made in various places to well-dressed females, iv. 3, 2; x. 71, 4 (*jāyeva patye usatī sveṣāḥ*); x. 107, 9, or to elegant,

well-made garments, v. 29, 15 (*vastreva bhadrā sukṛitā*). From these passages and others relating to jewels, as in viii. 46, 33, quoted above, p. 455, we may gather that considerable attention was already paid to personal decoration. We derive from them no information regarding the shape or materials of the clothing worn, further than may be learnt from the mention of sheep and of wool in certain texts (as i. 126, 7; vi. 15, 16; x. 75, 8). But it is difficult to conceive that cotton (which, as I learn from Professor J. H. Balfour, is supposed to have been indigenous in India), though not mentioned in the hymns, should have been unknown when they were composed, or not employed for weaving the light cloth which is necessary in so warm a climate. The form of the garments was probably much the same as among the modern Hindus, unless it be that some innovations may have been introduced by the Mohammedans. A turban or head-dress (*uśhṇīṣha*)⁶²¹ is mentioned in the A.V. xv. 2, 1.

Two of the Vedic deities, Rudra and Pūshan, are said to wear their hair wound or braided spirally upwards into the form of a shell, as the word "kapardin" in R.V. i. 114, 1, 5; vi. 55, 2; and ix. 67, 11, is explained in the dictionary of Professors Bühtlingk and Roth; and in vii. 83, 8, the same epithet is applied to the Tritēus (the tribe to which Vasishṭha belonged) (*śvityancho yatra namasā kapardinaḥ trit-savaḥ*).⁶²² In x. 114, 3, a young female, handsome and brilliant (it does not clearly appear who she is, as the passage is obscure and enigmatical) is said to wear four of these braids (*chatushkapardā yucatiḥ supeśāḥ ghṛitapratikā vāyunāni vāste*). And in vii. 33, 1, the priests of the family of Vasishṭha are said to have their hair-knots on the right of their heads and to be robed in white (*śvityancho mā dakṣhiṇatas-kapardāḥ ityādi*; comp. vii. 83, 8 already quoted).⁶²³ In various passages already cited (pp. 149 f.) the Maruts are said to wear different sorts of ornaments, which were probably similar to what were worn by the poet's countrymen or countrywomen.

⁶²¹ In regard to the word *śipra* see above, p. 149.

⁶²² See the rude picture of the god Śiva at the beginning of the Bombay edition of the *Linga Purāṇa*. But Wilson *s.v.* *kaparda*, explains it merely as "braided hair."

⁶²³ See Roth *Zur Litt. u. Geschichte des Weda*, p. 120.

(8) *Food and drink.*

In the Rig-veda (see i. 23, 15; i. 66, 3; i. 117, 21, etc.) frequent mention is made of *yava*, which in later Sanskrit means barley; but according to the Lexicon of Messrs. Böhrtlingk and Roth, *s.v.* appears to have, in early times, denoted corn in general. Rice (*triṣi*) according to the same authority is not referred to in the Rig-veda, but is named in the Artharva-veda, as well as barley, and māsha (beans) and tila (*sesamum orientale*); see vi. 140, 2 (*triṣim attam yavam attam atho māsham atho tilam*). Parched corn (*dhānā*) is mentioned in several places of the R.V., as i. 16, 2; iii. 35, 3; iii. 52, 5; vi. 29, 4, as an offering to the gods; and in iii. 35, 7, is said to be provided as food for Indra's horses. Cakes (*apūpa*) and meal mixed with curds or butter (*karambha*) are said to be offered to the gods, iii. 52, 7; vi. 57, 2. Fruit (*phala*) is mentioned in iii. 45, 4 (see above, p. 107); i. 146, 5. Plants (*oshadhi*, *virudh*) are frequently alluded to, and are even invoked vi. 49, 14; vii. 34, 23; vii. 35, 5; x. 97, 1 ff., where some of them are spoken of as produced three ages before the gods; verse 1 [*yāḥ oshadhīḥ pūrvāḥ jātāḥ devēbhyas triyugam purā*]; and are said in verse 4 to be divine [*devīḥ*]; in verses 3 and 15 to be some of them flowering and productive and fruit-bearing, and others not [*pushpavatiḥ prasūvariḥ | yāḥ phalīnīr yāḥ aphalāḥ apushpāḥ yāḥ cha pushpiniḥ*], and in verses 11 and 12 to drive away disease. Medicaments (*bheshaja*) are also frequently referred to. The cutting up of flesh, apparently for sacrificial purposes, is mentioned in one place, i. 161, 10 (*māṃsam ekaḥ piṃśati sūnaya bhṛitam*). In i. 164, 43 reference is made to the cooking of a bull as being a primeval institution (*ukṣhānam priṇim apachanta vīrās tāni dharmāni prathamāni āsan | comp. x. 27, 2; x. 28, 3.*⁶³ In v. 29, 7; viii. 12, 8; viii. 66, 10, mention is made of the gods cooking or eating large numbers of buffaloes (see above, p. 90). From the fact of these animals being offered in sacrifice, it may perhaps be inferred that they also formed a portion of human food. Intoxicating liquors are mentioned in the hymns. As regards

⁶³ See the "general note" appended to Sir W. Jones's translation of Manu; and Manu xi. 59, where *gobadha* is mentioned as an *upapātaka*, or minor sin. See also verse 108.

the soma-juice, see above, p. 89, note 169. Wine, *surā*, (though it does not appear from what material it was distilled)⁴³⁵ was also in use, as appears from several passages already quoted, viz. i. 116, 7 (p. 246) and vii. 86, 6 (p. 66); and x. 107, 9 (p. 434). It is also mentioned in viii. 2, 12, *hrīṣṭu pitāso yudhyante durmadāso na surāyām* | "When drunk they (the soma-draughts) contend in thy stomach, as men maddened with wine." Swillers of wine, *surāścaḥ*, are mentioned in viii. 21, 14, as we have seen above (p. 112, note 201). In i. 191, 10, we find the following words: *Sūrye viśham ā sajāmi dṛitiṁ surāśato grihe* | "I place the poison in the sun, like a [wine]skin in the house of a keeper of wine." See also Vāj. Sanh. xix. 5, 7; Satap. Br. xii. 7, 3, 8, and 12; xii. 8, 1, 16; commentary on Vāj. S. xix. 44; and A.V. xiv. 1, 35 f. (translated in Weber's Ind. Stud. v. 197). In regard to the light in which wine drinking was regarded in later times the reader may consult Manu, xi. 54, 90, 93-97, 148 f., 249.

(9) Professions and trades,

In R.V. ix. 112, as we have already seen (p. 424), the variety in men's tastes and pursuits is described, and some of their different occupations are mentioned, viz., those of carpenter, physician, priest, blacksmith (compare x. 72, 2), poet, and female grinder of corn. That man is said to be a skilled physician, and both a slayer of Rakshases and a repeller of diseases, by whom all plants are collected, like kings in an assembly, x. 97, 6 (*yatraushadhīḥ samagmata rājānaḥ samitāv iva | vipraḥ sa uchyaṭe bhīṣag rakṣahoḥā 'mīva-chātanaḥ*). The construction of chariots is often alluded to, and the skill shown in the composition of hymns is described as a fabrication, and compared to the art of the carriage-builder, i. 61, 4; i. 62, 13; i. 130, 6; i. 171, 2; ii. 19, 8; ii. 35, 2; iv. 16, 20; v. 2, 11; v. 29, 15; v. 73, 10; vi. 32, 1; x. 39, 14, etc. (see the 3rd vol. of this work, pp. 233, 235 f., 241). The *Ṛibhus* are, as we have already seen (p. 226), celebrated for their ability as workers in wood and metal, which further indicates the existence and appreciation of such skill at the period in question. Skill in the manufacture of weapons of war and other sharp-edged

⁴³⁵ In Manu xi. 94, it is said to be of three kinds, *gauḍī*, *paishṭī*, *mādhvī*, distilled from molasses, meal, or the flowers of the madhu plant.

implements must have been common, as spears (*śāṣṭi*), swords or knives (*aśi*), axes (*paraśu*, *śvadhiti*), are constantly mentioned, i. 162, 20; x. 79, 6; x. 86, 18; ix. 96, 6; i. 127, 3; vii. 104, 21; x. 28, 8; x. 63, 9; vi. 3, 5; vi. 47, 10; viii. 91, 19. Weaving, it is scarcely necessary to say, was universally practised, as we learn from the references already quoted to cloth, and from the metaphorical use of the verb *ve*, "to weave," for the composition of hymns, etc. Thus in i. 61, 8: (*devapatnīr Indrāya arkam ahikatyā ūruḥ*) | "The wives of the gods wove a hymn to Indra on his slaughter of Ahi," vii. 33, 9 and 12 (see the 3rd vol. of this work, p. 247); x. 130, 1 (*ibid.* p. 277 f.). The warp and woof (*tantu* and *otu*) are both mentioned in vi. 9, 1 and 2: *nāhaṁ tantuṁ na vijānāmi otum ityādi* | "I know not the warp and I know not the woof," etc. (These two verses are translated by Professor Benfey in the Glossary to his *Sāma-veda*, p. 76; see also A.V. xiv. 2, 51). The art of boat- or ship-building was well known, as appears from the frequent mention made of boats or ships (*nau* or *plava*), i. 116, 3; i. 182, 5 f.; i. 131, 2; ii. 39, 4; viii. 42, 3; viii. 72, 3; ix. 70, 10, propelled by oars, x. 101, 2 (*nācam aritrāparaṇīm*). Ships are even spoken of as going to sea (see above, p. 244 f., and i. 25, 7, *nācaḥ samudriyaḥ*; vii. 88, 3 f.). The *Asvins* are said to have conveyed Bhujyu in a ship with a hundred oars (*śatārītrām nācam*). Rope-making also must have been practised, as ropes are mentioned, i. 162, 8, or their absence referred to, ii. 13, 9; vii. 84, 2. Working in leather must also have been common, as hides (*charman*, i. 85, 5; vi. 8, 3; vii. 63, 1), and skins for holding water or wine (*driti*) are constantly referred to, i. 191, 10; iv. 45, 1, 3; v. 83, 7; vi. 46, 18; vii. 89, 2; vii. 103, 2; viii. 6, 19. Agriculture, as we have already seen (p. 427), is recommended to the gambler in x. 34, 13, and in the hymn to Aranyāni, x. 146, 6 (above, p. 423), the goddess is said to be untilled by husbandmen (*akṛishikā*). R.V. iv. 57, is a hymn in which the *Kshetrasya pati*, or deity who is the protector of the soil or of husbandry, is addressed, and a blessing is invoked on field operations, and their instruments, and on the cultivators (*kṣināśa*). Compare x. 117, 7. *Ururā*, cultivated and fertile land, is mentioned in various places. Watercourses (*kulyā*), which may or may not have been artificial, are alluded to in iii. 45, 3, and x. 43, 7 (*sama-kaharan somāsaḥ Indrāṁ kulyāḥ ita hradaṁ*), as leading to ponds or

lakes; and waters which are expressly referred to as flowing in channels which had been dug up for them, are mentioned in vii. 49, 2 (*yāḥ āpo divyāḥ uta vā iravanti kṣantrimāḥ uta vā yāḥ svayamjāḥ*); and from this it is not unreasonable to infer that the irrigation of lands under cultivation may have been practised. In the Rig-veda we have, as Professor Müller observes (Transl. i. 223 f.), clear allusions to shaving, x. 142, 4, where Agni is said to shave the earth, as a barber does a beard (see above, p. 212). In viii. 4, 16, as interpreted by Professor Roth, the worshippers pray that the god would sharpen them like the edge of scissors (*saṁ naḥ śiśiḥi dhurijor iva kṣuram*). On the prevalence of debt, see Professor Wilson's observations in the Introduction to his translation of the Rig-veda, vol. ii. p. xvii., and compare R.V. x. 34, 10, quoted above, in p. 427.

(10) Amusements.

Gaming was a frequent amusement of the early Indians, as we learn from the hymn x. 34, which has been given at length above, p. 426, (comp. vii. 86, 6); and from the frequent illustrations derived from the practice; see i. 92, 10; ii. 12, 4; ii. 29, 5; iv. 20, 3; v. 85, 8; viii. 45, 38; x. 42, 9; x. 43, 5.

Dancers, or actors (*nṛitā*), seem to have afforded entertainment at the same period; as we may gather from i. 92, 4, where Ushas is said to display herself like a professional person of this sort, who decks himself with ornaments (see above, p. 185). In x. 18, 3,⁴³⁸ allusion is made to the living going forth to dance and to laugh after a funeral (*prāṇcho agāma nṛitaye hasāya*). Drums (*duṇḍubhi*) are mentioned in R.V. i. 28, 5; vi. 47, 29, 31; and a hymn in the A.V. v. 20, is addressed to this musical instrument. According to Professor Roth (see *s.v.* and Illustrations of Nirukta, p. 92) the word *ḍakura*, which occurs in i. 117, 21 (and is explained by Sāyana as a thunderbolt) probably means a martial wind instrument.

(11) Crime.

Thieves or robbers (*tāyu*, *taskara*, *stena*, *paripanthin*, *mushṭican*, *huraśchit*) are mentioned in some passages as infesting the highways, or

⁴³⁸ See Professor Roth's translation of the verse in Z. D. M. G. viii. 463, and Professor Müller's in the same Journal ix. p. xvi.

stealing secretly (see above, p. 174 f.; i. 50, 2: *apa tys tūyavo yathā nakhatrā ganti aktubhiḥ* | "The stars depart before the sun's rays, like thieves," i. 65, 1; i. 191, 5 (*ete u tys praty adriśran pradosham taskarāḥ iva* | "They have been seen in the evening like thieves"); ii. 28, 10; iv. 38, 5 (*uta sma enam castramathiṁ na tūyum anu krośanti kshitayo bhareṣu* | "Men cry after him in battles as after a thief stealing clothes"); v. 15, 5; v. 52, 12; vi. 12, 5; vii. 55, 3; vii. 86, 5; viii. 29, 6; x. 4, 6.

(12) *Animals, tame or wild, mentioned in the hymns.*

The mention of kine and horses⁶⁷ (both in prayers to the gods to bestow them in abundance, and in the details of gifts conferred upon poets or priests) is too frequent to require further specification. Sheep (*avi, avikā, urā, meṣha*) are also frequently referred to, i. 43, 6; i. 51, 1; i. 52, 1; i. 116, 16; viii. 2, 2; viii. 34, 3; ix. 6, 1; x. 95, 3; and goats (*ajā, chhāga*) in i. 162, 3 f.; and x. 90, 10. Allusion is made in x. 27, 17 to the cooking of a fat ram (*piśānam meṣham apachanta virāḥ*). In Vāḷakhilya viii. 3, reference is made to the gift of a hundred ewes (*śatam āṇḍavatīnām*). In i. 126, 7 the ewes of the Gandhāris are spoken of as famous for their wool (*romaśā Gandhārīṇām iva avikā*). Dogs are often alluded to. In ii. 39, 4 the two Asvins are compared to two dogs (*śvānā iva*). The mythological dogs of Yama have been already referred to (in p. 294). A long-tongued dog which brought no good is mentioned as an object of dread to be driven away, ix. 101, 1 and 13 (*apa śvānam śnathishṭana sakhāyo dīrghajihveyam* | *apa śvānam arūdhāsam hata makham na Bhrigavaḥ*). Apes, *kapi*, (x. 86, 5), boars, *varāha* (viii. 66, 10; x. 28, 4), buffaloes, *mahiṣa* (see above, p. 90 and 463), deer, *mṛiga* (i. 38, 5; i. 105, 8), *ṛiṣya* (viii. 4, 10), jackals and foxes, *krośhṣṛi, lopāśa*, x. 28, 4, and wolves, *vālāṇṛika* (x. 95, 15), lions, *simha* (x. 28, 4; iv. 16, 14), wolves, *ṛika, ṛikṣi*, i. 116, 16; viii. 55, 8, as devouring sheep, viii. 34, 3 (*urām na dhānute ṛikaḥ*), and deer, i. 105, 8 (*ṛiko na triśhajam mṛigam*). Elephants also are possibly mentioned under the designation of *mṛiga vāraṇa* viii. 33, 8; x. 40, 4 (*vāraṇa* being an elephant in later

⁶⁷ In viii. 2, 2 allusion is made to be a horse being washed in a river (*asvo na nikto nadīṣu*).

Sanskrit); certainly under that of *mṛiga hastin* (the wild animal with the hand or trunk) i. 64, 7; iv. 16, 14. These texts are as follows: *mṛigāḥ iva hastinaḥ khādatha vanā* | "Ye (Maruts), like elephants, devour the woods;"⁴³⁹ iv. 16, 14: *mṛigo na hasti tarishīm uśhāṇaḥ sīmho na bhīmaḥ ayudhāni bibhṛat* "[Indra] consuming force like an elephant: like a terrible lion, carrying weapons; viii. 33, 8 (= S.V. ii. 1047); *dānā mṛigo na vāraṇaḥ puruṭrā charathaṁ dadhe* | which is thus rendered by Professor Roth, s.v. *dāna*, 2, "After feasting he runs hither and thither like a beast of prey."⁴⁴⁰ x. 40, 4: *yuvām mṛigera vāraṇā mṛiganyaro doṣhā vator haviṣhā ni hṛayāmahe* | "We invoke you twain [Aśvins] night and day, as hunters [seek to catch] two wild animals."⁴⁴¹ In the first three of these passages the elephant (if meant in the third) is referred to merely as a terrible wild beast; in the fourth there is an allusion to the hunting of wild animals, and if elephants are intended, we may perhaps infer that, at the period when that verse was composed, they had begun to be tamed. There seems no reason to doubt that in A.V. ix. 3, 17, a female elephant is meant by *hastini*: "Thou, hall (or house), standest on the earth with feet like a female elephant" (*mitā pṛithiriyāṁ tiṣṭhāsi hastinīva padcati*). The author of this verse appears to have been accustomed to look familiarly at the animal close at hand. In the following verse from the Aitareya Brāhmaṇa, viii. 23 (quoted by Professor Roth s.v.) elephants are said by him and Professor Haug (transl. p. 26) to be understood by Sāyaṇa as intended by the word *mṛiga*: *hiranyayena paricṛitān kṛishṇān śukladato mṛigān* | *Mashnāre Bharato 'dadāt śataṁ badrāni sapta cha* | "Bharata bestowed in Mashnāra one hundred and seven great herds of black, white-toothed wild animals, decked with gold." In many passages, i. 138, 2; viii. 5, 37; viii. 6, 48; viii. 46, 22 and 31, we find the word *uśhāra*, which, in later Sanskrit, denotes a camel; but according to Professor Roth (see s.v.) it means in the hymns a buffalo or a humped bull. Professor Aufrecht also informs me that in his opinion it signifies the latter. In one of the passages (viii. 6, 48)

⁴³⁹ See Professor Müller's trans. of R.V. i. pp. 99 f.

⁴⁴⁰ Professor Benfey, *Sāmaveda*, Transl. p. 288, renders the half verse thus: "Like drops from a rutting elephant, falls in many places his moisture of blessing."

⁴⁴¹ Sāyaṇa makes *vāraṇā* = *śārdūlā*, "tigers." Compare viii. 55, 8, where *sāreṇa* seems to be an epithet of *vrīka*, "wolf."

the oxen are said to form a team of four yoked together (*uśhtrān chaturyujaḥ*). Various birds are mentioned, peacocks, *mayūra* (i. 191, 14; iii. 45, 1; viii. 1, 25): pigeons, *kapota*⁴⁴¹ (i. 30, 4; x. 165, 1ff.) falcons, *śyēna*, vultures, *grīdhra* (ii. 39, 1), ducks, *chakravāka* (ii. 39, 3), *āti* (x. 95, 9), swans, *haṁsa* (i. 163, 10; vii. 59, 7), quails, *vartikā* (i. 112, 8). Serpents are of course frequently mentioned, and in one place, ix. 86, 44, reference is made to their casting their slough (*ahir na jūrṇām āti sarpaṭi tvacham*).

(13) *War, armies, armour, and weapons.*

Wars, as we have already seen (see above, p. 109 f., 454), are frequently mentioned in the Rig-veda. Some verses have also been quoted, in p. 110, from R.V. x. 103, a hymn in praise of Indra's prowess, at the close of which he and other deities are supplicated to confound the enemies of his worshippers, and cause the arms of the latter to triumph. R.V. vi. 75, is another remarkable composition of a warlike character in praise of armour, of the bow, etc. The following are a few of the verses, which are spirited:—

1. *Jimūtasavya bhavati pratikāṁ yad varmī yāti samadām upasthe | anāviddhaya tānā jaya tvāṁ sa tvā varmaṇo mahimā pipartu | 2. Dhanvanā gāḥ dhanvanā "jīm jayema dhanvanā tīrāḥ samadā jayema | dhanuḥ śatror apakāmaṁ kṛipotu dhanvanā sarvāḥ pradīḥ jayema | 3. Vakshyantīced ā ganiganti karṇam priyaṁ sakhāyam pariśastajānā | yosheva tinkle vitatā 'dhi dhanvan jyā iyaṁ samane pārāyanti | . . . 6. Rathe tishṭhan nayati vājinaḥ puro yatra yatra kāmāyate sushārathiḥ | abhīśūnām mahimānam pañyata manaḥ paśchād anu yachhanti rāma-yaḥ | 7. Tivrān ghoshān kṛīṇvate vṛishapāṇayaḥ aśvāḥ rathebbhiḥ saha vājayantaḥ | avakrāmantaḥ prapadair amitṛān kaḥinanti śatrūn anaparya-yantaḥ |*

"1. There appears like the lustre of a cloud when the mailed warrior stalks into the heart of the combat. Conquer with an unscathed body; let the might of thine armour protect thee. 2. With the bow may we conquer cattle; with the bow may we conquer in the struggle for the mastery; with the bow may we conquer in the sharp conflicts; the bow frustrates the desire of our enemy; with the bow

⁴⁴¹ Professor Roth suggests s.v. that *kapota* may not always mean a pigeon, as the bird it denotes is sometimes connected with the owl (*ulūka*) and is regarded as unlucky. In x. 165, 1, it is called the messenger of Nirṛiti or Evil.

may we conquer all the regions around. 3. The bowstring approaches close to the bowman's ear, as if to speak to and embrace a dear friend; strung upon the bow, it twangs like the scream of a woman, and carries the warrior safely through the battle . . . 6. Standing on the chariot the skilful charioteer directs the horses whithersoever he wills; land the power of the reins, which from behind control the impulse [of the horses]. 7. The strong-hoofed steeds, rushing on with the chariots, utter shrill neighings; trampling the foe with their hoofs, they crush them, never receding."

The following is a free metrical rendering of the preceding verses :

1. When, cased in mail, the warrior proud
 Stalks on defiant to the front,
 To bear the raging battle's brunt,
 We seem to see a flashing cloud.
 Bold warrior, may thine armour bright
 Preserve thee scatheless in the fight!
2. May I the foeman's malice foil
 With this my all-subduing bow!
 May I, triumphant, lay him low,
 And all his goods and cattle spoil!
 This bow our foes with ruin whelms,
 And conquers all surrounding realms.
3. The bowstring to the bowman's ear
 Approaches close, as if to speak:
 Its twang is like a woman's shriek:
 It guards the warrior's soul from fear.
6. See, yonder on the chariot stands
 The dauntless charioteer, whose skill
 His horses onward drives, whose will
 Their movements to and fro commands.
 The reins (their wondrous power extol!)
 Although behind, the steeds control.
7. The impetuous coursers shrilly neigh,
 As forward to the fight they rush:
 Their trampling hoofs our foemen crush;
 They never shun the murderous fray.

In three hymns of the 8th Maṇḍala, 39, 40, and 41, each verse (except the last of hymn 40) ends with the words *nabḥantām anyake same* | "may all aliens or enemies perish;" and one verse, viii. 40, 7, contains a prayer for victory over hostile combatants, and for their destruction (*asmākebhir nṛibhir vyaṁ sāsaḥyāma prīṭanyato sanuḥyāma sanuḥyataḥ*). Hymn x. 133 contains prayers to Indra for victory and protection, and each of the first six verses concludes with the same terms *nabḥantām anyakeshām jyākāḥ adhi dhanvasu* | "Muy the bowstrings of our enemies be snapped upon their bows."

War chariots are mentioned, as we have just seen, in vi. 75, 6 f.; and also in x. 103, 10 (see above, p. 110). I am not aware that any means exist of ascertaining the form of their construction. They seem to have been drawn by two horses, and were probably formed so as to carry two persons, a charioteer and a combatant; at least, this may be conjectured both from the nature of the case, the practice of other countries, and from the fact of two or more deities being described as occupying the same car, in the cases of Indra and Vāyu (above, p. 144), of Agni and the other gods (p. 202), and of Sūryā and the Aśvins (p. 236). The different parts and appurtenances of the Aśvins' chariot are alluded to above (p. 240 f., and note), and had no doubt their counterparts in those of their worshippers (see also above the account of Mitra and Varuṇa's chariot, in p. 42). The charioteer was, no doubt, like the Maruts (p. 151), furnished with a whip. Foot soldiers are mentioned in A.V. vii. 62, 1, where Agni is said to conquer the most powerful opponents, as a combatant on a chariot overcomes men fighting on foot (*ayam Agniḥ satpatir vṛiddha-vṛishṇo rathīva patlīn ajayaṭ purohitaḥ*). Banners are alluded to as borne in battle, R.V. x. 103, 11 (see above, p. 110), and in vii. 83, 2 (*yatra naraḥ samayanto kṛitadhvajāḥ* | "where men bearing ensigns meet in battle, etc"). Senāni, "the leader of an army," is metaphorically applied to one of the host of dice, x. 34, 12 (*yo raḥ senānī mahato gaṇasya*). As regards the size of the armies, the Vedic poets are familiar with large numbers, at least as regards the hosts of the Dasyus, whether we are to take these as aboriginal tribes or mythological foes in the clouds. In i. 53, 9, 60,000; in iv. 16, 13, 50,000; and in iv. 30, 21, 30,000, are mentioned as destroyed by Indra. The battle of Sudās with the ten kings has been already referred to (above, p. 454). Defensive

armour or mail (*varman*), is mentioned in vi. 75, 1, already quoted, and is referred to in numerous other passages, as vi. 75, 18 (*marmāṇi te varmaṇā chhādayāmi* | "I protect thy vital parts with armour"), and 19; vi. 27, 6. Varuṇa and Savitṛi are each of them mentioned as being clad in golden or yellow mail (as the word *drāpi* is interpreted by Sāyaṇa; Müller, in *Ancient Sansk. Lit.*, 536; and Benfey, in *R.V.* i. 25, 13;⁴⁴² while Roth, *s.v.*, explains it, perhaps with more probability, as meaning "robe"), i. 25, 13 (*bibhrad drāpiṃ hiraṇyayaṃ Varuṇo vāste nirvājam*); iv. 53, 2 (*piśaṅgaṃ drāpiṃ pratimunchato kaviḥ*). Various kinds of warlike weapons have already been mentioned above in subsection (9), p. 464 f. See also the accounts of the weapons assigned to Indra in p. 86 f., and of the arms and armour of the Maruts in p. 149 f. and notes.

(14) Poetry and speculation.

The elaborate character of the metres in which the hymns are composed has been adverted to by Professor Wilson, in the Introduction to the 2nd vol. of his translation of the *Rig-veda*. As regards the occasional beauty and variety of the illustrative imagery employed, and the moral depth of many of the reflections, I may refer to the hymns to Ushas translated above in section xiii. The hymn on the variety of human pursuits, ix. 112, that on gambling, x. 34, and the one on beneficence, x. 117 (all translated in the preceding section, pp. 424 ff.), may be cited as instances of close and acute observation of human life. The speculations on creation in x. 129 (above, p. 356) and in x. 82 and 83 (p. 354), indicate the beginnings of philosophical reflection. As an instance of picturesque expression I may quote the epithet *ṛikshakeśa*, as applied to mountains, in v. 41, 11: *āpaḥ ośadhīr uta no avantu dyaur vanā girayo ṛikshakeśūḥ* | "May the Waters, the Plants, the Sky, the Woods, the Mountains with their tresses of trees, preserve us."

In *R.V.* x. 70, 10, quoted in the 1st vol. of this work, p. 254, and in *A.V.* vii. 12, quoted above, in p. 438, allusion is made to social meetings, which appear to have been of a literary or learned character.

⁴⁴² In *R.V.* i. 116, 10, however, Benfey renders it by robe, or garment, as he does also in *S.V.* ii. 368 = *R.V.* ix. 100, 9 (trans. of *S.V.* p. 256). In his glossary *s.v. drāpi*, he translates it by coat of mail, where it occurs in *R.V.* ix. 86, 14.

(15) Conclusion.

Although the hymns of the Rig-veda exhibit a simpler, a less advanced, a less definitely fixed and developed, stage of religious belief and conceptions than we meet with in the works of the earliest Greek poets, and a system of ideas widely diverse both from the mythological forms, and the theosophic opinions, of the later Indian pantheon, and of subsequent speculation, and although some of the customs and practices of that early age were different from those which prevailed in later times, it would be a mistake to suppose that, in the former period, the condition of society was of a very primitive description. On the contrary, the preceding inquiry has brought into view many signs of a considerable progress in civilization, and in even a certain sort of refinement, as then existing. (Compare the remarks of Professor Wilson, in the Introduction to the second volume of his Translation of the Rig-veda, p. xvii.)

APPENDIX.

Page 15, line 7.

See A.V. iv. 11, 6 (quoted in p. 361, at the foot), where the gods are said to have "ascended to heaven, leaving their bodies behind."

Page 15, line 11.

In the two following passages the poets seem to claim affinity with the gods.

viii. 27, 10: *asti hi vaḥ sajātyam viśvāso devāso asti āpyam* | 14.
Devāso hi sma manave samanyato viśve sākāṁ sarātayaḥ |

viii. 72, 7: *adhi naḥ Indra eṣāṁ Viśṇo sajātyānām* | *ita Maruto*
Atvinā | 8. *Pra bhrātṛitvaṁ sudānavo adha devitā samānyā* | *mātur*
garbhe bharāmahe |

Page 18, line 11.

Compare the Taitt. Sanh., Asht. 6, p. 18 of MS. 1702 of India Office Library: *Devāsuraḥ saṁyattāḥ āsan* | *te devāḥ mitho vipriyāḥ āsan* | *te anyonyasmai jyaishṭhyāya tiṣṭhamānāḥ panchadhā vyakrāman* | *Agnir Vasubhiḥ Soma Rudrair Indro Marudbhir Varuṇaḥ Ādityair Bṛihaspatir Viśvairdevaiḥ* | *te amanyanta* "asurebhyo vai idam bhrātṛi-
vyebhyo radhyāmo yaṁ mitho vipriyāḥ smaḥ" | *yāḥ naḥ imāḥ priyās tanuvas tāḥ samavadyāma ha etābhyah sa nirrichhād yaḥ naḥ pratham*
'nyonyasmai druhyaḍ' | *iti* | *tasmād yaḥ satānūnapṭṛiṇām pratham*
druhyati sa ārttim ārchhati | *yai tānūnapṭram samavadyati bhrātṛivya-*
bhishātṛyai bhavaty ātmanā parā 'ya bhrātṛivyo bhavati ityādī |

"The gods and Asuras contended together. The gods were hostile to one another. Striving with one another for the superiority, they parted into five divisions, Agni with the Vasus, Soma with the Rudras,

Indra with the Maruts, Varuṇa with the Ādityas, and Bṛihaspati with the Viśvedevas. They then reflected : ' We are subject to our enemies, the Asuras, because we are hostile to one another. Let us unite our dear bodies ; and whoever shall first show enmity to another, let him be separated from his body.' Hence, any one among persons who have bound themselves together by an oath, who first commits an injury falls into calamity. When a man joins in the oath *tānūnaptra* for the purpose of overcoming his enemies, he conquers, and his adversary is overcome."

The same story is told in other words in the Aitareya Brāhmaṇa, and I quote the words to show how these narratives are varied in the different Brāhmaṇas :

Ait. Br. 1, 24 : *Te devāḥ abidhāyur "asmākaṁ vipremāṅgam anu idam asurāḥ abhavishyanti" iti | te vyutkrāmya amantrayanta | Agniḥ Vasubhir udakrāmad Indro Rudrair Varuṇaḥ Ādityair Bṛihaspatir Viśvair devaiḥ | te tathā vyutkrāmya amantrayanta | te 'bruvan "hanta yāḥ eva naḥ imāḥ priyatamaś taneas tāḥ aśya Varuṇasya rājno grihe sannidadhāmāḥ | tābhir eva naḥ sa na sangachhātai yo naḥ etad atikrāmad yāḥ ālulo bhavishād" iti | "tathā" iti | Te Varuṇasya rājno grihe tanūḥ sanniyadadhata | te yad Varuṇasya rājno grihe tanūḥ sanniyadadhata tat tānūnaptram abharat | tat tānūnaptrasya tānūnaptratvam | tasmād āhur "na salānūnaptrīṇo drogdhavyam" iti | tasmād u Asurāḥ na anvābhavanti |*

I quote Professor Haug's translation of this passage : "The Devas were afraid, surmising the Asuras might become aware of their being disunited, and seize their reign. They marched out in several divisions and deliberated. Agni marched out with the Vasus and deliberated. Indra did so with the Rudras ; Varuṇa with the Ādityas ; and Bṛihaspati with the Viśve Devas. Thus all, having severally marched out, deliberated. They said, ' Well, let us put these our dearest bodies in the house of Varuṇa the king (*i.e.* water) ; he among us who should, out of greediness, transgress this (oath, not to do anything which might injure the sacrifice), he shall no more be joined with them. They put their bodies in the house of Varuṇa. This putting of their bodies in the house of Varuṇa the king, became their *Tānūnaptram* (joining of bodies). Thence they say : none of those joined together by the *Tānūnaptram* ceremony is to be injured. Thence the Asuras

could not conquer their (the gods') empire (for they had all been made inviolable by this ceremony)."

Page 65, line 13.

Setā must mean "bonds," not "barriers." See the quotation next following in the text, viz., vii. 84, 2; and compare R.V. ix. 73, 4, and x. 67, 4; and the word *setra*, rendered "a ligament, a fetter," in Wilson's Sanskrit Dictionary.

Page 103, line 10.

Compare R.V. i. 61, 2; i. 157, 6; viii. 1, 31; viii. 2, 37; x. 147, 1, where faith or heart-felt worship to Indra or the *Āśvins* is expressed, or enjoined.

Page 105, line 11.

So in R.V. viii. 59, 7, it is said: *na śīm adevaḥ āpad iṣam āirghāyo martyaḥ* | "o long-lived god, the godless man obtains no food."

Page 108, line 8.

Indra is himself declared to be a priest and a *rishi*, viii. 16, 7 (*Indro brahmā Indrāḥ rishiḥ*).

Page 118, line 19.

See also Professor Max Müller's Lectures on the Science of Language, ii. 427.

Page 178, line 6.

Karambhād. See Weber's Indische Studien, ii. 306, and the Taittirya Sanhitā, ii. 6, 8, 4 f.: *Tat Pūṣhe paryaharan | tat Pūṣhā prāśya dato 'runat | tasmāt Pūṣhā prapishṭa-bhāgaḥ | adantako hi* | "They gave it to Pūshan; and he, in eating it, pushed out his teeth. Hence, Pūshan has ground meal for his share in the oblation; for he is toothless." See the later story about how Pūshan lost his teeth, in the 4th vol. of this work, p. 168, 322.

Page 217, line 10 from the foot.

I have to thank Professor Müller for sending me a copy of Sāyana's note on the verse, R.V. x. 16, 4. It is as follows:—

Ajaḥ janana-rahitaḥ śarīrendriyādi-bhāga-vyatiriktaḥ antara-puruṣa-lakṣaṇo yo bhāgas te Agne te tvadīyena tapasā tapanena tam tādriṣam bhāgam tapasva tapanam kuru | Tathā te tava śochiḥ śokahetur jvālā-viseśaḥ tam bhāgam tapatu saṁkarotu | tapaḥ-śochir-arehiḥ-śabdānām

*santānāya tārātamyena bhedaḥ | He jātavedaḥ te tava yās tanvo mūrta-
yaḥ śicāḥ sukha-hetavaḥ tanu-tāpa-pradāḥ tābhīr eva tanūbhiḥ pretaṁ
sukṛitāṁ śobhana-karma-kūṛiṇāṁ lokaṁ sthānaṁ vaha prāpaya |*

Of this I will translate only so much as refers to the important phrase *ajo bhāgaḥ* | "Aja" is the portion characterized as the inner man, devoid of birth, and of bodily senses and other parts."

Professor Aufrecht has favoured me with a statement of some further grounds in support of his opinion as quoted in my note to p. 217. He urges (1) that the goat is sacrificed to Agni (*āgneyam ajam*, Satap. Br. vi. 2, 1. 5, and Tāṇḍya Br. i. 8, 4, *agnaye 'jam*); (2) that it would be absurd to ask Agni to burn or warm the unborn part, that is, to do a material act to a thing beyond the reach of material influence; (3) that in the Rig-veda *bhāga* is never used for part (*pars*), but only for share (*sorte*); (4) that *tap* means only to burn, to consume by heat, not to warm; (5) that *vātam ātmā gachhatu* | "let the soul go to the wind," had preceded in verse 3; so that there was no further occasion to refer to the man's immaterial part.

In regard to what is urged by Professor Aufrecht under his fifth head, I refer to what I have said on the sense of *ātman* in p. 313.

Page 220, line 3; and 267, line 16.

On the sense of *vrītra* and *vrītrahan* see Professor Spiegel's remarks in Kuhn's Beiträge zur Vergleichenden Sprachforschung, vi. 388 f.

Page 228, line 12 from the bottom.

In reference to this myth Professor Aufrecht refers me to Dr. Kuhn's Zeitschrift. i. 442, and to Professor Roth's explanation of it, *ibid.* p. 444.

Page 264, line 14.

Compare Aitareya Brāhmaṇa, iv. 7 ff., referred to above, p. 241, note 372. The story begins as follows:—

Prajāpatir vai Somāya rājñe duhitaram prāyachhat Sūryāṁ Sāvitṛīm | tasyai sarve devāḥ varāḥ āgachhan | "Prajāpati gave his daughter Sūryā Sāvitrī in marriage to king Soma. All the gods came as the bridegroom's friends."

Page 269, line 14.

In ix. 92, 5, it is said that Soma protected the (Āryan) man and repelled the Dasyu (*Somaḥ prūvad manum dasyave kar abhikam*).

Page 288, line 4.

The Taitt. San. vi. 1, 4, 3, has the following story about Yama:—
*Devāś cha vai Yamaś cha asmin loke 'spardhanta | sa Yamo devānām
 indriyaṁ viryam ayuvata | tad Yamasya 4. Yamatvam | te devāḥ
 amanyanta "Yamo vai idam abhūd yad vayaṁ smaḥ" iti | te Prajā-
 patim upādāvan | sa etau Prajāpatir ātmanaḥ ukṣha-vaśau nīramimita |
 te devāḥ Vaiśvadevaruṇīm vaśām dlabhanta Aindram ukṣhaṇam | taṁ
 Varuṇenaiva grāhayitā Viṣṇuṇā Yajṇena prāṇudanta | Aindreṇaiva
 asya indriyam arjijata |*

"The gods and Yama contended in this world. Yama took away the vigour and energy of the gods. This is his characteristic. The gods reflected, 'Yama has become the same as we are.' They hastened to Prajāpati, who formed from himself this bull and this cow. The gods sacrificed the cow to Viṣṇu and Varuṇa, and the bull to Indra," etc.

Page 345, line 7.

In R.V. x. 30, 10, the Waters are called the mothers and the mistresses of the world (*rishe janitrir bhuvanasya patnir apo vandava*).

Page 361, line 3.

In R.V. x. 190, right (or the ceremonial), and truth, night, the ocean, etc., are said to have sprung from tapas: *Ritaṁ cha satyaṁ cha
 abhiddhāt tapaso 'dhi ajāyata | tato rātri ajāyata tataḥ samudro arṇavaḥ |
 2. Samudrād arṇavād adhi saṁvatsaro ajāyata | ahorātrāṇi vidadhat
 vitasya mīhato vaśi | 3. Sūryā-chandramasau Dhātā yathāpūrvam
 akalpayat | divaṁ cha prithivīm cha antarikṣham atho svaḥ |*

"Right and truth sprang from fervid tapas; and thence sprang the night and the liquid ocean. 2. From the liquid ocean sprang the year; and it, the lord of all things that see, made the day and night. Dhātṛi (or the Disposer) made the sun and moon as before; and the sky, the earth, the air, and the heaven."

Page 453, line 8 from the foot.

See also Professor H. H. Wilson's Preface to his translation of the Viṣṇu Purāṇa, vol. i. pp. iii. f. (Dr. Hall's edit.).

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